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The Printer to the Reader.



SUPPOSE it altogether needlesse (Christian Reader) by commending Mr. WILLIAM PERKINS, the Author of this Booke, to woorke your holy affection, which either himselſe in his life time by his Christian conuerſation hath woone in you, or ſubſeue his death, the neuer-dying memorie of his excellent knowledge, his great humilitie, his ſound religion, his ſeruent zeale, his painefull labours, in the Church of God, doe moſt iuſtly challenge at your hands. Onely in one word I dare be bold to ſay of him, as in times paſt Nazianzen ſpoke of Athanaſius. His life was a good definition of a true Miniſter and preacher of the

Gospel. And needlesſe alſo is it (if not inuious) by praiſing of his learned and godly writings, to thinke to incline your better iudgement which in ſo holy a ſubiect (as is the body of Diuinitie, and principles of Religion) I dare not ſuſpect to be unſetled; and in ſo eaſie a methode and familiar a ſtyle, which he uſeth in them both, I am ſure can hardly miſcarrie. Such is his loue to all, that, as for the matter of his doctrine, he conſidereth and ſatiſfeth the moſt learned; ſo for the manner of his deliuering the ſame, he condeſcendeth to the capacity of the meaueſt of Gods children. I here once more preſent vnto you the worke of this worthy man. Reade them diligently, and iudge of them freely. I doubt not but in your exacteſt cenſure, you will conſpire with thoſe learned Men, who for the profitable inſtruction they come in, in all, or the moſt points of Chriſtianitie, for the more common good of the Church of God, haue deemed them worthy their godly labours; by tranſlating them into diuers languages, as into Latine, Dutch, Spaniſh, &c. A thing not ordinarily obſerued in other writings of theſe our times.

Concerning this new Edition, if you aſke, why I haue not added theſe other Treatiſes of his, which haue bene publiſhed ſince the former Impreſſion? I anſwer, it is not done without the aduice of grane and learned men in two reſpects: Firſt, to ſet a difference (as indeede there is great oddes) betwixt thoſe bookes which the Author himſelſe yet liuing by his owne care not onely in the penning, but likewiſe in the correcting of the ſame, diſſet forth: and thoſe other which are Poſthumi, that is, borne after his death, gathered and collected by others: Such as are theſe following:

1. Vpon three chapters of the Reuelation.
2. Sathans Sophiſtrie.
3. Vpon the Epiſtle of Saint Iude.
4. The dignitie of the Miniſterie.
5. Vpon the eleuenth chapter to the Hebrewes.
6. Vpon three chapters of Saint Matthewes Goſpel, &c.

Secondly, becauſe I haue remaining by me ſo many other Treatiſes in diuers prius and formes of the ſame Authors owne collection, which I purpoſe (by Gods permiſſion) to ſet forth, as will amount to a ſecond Volume equall to this, if not bigger.

In the meane time, what heretofore I haue wiſhed concerning ſuch as haue the intereſt in theſe Afterbirths, viz. that they would agree likewiſe, to draw them all into one Volume, that ſo they ſhould delight in Mr. Perkins his writings, might with leſſe labour of their owne, attaine to the complete body of his ſtudies: it being alſo more conuenient for their uſe, to haue them rather compaſſed in one Volume, then ſcattered into diuers parcels of diuers formes: I now vnderſtand, is effected, and nothing henceforth to be added. Thus with promiſe to make all poſſible expedition in ſetting forth the ſecond Volume of his worke: I commend this to your diligent reading, my endeavours to your charitable conſideration, and vs all to the bleſſing and holy protection of Almighty God. From London this 15. of December. 1612.

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THE
FOVNDATION
OF CHRISTIAN RELI-
GION, GATHERED INTO
SIXE PRINCIPLES.

AND IT IS TO BE LEARNED OF
IGNORANT PEOPLE, THAT THEY
MAY BE FIT TO HEARE SERMONS WITH
PROFIT, AND TO RECEIVE THE LORDS
SVPPER WITH COMFORT.

PSAL. 119. vers. 130.

*The entrance into thy words sheweth light, and giueth
vnderstanding to the simple.*



LONDON,
Printed by JOHN LEGATT,
1626.



TO ALL IGNORANT PEOPLE that desire to be instructed.



MORE people, your manner is to sooth up your selues, as though ye were in a most happie estate: but if the matter come to a iust trial, it will fall out farre otherwise. For you leade your liues in great ignorance, as may appeare by these your common opinions which follow;

- 1 That faith is a mans good meaning, and his good seruing of God.
- 2 That God is serued by the rehearthing of the ten commandments, the Lords Prayer, and the Creede.
- 3 That ye haue beleueed in Christ euer since you could remember.
- 4 That it is pitie that he should liue which doth any whit doubt of his saluation.
- 5 That none can tell whether he shall be saued or no certainly: but that all men must be of a good beliefe.
- 6 That howsoeuer a man liue, yet if he call vpon God on his death-bed, and say, *Lord haue mercy vpon me*, and so goe away like a lambe, he is certainly saued.
- 7 That if any be strangely visited, he is either taken with a planet, or bewitched.
- 8 That a man may lawfully sweare, when he speakes nothing but the truth, and sweares by nothing but that which is good, as by his faith, or troth.
- 9 That a preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*
- 10 That a man may repent when he will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his finnes, &c.*
- 11 That it is an easier thing to please God, then to please our neighbour.
- 12 That ye can keepe the commandments, as well as God will giue you leaue.
- 13 That it is the safest to doe in Religion as most doe.
- 14 That merry ballads and bookes, as *Scoggin, Benis of Southhampton, &c.* are good to drine away the time, and to remooue heart-qualmes.
- 15 That ye can serue God with all your hearts, and that ye would be sorrie else.
- 16 That a man neede not heare so many Sermons, except he could follow them better.
- 17 That a man which commeth at no Sermons, may as well beleuee, as hee which heares all the Sermons in the world.
- 18 That ye know all the Preacher can tell you. For hee can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must bee saued by Christ: and all this ye can tell as well as he.
- 19 That it was a good world, when the old Religion was, because all things were cheape.
- 20 That drinking and bezing in the ale-houfe or tauerne, is good fellowship, and shewes a good kinde nature, and maintaines neighbourhood.
- 21 That a man may sweare by the Masse, because it is nothing now, and byr Lady, because shee is gone out of the Country.
- 22 That euery man must be for himselfe, and God for vsall.
- 23 That a man may make of his owne whatsoeuer he can.
- 24 That if a man remember to say his prayers euery morning (though hee neuer vnderstand them) he hath blessed himselfe for all the day following.
- 25 That a man prayeth when he saith the ten commandments.
- 26 That a man eates his Maker in the Sacrament.
- 27 That if a man be no adulterer, no thiefe, no murtherer, and doe no man harme, hee is a right honest man.
- 28 That a man neede not haue any knowledge of religion, because he is not booke-learned.
- 29 That one may haue a good meaning, when he saith and doth that which is euill.
- 30 That a man may goe to wizzards, called wise men, for counsell: because God hath prouided a false for euery fore.
- 31 That ye are to be excused in all your doings, because the best men are sinners.
- 32 That ye haue so strong a faith in Christ, that no euill company can hurt you.

The Epistle.

Those and such like sayings, what argue they but your grosse ignorance? Now where ignorance reigneth, there reignes sinne: and where sinne reignes, there the death rule: and where the death rule, men are in a damnable case.

It will reply unto mee thus: that ye are not so bad as I would make you. If need be you may say the Creede, the Lords prayer, and the ten Commandments: and therefore ye will be of Gods reliefe, say all men what they will, and you desire the death from your hearts.

I answer againe that it is not sufficient to say all these without booke, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lines and conversations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith, and sound repentance: here I have set downe the principall points of Christian religion in fixe plaine and easie rules: even such as the simplest may easily learne: and hereunto is adjoynd an exposition of them word by word. If ye doe want other good directions, then use this my labour for your instruction. In reading of it, first learne the fixe Principles: and when you have them without booke, and the meaning of them withall, then learne the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, where as now ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandments, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Iesus,

WILLIAM PERKINS.



THE

THE FOUNDATION OF CHRISTIAN Religion, gathered into fixe Principles.

The first Principle.

Question.

What doest thou beleene concerning God?

A. There is one God, Creator and Governour of all things, distinguished into the Father, the Son, and the holy Ghost.

Prooves out of the word of God.

1. There is a God.

Rom. 1. 20. For the invisible things of him, that is, his eternal power & Godhead, are scene by the creation of the world, being considered in his works, so the intent, that they should be without excuse. Nethertheless, he left not himselfe without witness, in that he did good, and gave us raine from heaven, and fruitful seasons, filling our hearts with food & gladness.

2. This God is one.

1 Cor. 8. 4. Concerning therefore meate sacrificed to Idols, we know that an Idol is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

In the beginning God created the heaven and the earth.

Through faith we understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.

4. He is governour of all things.

The eyes of the Lord in every place behold the evil and the good.

Tea, all the haire of your heads are numbered.

5. Distinguished into the Father, the Sonne, and the holy Ghost.

And Iesus when he was baptized came straight out of the water: and loe, the heavens were opened unto him, & Iohn saw the spirit of God descending like a Dove and lighting upon him.

And loe a voice came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.

For there are three which beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

1. They are wholly corrupted.

Now the very God of peace sanctifie you through blood, & I pray God that your whole spirit, and soule,

A and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.

This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in wantonnesse of their minde.

Having their cogitation darkened, & being strangers from the life of God, through ignorance that is in them, because of the hardness of their heart.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart, were evil only continually.

3. Through Adams fall.

Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went our all men, for so much as all men have sinned.

4. And so are become slaves of Satan.

Wherein in times past ye walked according to the course of the world, and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience.

For as much then, as the children were partakers of flesh and blood, hee also himselfe likewise took part with them, that hee might destroy through death, him that had the power of death; that is, the diuell.

In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.

5. And guiltie of eternall damnation.

For as many as are of the works of the law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the law, to doe them.

Likewise then, as by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit aboundeth toward all men, to the justification of life.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ, the eternal Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnesse, hath perfectly alone by himselfe accomplished all things that are needfull for the saluation of mankind.

1. Christ Iesus the eternal Sonne of God.

And the Word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the only begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

For he in no sort took the Angels, but hee took the seede of Abraham.

3. By his death vpon the Crosse.

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But

Eph. 4. 17

Verse 18.

Gen. 6. 5.

Rom. 5. 12.

Eph. 2. 3.

Heb. 2. 14

1 Cor. 4. 4.

Gal. 3. 10.

Rom. 5. 18.

D

Ioh. 1. 14

Heb. 2. 16

THE

Sixe Principles

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Elia. 57. 15. But he was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

4. And by his righteousness.

Rom. 5. 19. For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

1. Cor. 5. 21. For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.

5. Hath perfectly.

Heb. 7. 25. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liueth to make intercession for them.

6. Alone by himselfe.

A& 4. 11. Neither is their saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saved.

7. Accomplished all things needfull for the saluation of mankind.

1. Joh. 3. 2. And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole world.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits.

Ans. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God and sanctified.

1. A man of a contrite and humble spirit.

Elia. 57. 15. For thus saith hee that is high and excellent: Hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit: to reuene the spirit of the humble, and to giue life to them that are of a contrite heart.

Psal. 51. 17. The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.

2. By faith alone.

Mark. 5. 36. As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid, onely beleene.

Num. 21. 19. So Moses made a serpent of brass, and set it vp for a signe, and when a serpent had bitten a man, then hee looked to the Serpent of brass, and liued.

Ioh. 3. 14. And as Moses lift up the Serpent in the wilderness, so must the Sonne of man be lifted vp.

Verfe. 5. That whosoever beleueth in him, should not perishe, but haue eternall life.

3. Apprehending and applying Christ with all his merits vnto himselfe.

Ioh. 1. 12. But as many as receiued him, to them hee gaue power to be the sonnes of God, to them that beleue in his name.

A. And Iesus said vnto them; I am the bread of life, hee that cometh to mee, shall not hunger, and hee that beleueth in mee, shall neuer thirst.

4. Is iustified before God.

For what saith the Scripture; Abraham beleuen God, and was counted to him for righteousness.

Verfe. 6. Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness, without works: saying,

Verfe. 7. Blessed are they whose iniquities are forgiven, and whose finnes are covered.

5. And sanctified.

And hee put no difference betwene vs and them, after that by faith hee had purified their hearts.

But yee are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

The fifth Principle.

Q. What are the ordinary or vsuall meanes for obtaining of faith?

A. Faith cometh onely by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith cometh onely by the preaching of the word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleuen: how shall they beleue in him, of whom they haue not heard? And how shall they heare without a Preacher? Where there is no vision, the people decay: but he that keepeth the law is blessed.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

2. As also by the administration of the Sacraments.

After hee receiued the signe of circumcision, as the scale of the righteousness of faith, that hee had when hee was vncircumcised, that hee should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also.

1. Cor. 10. 1. Moreover, brethren, I would not that yee should bee ignorant, that all our fathers were vnder the cloud, and all passed through the sea, &c.

3. And Prayer.

For whosoever shall call vpon the name of the Lord shall be saved.

The sixth Principle.

Q. What is the estate of all men after death?

Ioh. 6. 35.

Rom. 4. 3

Verfe. 6.

Verfe. 7.

A& 3. 15.

1. Cor. 1. 30.

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A. All men shall rise againe with their owne bodies, to the last iudgement, which being ended, the godly shall possesse the kingdom of heauen: but vnbelleuers and reprobates shall bee in hell, tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ioh. 5. 28. Maruell not at this, for the hoare shall come, in the which all that are in the graues shall heare his voice.

Verfe. 29. And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

2. To the last iudgement.

Ecd. 12. 14. For God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill.

Mat. 12. 36. But I say vnto you, that of euery idle word that men shall speake, they shall giue an account thereof, at the day of iudgement.

3. Which being ended the godly.

2. Pet. 2. 7. And deliuered iust Lot, vexed with the vncleane conversation of the wicked.

Ezech. 9. 4. And the Lord said vnto him: see through the middle of the Citie, euen through to the midst of Ierusalem, & set a marke vpon her forehead of them that mourne, and cry for all the abominations that bee done in the midst thereof.

4. Shall possesse the kingdom of God.

Mat. 25. 34. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherite the kingdom prepared for you from the beginning of the world.

Verfe. 41. 5. But vnbelleuers and reprobates shall bee in hell, tormented with the diuell and his angels.

Then shall hee say vnto them on the left hand, Depart from mee ye cursed into euersing fire, which is prepared for the diuell & his angels.

The Scriptures for prooue were onely quoted by the Author, to moue thee to search them: the words themselves I haue expressed at the earnest request of many, that thou maist more easily learne them: if yet thou wilt bee ignorant, thy malice is euident; if thou gauest knowledge, giue God the glorie in doing of his will. Thus T.S.

THE EXPOSITION OF THE Principles.

The first Principle expounded.

Question.

What is God?

A. God is (a) a spirit, or a spirituall substance, most wise, most holy, eternal, infinite.

Q. How doe you perfwade your selfe that there is a God?

A. Beside the testimonie of the Scriptures,

plaine reason will shew it.

Q. What is one reason?

A. When I consider (b) the wonderfull frame of the world, me thinks the filly creatures that bee in it could neuer make it: neither could it make it selfe, and therefore besides all these, the maker of it must needs be God. Euen as when a man comes into a strange country, & sees faire and sumptuous buildings, and yet findes no liuing creatures there, besides birds and beasts, he will not imagine, that either birds or beasts reared those buildings, but hee presently conceiues, that some men either were or haue beene there.

Q. What other reason haue you?

A. (c) A man that commits any sinne, as murder, fornication, adulterie, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet offendeth he hath a griping in his conscience, and feelles the very flashing of hell fire; which is a strong reason to shew, that there is a God, before whose iudgement seat hee must answer for his fact.

Q. How many Gods are there?

A. No (d) more but one.

Q. How doe you conceiue this one God in your minde?

A. (e) By framing an image of him in my mind (as ignorant folkes doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What bee his chiefe properties?

A. First, hee is (f) most wise, vnderstanding all things aright, and knowing the reason of them. Secondly, hee is (g) most holy, which appeareth, in that he is most iust and mercifull vnto his creatures. Thirdly, hee is (h) eternal, without either beginning, or end of daies. Lastly, hee is (i) infinite, both because hee is present in all places, and because hee is of power sufficient to doe whatsoever hee (k) will.

Q. What be the workes of God?

A. (l) The creation of the world, and eery thing therein, and the preseruation of them, being created by his speciall providence.

Q. How know you that God governeth euery particular thing in the world by his speciall providence?

A. To omit the (m) Scriptures, I see it by experience: (n) Meate, Drinke and Clothing being void of heat & life, could not preserve the life of man, vnlesse there were a speciall providence of God to giue verue vnto them.

Q. How is this one God distinguished?

A. (o) Into the Father, which begetteth the Sonne; into the Sonne, who is begotten of the Father; into the holy Ghost, (p) who proceedeth from the Father and the Sonne.

The second Principle expounded.

Q. Let vs now come to our selues, and first tel me what is the naturall estate of man?

A. Euery man is by nature (a) dead in sin as a loathsome carrio, or as a dead corpe lieth

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rotting and stinking in the graue, hauing in him the feed of all finnes.

Q. What is sinne?

A. Any (*b*) breach of the of law of God, which bee no more but the least want of that which the law requireth.

Q. How many sorts of sinne are there?

A. Sinne is either the (*c*) corruption of nature, or any euill actions that proceed of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men (*d*) none excepted.

Q. In what part of man is it?

A. In euery (*e*) part both of body and soule, like as a leprose that runneth from the crowne of the head to the soale of the foote.

Q. Shew me how euery part of man is corrupted with sinne?

A. Firſt, in the (*f*) minde there is nothing but ignorance and blindness concerning heauily matters. Secondly, (*g*) the conscience is defiled, being alwaies either benumbed with sinne, or else tormoyed with inward accusations and terrors. Thirdly, (*h*) the will of man onely willesh and lusteth after euill. Fourthly, the (*i*) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill to embrace it, and they are neuer fluxed vnto that which is good, vnlesse it bee to elchew it. Lastly, the (*k*) members of the body are the instruments & tooles of the minde for the execution of sinne.

Q. What bee those euill actions that are the fruits of this corruption?

A. (*l*) Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the suggestion of the diuell: (*m*) euill motions and lusts stirring in the heart, and from these arise euill words and deeds, when any occasion is giuen.

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By (*n*) Adam infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason do not onely hurt themselves, but also staine their blood, and disgrace their posterity.

Q. What hurt comes to man by his sin?

A. (*o*) He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What is the curse of God in this life?

A. (*p*) In the bodie diseases, aches, paines in the soule, blindness, hardnes of heart, horror of conscience, in goods, hinderances, and losses: in name ignominie and reproch: lastly, in the whole man, *bondage* vnder Satan the prince of darknesse.

Q. What manner of bondage is this?

A. This *bondage* (*q*) is when a man is the slave of the diuell, and hath him to raigne in his heart as his God.

Q. How may a man know whether Satan bee his God or not?

A. Hee may know it by this, if hee giue o-

bedience to him in his heart, and expresse it in his conseruation.

Q. And how shall a man perceine this obedience?

A. If he (*r*) take delight in the euill motions that Satan puts into his heart, and doe fulfill the lusts of the diuell.

Q. What is the curse due to man in the end of this life?

A. (*s*) Death, which is the separation of bodie and soule.

Q. What is the curse after this life?

A. (*t*) Eternall damnation in hell fire, whereof euery man is guilty, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third principle expounded.

Q. If damnation bee the reward of sinne: then is a man of all creatures most miserable: a dogge or a toade when they die, althier miserie is ended; but when a man dyeth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliuerance, but *G O D* hath shewed his mercy in giuing a *Sauour* to mankind.

Q. How is this Saviour called?

A. (*u*) Iesus Christ.

Q. What is Iesus Christ?

A. (*x*) The eternall Sonne of God made man in all things, euen (*y*) in his *infirmities* like other men, save onely in sinne.

Q. How was he made man void of sinne?

A. He was (*z*) conceived in the wombe of a Virgin, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Saviour bee both God and man?

A. He (*a*) must bee a man, because man had sinned, and therefore a man must die for sinne, to appease Gods wrath: he must bee God, to sustaine & uphold the manhood, to ouercome and vanquish death.

Q. What bee the offices of Christ to make him an al-sufficient Saviour?

A. (*b*) He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To *work* the meanes of saluation in the behalfe of mankind.

Q. How doth hee worke the meanes of saluation?

A. (*c*) Firſt, by making *satisfaction* to his Father for the sinne of man: secondly by making *intercession*.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is the sacrifice?

A. (*d*) Christ himselfe, as hee is a man consisting of body and soule.

Q. What is the (*e*) Altar.

A. Christ as hee is God, is the *Altar* on which he sacrificed himselfe.

Q. Who was the Priest?

A. None but (*f*) Christ, and that as he is both God and man.

Q. How

Q. How oft did he sacrifice himselfe?

A. Neuer but (*p*) once.

Q. What death did he suffer when he sacrificed himselfe?

A. A death vpon the crosse, peculiar to himselfe alone: for (*q*) besides the separation of bodie and soule, he felt also the *pangs* of hell, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

Q. What profite commeth by his Sacrifice?

A. (*r*) Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which was but for a short time, counteruail euerlasting damnation, and so appeale Gods wrath?

A. Yea: for seeing Christ suffered, (*s*) God sufficed, though not in his Godhead: and that is more then if all men in the world had suffered for euer and euer.

Q. Now tell me the other meanes of satisfaction.

A. It is the perfect fulfilling of the law.

Q. How did he fulfill the law?

A. By (*t*) his perfect *righteousnes*: which consisteth of two parts: the first, the *integritie* and *puresnes* of his humane nature: the other, (*d*) his obedience in performing all that the law required.

Q. You have shewed how Christ doth make *satisfaction*, tell me likewise how he doth make *intercession*?

A. He alone doth continually (*e*) appeare before his father in heauen, making the faithful, and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

A. To (*f*) *reueale* vnto his Church the way and meanes of saluation, and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his spirit.

Q. Why is he also a King?

A. That (*g*) he might *bountifully bestow* vp on vs, & conuey vnto vs all the afore said meanes of saluation.

Q. How doth he shew himselfe to be King?

A. In (*h*) that being dead and buried, hee *rose* from the graue, quickened his dead bodie, ascended into heauen, and now *sitteth* at the right hand of his Father, with full power and glorie in heauen.

Q. How else?

A. In (*i*) that hee doth continually inspire and direct his seruants, by the diuine power of his holy spirit, according to his holy word.

Q. But to whom will this blessed King communicate all the meanes of saluation?

A. He (*k*) offereth them to many, and they are *sufficient* to saue all mankind; but all shall not bee saved thereby, because faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

A. Faith is a (*l*) wonderfull grace of God, by which a man doth apprehend and apply

Christ, and all his benefites vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heauen?

A. This (*m*) applying is done by *assurance*, when a man is verily perswaded by the holy spirit, of Gods fauour towards himselfe *particularly*, & of the forgiveness of his *owne* finnes.

Q. How doth God bring men truly to beleue in Christ?

A. Firſt, hee prepareth their hearts, that they might bee capable of faith: and then hee worketh faith in them.

Q. How doth God prepare mens hearts?

A. (*n*) By bruising them, as if one would breake an hard stone to powder: and this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is this sight of sinne wrought?

A. By the (*o*) morall law: the summe whereof is the ten commandements.

Q. What finnes may I find in my selfe by them?

A. Tennes.

Q. What is the first?

A. (*a*) To make something thy God, which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (*b*) To worship false gods, or the true God in a false manner.

Q. What is the third?

A. (*c*) To dishonour God in abusing his titles, words, and workes.

Q. What is the fourth?

A. To (*d*) breake the Sabbath, in doing the workes of their calling, & of the flesh; and in leauing vndone the workes of the spirit.

Q. What bee the fixe latter?

A. To doe any thing that may hinder thy neighbours (*e*) dignity, (*f*) life, (*g*) chastity, (*h*) wealth, (*i*) good name, (*k*) though it be but in the secret thoughts and motions of the heart vnto which thou giuest no liking nor consent.

Q. What is sorrow for sinne?

A. It is (*l*) when a mans conscience is touched with a lively feeling of Gods displeasure for any of these finnes: (*m*) in such wise, that hee utterly despaires of saluation, in regard of any thing in himselfe, acknowledging that he hath deserved shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. Hee (*n*) which breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions

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in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his finnes, doth (o) acknowledge and feele that he stands in great neede of Christ.

Q. What is the second?

A. An (p) hungering desire & a longing to be made partaker of Christ & all his merites.

Q. What is the third?

A. A flying to the throne of grace, from the sentence of the law pricking the conscience.

Q. How is it done?

A. By (r) praying, with sending vp loud cries for Gods fauour in Christ, in the pardoning of finnes; and with feruent persequence herein, till the desire of the heart be granted.

Q. What followeth after this?

A. God then (s) according to his mercifull promise, lets the poore sinner feele the assurance of his loue wherewith he loueth him in Christ, which assurance is a liuely faith.

Q. Are there diuers degrees and measures of true faith?

A. (t) Yea.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit, by reason of the vltimities of his faith, doth not yet feele the assurance of the forgiveness of his finnes, and yet he is perswaded that they are pardonable; & therefore desireth that they should be pardoned, and with his heart praiereth to God to pardon them.

Q. How doe you know that such a man hath faith?

A. These desires and praieres are testimonies of the spirit, whose proprietie it is to stirre vp a longing and a lusting after heavenly things with sighes and groanes for Gods fauour and mercie in Christ. y Now where the Spirit of Christ is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how weak soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith comes to be (a) fully perswaded of Gods loue in Christ towards himselfe particularly, and of the forgiveness of his owne finnes.

Q. When shall a Christian heart come to this full assurance?

A. Not (b) at the first, but in some continuance of time, when he hath bene well practised inrepentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fullnes of perswasion: which is the ripenesse and strength of faith.

Q. What benefits doth a man receiue by faith in Christ?

A. Herely a hee is iustificed before God, and sanctified.

Q. What is this, to be iustificed before God?

A. It comprehendeth two things: the first,

A. to be cleared from the guiltinesse and punishment of sinne; the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltinesse and punishment of his finnes?

A. By Christs (f) sufferings and death vpon the crosse.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him.

Q. What profit comes by being thus iustificed?

A. Herely by and by no other means in the world, the beleuer shall be accepted before Gods iudgement seate, as worthy of eternal life by the merits of the same righteousnesse of Christ.

Q. Doe not good workes then make vs worthy of eternall life?

A. No: For God, who is perfect righteousnesse it selfe, will finde in the best workes we doe, more matter of damnation then of saluation: and therefore (s) we must rather condemn our selues for our good workes, then looke to be iustificed before God thereby.

Q. How may a man know that he is iustificed before God?

A. Hee need not ascend into heauen to search the secret councell of God: (k) but rather descend into his owne heart to search whether he be sanctified or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the corruption of his owne nature, the second, to be indued with inward righteousnesse.

Q. How is the corruption of sinne purged?

A. By the (l) merits and power of Christs death, which being by faith applied is as a rasur to abate, consume, and weaken the power of all sinne.

Q. How is a man indued with inherent righteousnesse?

A. Through the (m) vertue of Christs resurrection: which being applied by faith, is as a restorative to reuiue a man that is dead in sinne, to newnesse of life.

Q. In what part of man is sanctification wrought?

A. In (n) euery part of body and soule.

Q. In what time is it wrought?

A. It is (o) begun in this life, in which the faithfull receiue onely the first fruits of the spirit, and it is not finished before the end of this life.

Q. What graces of the Spirit doe vually shew themselves in the heart of a man sanctified?

A. The hatred (p) of sinne, and the loue of righteousnesse.

Q. What proceeds of them?

A. Repentance, which is (q) a settled purpose in the heart, with a careful endeavour to leave all his finnes, and to liue a Christian life, according to all Gods commandments.

Q. What

Q. What goeth with repentance?

A. A continual fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, and the incitements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he be overcome and through infirmity fall?

A. After a while there will arise a godly sorrow, which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath bene vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can bee grieved for the very disobedience of God in his euill word or deede, though he should neuer be punished, and though there were neither heauen nor hell.

Q. What followeth after this sorrow?

A. Repentance, renewed affections.

Q. By what signes will this repentance appeare?

A. By seuen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sinne againe. 5. A desire euery after to please God. 6. A zeale of the same. 7. Renegence vpon himselfe for his former offence.

The fifth Principle expounded.

Q. What outward means must wee vse to obtaine faith, and all the blessings of God which come by faith?

A. The preaching of Gods word, and the administration of the Sacraments, and prayer.

Q. Where is the word of God to be found?

A. The whole word of God, needfull to saluation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am assured of it: first because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the (c) Scriptures haue the power of God in them to humble a man, when they are preached, and to call him downe to hell, and afterward to restore and raise him vp againe.

Q. What is the vse of the word of God preached?

A. First, it (d) breedeth, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, an occasion of their further damnation.

Q. How must we heare Gods word, that it may be effectuall to our saluation?

A. We (e) must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reprooued: Lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Q. What is a Sacrament?

A. A (f) signe to represent, a scale to confirme, an instrument to conuey Christ and all his benefits to them that do beleue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why do the Sacraments scale vnto vs the mercies of God?

A. Because we are full of vnbeleefe, and doubt, of them.

Q. Why is the Sacrament the instrument of the spirit to conuey the mercies of God into our hearts?

A. Because wee are like Thomas, wee will not beleue till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: Baptisme, by which wee haue our admission into the true Church of God, and the Lords Supper, by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptisme?

A. (h) In the assembly of the Church the covenant of grace betwene God and the party baptized, is solemnly confirmed and sealed.

Q. In this covenant, what doth God promise to the party baptized?

A. (i) Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To (k) receiue Christ, & to repent his sinning in water?

Q. What meaneth the sprinkling or dipping in water?

A. It scales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How cometh it to passe, that many after their baptisme for a long time feele not the effect and fruite of it, and some neuer?

A. The fault is not in God, who keeps his covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant, to receiue Christ by faith, and to repent of all their finnes.

Q. When shall a man then see the effect of his baptisme?

A. At what time soeuer hee doth receiue Christ by faith, though it bee many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme.

Q. How

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FINIS.

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A
GOLDEN CHAINE:
OR,
THE DESCRIPTION
OF THEOLOGIE.

Containing the order of the causes of Saluation and
 Damnation, according to Gods word. A view whercof is to
 be seene in the Table annexed.

Hereunto is adioyned the order which M. *Theodore Beza* vsed
in comforting afflicted consciences.



L O N D O N,
Printed by I O H N L E G A T T.
1 6 2 3.

To the Christian Reader.



CHRISTIAN Reader, there are at this day foure severall opinions of the order of Gods Predestination. The first is, of the olde and new Pelagians; who place the cause of Gods Predestination in man; in that they holde, that God did ordaine men either to life or death, according as hee did fore-see, that they would by their naturall Free-will, eyther reiect or receive grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God fore-seeing, how all mankinde being shut vp vnder belise, would therefore reiect grace offered, did hereupon purpose to choose some to saluation of his meere mercie, without any respect of their faith or good workes, and the rest to reiect, being mooued to doe this, because hee did eternally fore-see that they would reiect his grace offered them in the Gospell. The third Semi-Pelagian Papists, which ascribe Gods predestination, partly to mercy, and partly to mens fore-seene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods predestination, is his mercy in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall countell of God, concerning them both, hath not any cause besides his will and pleasure. Of these foure opinions, the three former I labour to oppugne, as erroneous and to maintaine the last, as being truth, which will beare weight in the ballance of the Sanctuary.

A further discourse whereof, here I make bold to offer to thy godly consideration: in reading whereof, regard not so much the thing it self penned very slenderly, as mine intent and affection: who desire among the rest, to cast my mite into the treasure of the Church of *England*, and, for want of gold, pearle, and pretious stone, to bring a Rammes skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle, *Exod. 35. 23.*

The Father of our Lord Iesus Christ grant, that according to the riches of his glory, thou maist be strengthened by his spirit in the inner man, that Christ may dwell in thy heart by faith: so the end that thou being rooted and grounded in loue, maist be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Christ which passeth knowledge, that thou maist be filled with all fulnesse of God. *Amen. Farewell, July 23. the y care of the last patience of Saints. 1592.*

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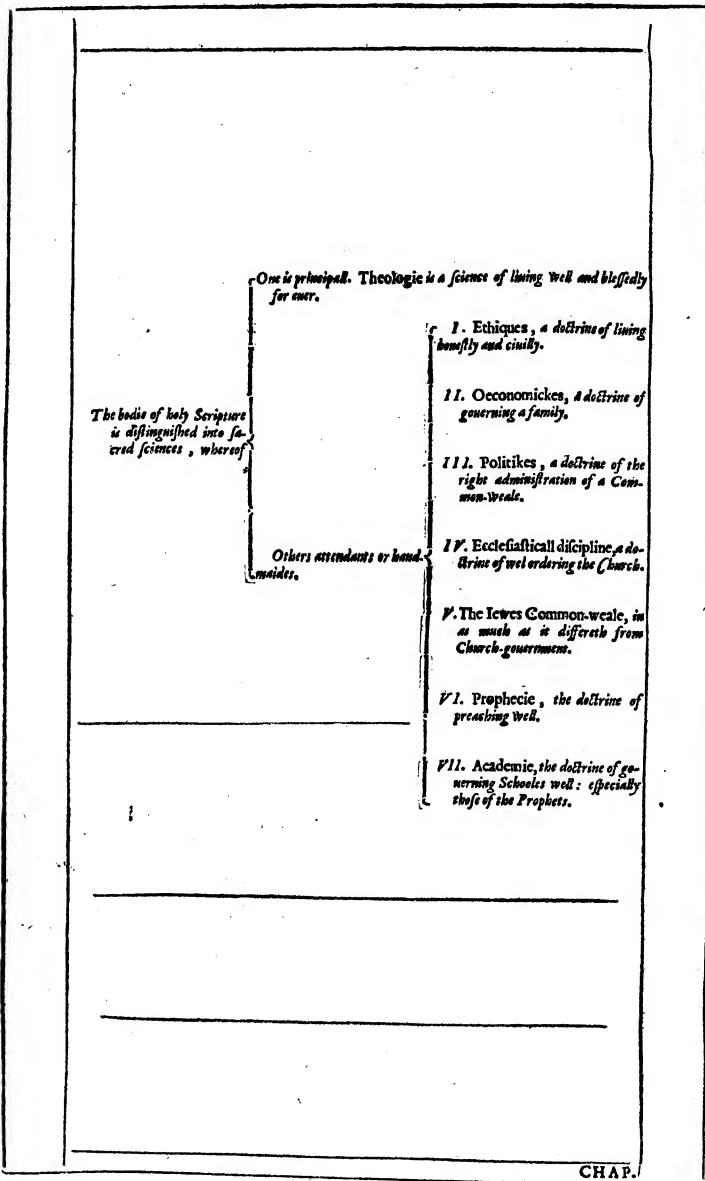
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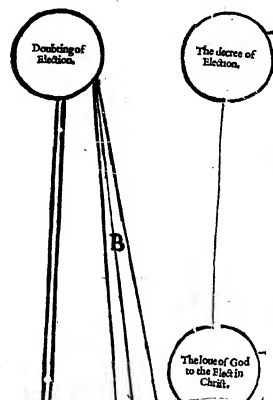
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Thine in Christ Iesus,

William Perkins.



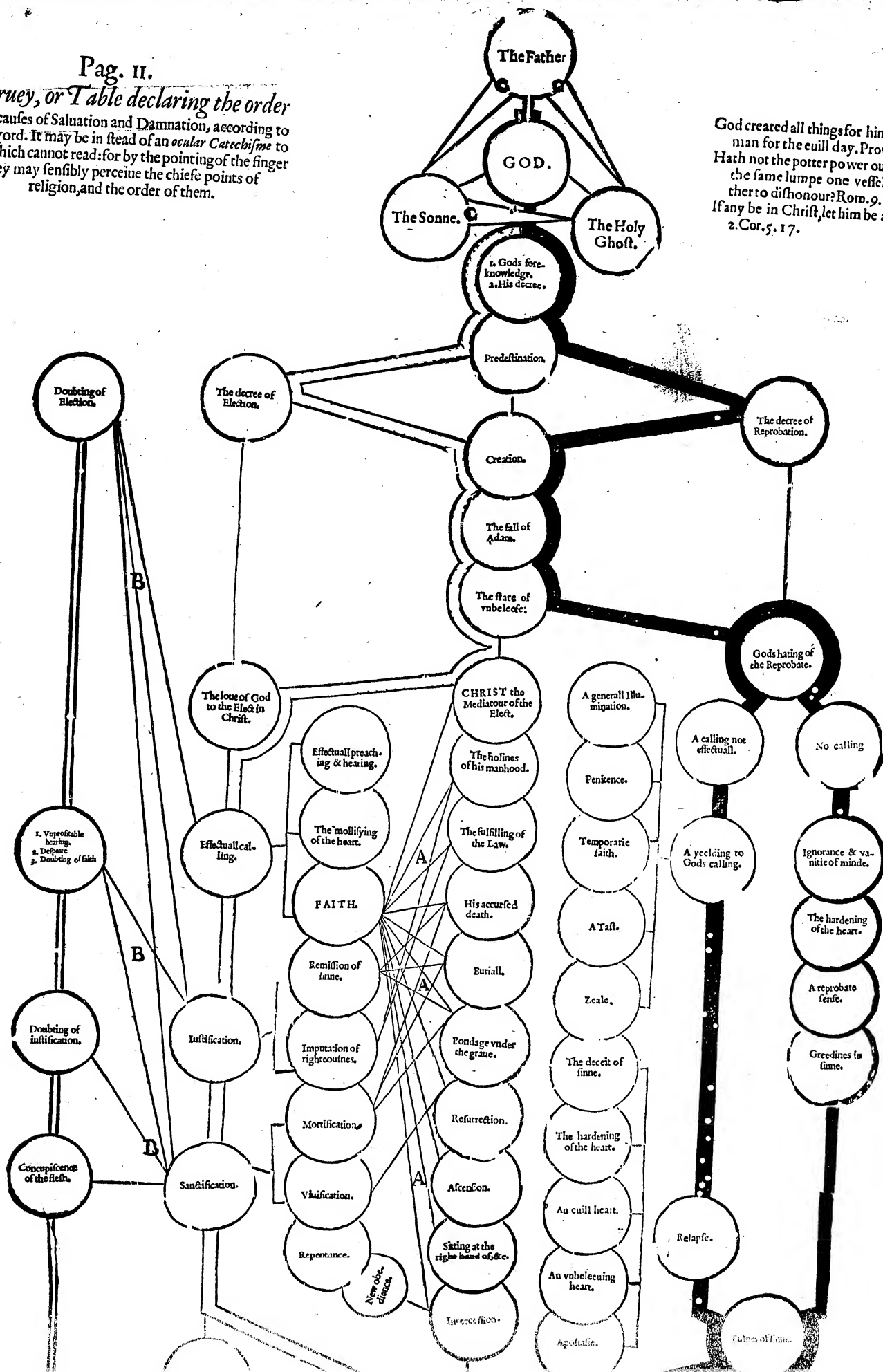
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*A survey, or Table declaring the order of the causes of Salvation and Damnation, according to Gods word. It may be in stead of an *ocular Catechisme* to them which cannot read: for by the pointing of the finger they may sensibly perceive the chiefe points of religion, and the order of them.*

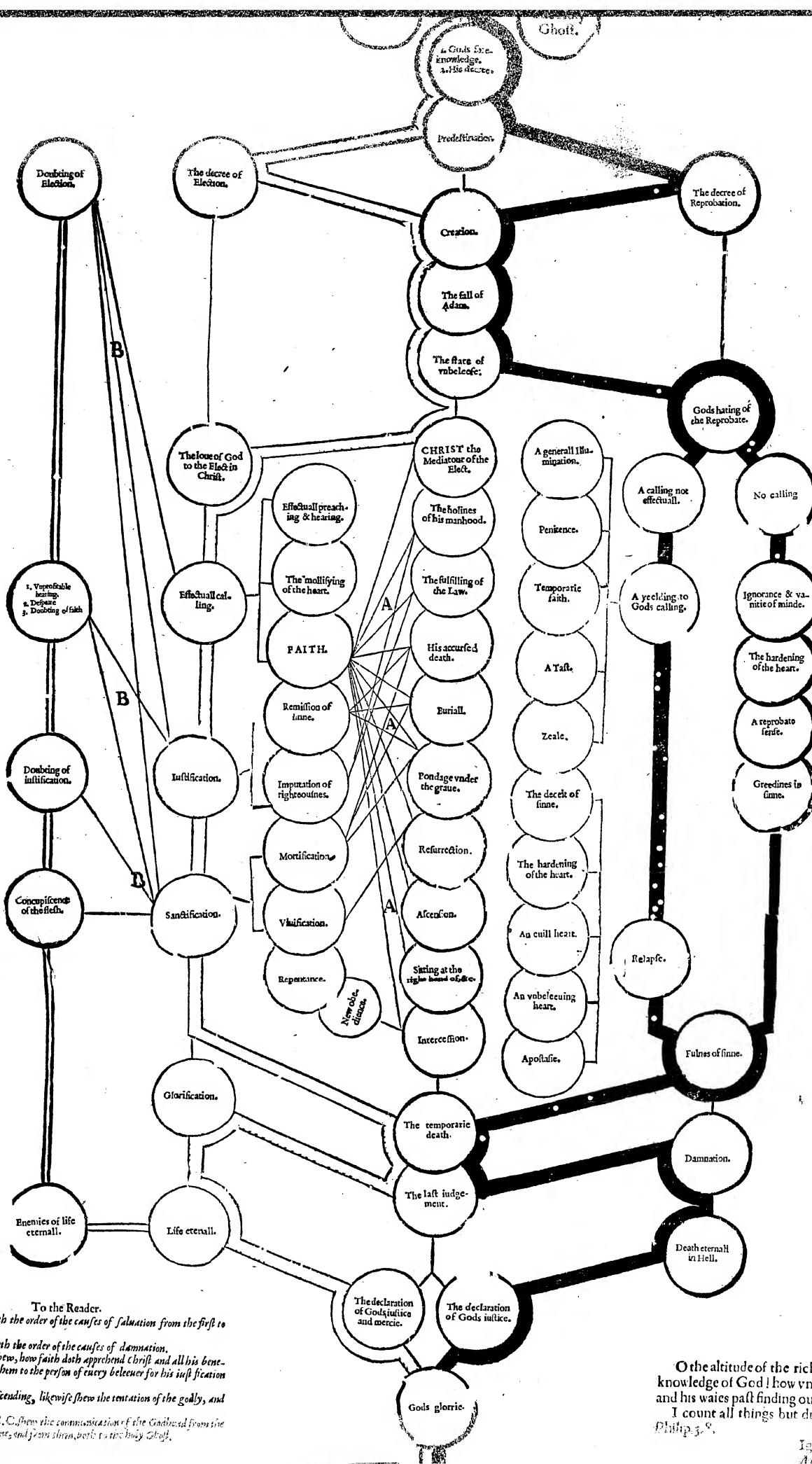


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A survey, or Table declaring the order of the causes of Salvation and Damnation, according to Gods word. It may be in stead of an ocular Catechisme to them which cannot read: for by the pointing of the finger they may sensibly perceiue the chiefe points of religion, and the order of them.

God created all things for himselfe, and the wicked man for the euill day. Prov. 16. 4.
Hath not the potter power ouer the clay, to make of the same lump one vessell to honour, and another to dishonour? Rom. 9. 21.
If any be in Christ, let him be a new creature. 2. Cor. 5. 17.





O the altitude of the riches, both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? Rom. 11. 33.
 I count all things but dung, that I may winne Christ. Philip 3. 8.

Ignatius saying,
 A tybaw is crucified.

CHAP. I.

Of the body of Scripture,
and Theology.



THE Bodie of Scripture is a doctrine sufficient to live well.

It comprehendeth many holy sciences, whereof one is principal, others are hand-maids or retainers.

The principall science is *Theologie*. *Theologie*, is the science of living blessedly for ever. Blessed life ariseth from the knowledge of God, Ioh. 1. 7. 3. *This is life eternal, that they know thee to be the only very God, and whom thou hast sent Christ Iesus.* Ila. 53. 11. *By his knowledge shal my righteous servants (viz. Christ) iustifie many.* And therefore it ariseth likewise from the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts: the first of God, the second of his workes.

CHAP. II.

Of God, and the nature of God.

THAT there is a God, it is evident, 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terror of conscience: 5. by the regiment of ciuill societies: 6. the order of all causes hauing euer recourse to some former beginning: 7. the determination of all things to their severall ends: 8. the consent of all men well in their wits.

God is Iehouah Elohim, Exod. 6. 3. 3. *And Elohim spake vnto Moses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob by the name of God Almighty, but by my name Iehouah, was I not knowne vnto them.* Exod. 3. 13. *If they say vnto me, What is his name? What shall I say vnto them? And God answered Moses, I am that I am: Also he said, thou shalt thou say vnto the children of Israel, I am hath sent me vnto you. And God spake further to Moses, Thou shalt thou say vnto the children of Israel, Iehouah Elohim, &c. hath sent me vnto you.* In these words, the first title of God, declareth his Nature, the second his Persons.

The nature of God, is his most lively and most perfect essence.

The perfection of the nature of God, is the absolute constitution thereof, whereby it is wholly complete within it selfe, Exod. 3. 13. *I am that I am, A.C. 17. 24. God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in*

A temples made with hands, neither is worshipped with mens hands, as though hee needed any thing: seeing he giueth to all life and breath, and all things.

The perfection of his Nature, is either Sim-
pleness, or the Infiniteness thereof.

The Simpleness of his nature, is that by which hee is void of all Logically relation in arguments. He hath not in him subiect or adiunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath hee given to the Sonne to haue life in himselfe:* conferred with Ioh. 14. 6. *I am the way, see true li, and the life.* 1. Ioh. 1. 7. *But if we walke in the light, as he is light:* conferred with v. 5. *God is light, and in him is no darkness.* Hence it is manifest that to haue Life, and to be Life:

B to be in Light, and to be Light, in God are all one. Neither is God subiect to generality, or specialty: whole, or parts: matter: or that which is made of matter: for so there should bee in God diuers things, and one more perfect then another. Therefore, whatsoever is in God, is his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6. book and 4. chap. of the Trinity, is fit to proue this; *In God* (saith he) *to be, and to be iust or mightie, are all one: but in the mind of man, it is not all one to be, and to be mightie, or iust: for the mind may be destitute of these vertues, and yet a minde.*

Hence it is manifest that the nature of God is immutable and spiritual.

C Gods immutability of nature, is that by which he is void of all composition, diuision, and change, Iam. 1. 17. *With God there is no variableness nor shadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.* Where it is said that God repenteth, &c. Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods nature is spiritual, in that it is incorporeal, and therefore insensible, Ioh. 4. 24. *God is a Spirit,* 2. Cor. 3. 17. *The Lord is the spirit.* 1. Tim. 1. 17. *To the King eternal, immortal, invisible only wise God, be glory & honor for euer & euer.* Col. 1. 15. *who is the image of the invisible God*

D The infiniteness of God is two-fold: his Eternitie, and exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending. Plal. 90. 2. *Before the mountains were made, and before thou hadst formed the earth and the round world, even from everlasting to everlasting, thou art our God.* Reu. 1. 8. *I am Alpha and Omega, that is, the beginning and ending, saith the Lord: Which is, Which was, and Which is to come,*

Gods exceeding greatnes, is that by which his incomprehensible nature is euery where present, both within & without the world. PC. 145. 3. *Great is the Lord & worthy to be praised and his greatnesse is incomprehensible.* 1. King. 8. 27. *Is it true indeede that God will dwell on the earth? Behold the heauens, and the heauens*

of heauens are not able to containe thee: how much lesse is this house that I haue built? Ier. 23. 24. Doe not I fill the heauen and earth, saith the Lord? Hence it is plaine.

First, that he is onely one, and that indiuisible, not many. Eph. 4. 5. One Lord, one faith, one baptisme, one God and Father of all, Deut. 4. 35. Vnto thee it was shewed, that thou mightest know that the Lord be God, and that there is none but he alone. 1. Cor. 8. 4. We know that an idol is nothing in the world, and that there is none other God but one: and there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because. 1. King. 8. 39. The Lord searcheth all hearts, and vnderstandeth euery worke of the minde. Psal. 139. 12. Thou knowest my sitting downe, and my rising up, thou vnderstandest my cogitation as I am off.

CHAP. III. Of the life of God.

Hitherto we haue spoken of the perfection of Gods nature: Now followeth the life of GOD, by which the Diuine Nature is in perpetual action, liuing, and moouing in it selfe. Psal. 42. 2. My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God? Heb. 3. 12. See there be not as any time in any of you an euill heart to depart from the liuing God.

The diuine Nature, is especially in perpetual operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his Willdome, Will, and Omnipotencie.

The wisdom or knowledge of God, is that by the which God doth, not by certaine notions abstracted from the things themselves, but by his owne essence: nor successively and by discourse of reason, but by one eternall and immutable act of vnderstanding, distinctly and perfectly know himselfe, and all other things, though infinite, whether they haue bin or not. Math. 11. 27. No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reueale him. Heb. 4. 13. There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whom we haue to doe, Psal. 147. 5. His wisdom is infinite.

Gods wisdom hath these parts: his foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredly foreseeeth all things that are to come. Act. 2. 23. Him haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine, Rom. 8. 29. Those which be known before, he also predestinated to be made like to the image of his Sonne. This is not properly spoken of God, but by reason of

A men to whom things are past or to come. The counsell of God, is that by the which he doth most rightly perceiue the best reason of all things that are done. Prou. 8. 14. I haue counsell and wisdom, I am vnderstanding, and I haue strenght.

The will of God, is that by the which he both most freely, and iustly with one act willet all things. Rom. 9. 18. He hath mercie on whom he will, and whom he will he hardeneth. Eph. 1. 5. Who hath predestinated vs to be adopted through Iesu Christ vnto himselfe, according to the good pleasure of his will. Iam. 4. 1. For what which you should say, If the Lord will, and we will we will doe this or that.

B God willet that which is good, by approving that which is euill, in as much as it is euill, by disallowing and forsaking it. And yet he voluntarily doth permit euill, because it is good that there should be euill. Act. 14. 16. Who in time past suffered all the Gentiles to walke in their owne ways. Psal. 81. 12. So I gaue them up to the hardness of their heart, and they haue walked in their owne counsells.

The will of God, by reason of diuers objects, hath diuers Names, and is either called Loue and Harred, or Grace and Iustice.

The Loue of God is that by the which God approoueth first himselfe, and then all his creatures as they are good, without their desert, and in them doth take delight. 1. Ioh. 4. 16. God is loue, and who so remaineth in loue, remaineth in God, and God in him. Ioh. 3. 16. So God loued the world, that he gaue his onely begotten Sonne, &c. Rom. 5. 8. God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.

The Hatred of God, is that by the which he disliketh and detesteth his creature offending by his fault. 1. Cor. 10. 5. But many of the Lord misliked, for they perished in the wilderness. Pl. 5. 7. Thou hatest all the workers of iniquity. Pl. 4. 5. 7. Thou hast loved iustice & hated iniquity.

The Grace of God, is that by which he freely declareth his fauour to his creatures. Rom. 11. 6. If it be of grace, it is no more of worke: a therswise grace is no grace: but if it be of worke it is no more grace. Tit. 2. 11. The saving grace of God shined to all men, teaching vs to deny impietie, &c.

D The Grace of God, is either his goodnesse, or his mercie.

The goodnesse of God, is that by which he being in himselfe absolutely good, doth freely exercise his liberalitie vpon his creatures. Math. 19. 17. Why callest thou mee good? there is none good but one, euen God. Math. 5. 45. He maketh Sonne to shine vpon the good and bad, and be raiyneth vpon the iust and vnjust.

Gods mercie, is that by which he freely assisteth all his creatures in their miseries. Esa. 30. 18. Ter Will the Lord waite, that he may haue mercie vpon you. Iam. 3. 22. It is the Lords mercy that we are not consumed, because his compassions faile not. Exod. 33. 19. I take pittie on whom I

take

take pittie, and am mercifull to whom I am mercifull.

Gods iustice, is that by which he in all things willet that which is iust. Psal. 11. 7. The iust Lord loneth iustice. Psal. 5. 4. For thou art not a God that lovest wickednesse.

Gods iustice is in word or deede.

Iustice in word, is that truth by which he constantly, and indeede willet that which he hath said. Rom. 3. 4. Let God be true, and euery man a liar. Math. 24. 35. Heauen and earth shall passe away, but my word shall not passe away. Hence it is, that there is a certaine iustice of God in keeping his promise. 1. Ioh. 1. 9. If we confesse our sinnes, God is faithfull and iust to forgive our sinnes. 2. Tim. 4. 8. Henceforth is laid up for mee the crowne of righteoussnesse, which the Lord the righteous iudge shall giue me at that day.

Iustice in deede, is that by which he either disposeth or rewardeth.

Gods disposing Iustice, is that by which he, as a most free Lord, ordereth rightly all things in his actions. Psal. 145. 17. The Lord is righteous in all his waies.

Gods rewarding Iustice, is that by which he rendereth to his creature according to his worke. 2. Thess. 1. 6. It is iustice with God, so render affliction to such as afflict you, but to you which are afflicted, releasing with vs. 1. Pet. 2. 17. Therefore if you call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in iustice. Ierem. 51. 56. The Lord that recompenseth, shall surely recompence.

The Iustice of God, is either his Gentlenes or Anger.

Gods Gentlenesse, is that by which he freely rewardeth the righteousnesse of his creature. 2. Thess. 1. 5. Which is a token of the righteous iudgment of God, that ye may be counted worthy the kingdom of God, for the which ye also suffer. Mat. 10. 41. 42. He that receiveth a Prophet, in the name of a Prophet: shall haue a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall haue the reward of a righteous man. And whosoener shall giue vnto one of these little ones to drink a cup of cold water onely in the name of a Disciple, verily I say vnto you, he shall not lose his reward.

Gods Anger is that by which he willet the punishment of the creature offending. Rom. 1. 18. For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrightheousnesse of men, which withhold the truth in vnrightheousnesse. Ioh. 3. 36. He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

Thus much concerning the will of GOD; Now followeth his Omnipotencie.

Gods Omnipotencie, is that by which hee is most able to performe euery worke. Math. 19. 26. With men this is impossible, but with God all things are possible.

Some things notwithstanding are heere to be excepted. First, those things whose action

A argueth an impotencie, as to lie, to denie his word. Tit. 1. 2. Which God, shee cannot lie, hath promised. 2. Tim. 2. 13. He cannot denie himselfe. Secondly, such things as are contrary to the nature of God, as to destroy himselfe, and not to beget his Sonne from eternitie. Thirdly, such things as imply contradiction. For God cannot make a truth false; or that which is when it is not, to be.

Gods power may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can doe more, then he either doth or will doe. Math. 3. 9. I say vnto you, God is able of these stones to raise up children to Abraham. Phil. 3. 21. According to the working, whereby he is able to subdue euen all things to himselfe.

B Gods actuall power, is that by which hee causeth all things to be, which he freely willet. Psal. 135. 6. All things which God willet, shall be doth in heauen, and in earth, and in all depths.

CHAP. IV.

Of Gods glorie, and blessednesse.

Out of the former attributes, by which the true Iehouah is distinguished from a fained God, and from Idols, arise the glorie of God, and his blessednesse.

C Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature. Heb. 1. 3. Who being the brightness of his glorie, and the inglorious forme of his person, &c. Nchem. 9. 5. Let them praise thy glorious name, O God, which excelleth above all thanksgiving and praise.

By this wee see, that God onely can know himselfe perfectly. Ioh. 6. 46. Not that any man hath seene the Father, save he which is of God, he hath seene the Father. 1. Tim. 6. 16. Who only hath immortalitie, and dwelleth in the light that none can see. Exod. 33. 20. Thou canst not see my face.

Notwithstanding there is a certaine manifestation of Gods glory: partly more obscure, partly more apparent.

D The more obscure manifestation, is the vision of Gods maiestie in this life, by the eyes of the minde through the helpe of things perceived by outward senses. Ila. 6. 1. I saw the Lord sitting vpon an high throne, and lifted up, and the lower parts thereof filled the Temple. Exod. 33. 22. And while my glory passed by, I will put thee in a cleft of the Rocke, and will cover thee with my hand while I passe by: after I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene. 1. Cor. 13. 12. Now wee see as through a glasse darkly.

The more apparent manifestation of God, is the contemplation of him in heauen face to face. 1. Cor. 13. 12. But then shall wee see face to face. Dan. 7. 9, 10. I beheld till the thrones were set up, and the ancient of daies did sit, whose garment was white as snow, &c.

Gods blessednesse, is that by which God is in himselfe, and of himselfe all sufficient. Gen.

17.1. I am God all-sufficient, walke before me, and be thou bright. Col. 2.9. For in him dwells all the fulness of the Godhead bodily. 1. Tim. 6. 15. Which in due time he shall shew, that is blessed and Prince only.

CHAP. V.

Concerning the persons of the Godhead.

The persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. Gen. 1.9-24. Then Iehouah rained upon Sodom, and vpon Gomorah, brimstone, & fire from Iehouah in heauen. Ioh. 1.1. In the beginning was the Word, and the Word was with God, and that Word was God.

They therefore are coequal, and are distinguished not by degree, but by order.

The Constitution of a person is, when as a personal property, or the proper manner of subsisting is adjoined to the Deity, or the one diuine nature.

Distinction of persons, is that, by which albeiteuery person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the Sonne is not the Father or the holy Ghost, but the Sonne alone; and the H. Ghost is not the Father or the Sonne, but the holy Ghost alone; neither can they be diuided, by reason of the infinite greatnesse of that most simple essence, which one and the same, is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vnion, is that by which each one is in the rest, and with the rest, by reason of the vnitie of the Godhead; and therefore euery each one doth possesse, loue, and glorifie another, and worke the same thing. Ioh. 14. 10. Belieuest thou not that I am in the Father, and the Father is in me? the word that I speake vnto you I speake not of my selfe, but the Father that dwelleth in me, he doth the workes, Prou. 8. 22. The Lord hath possessed me in the beginning of his way: I was before the workes of old. And v. 30. Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him. Ioh. 1. 1. In the beginning was the Word, and the Word was with God, and that Word was God, and cap. 5. 19. The Sonne can doe nothing of himselfe, since that he seeth the Father doe: for whatsoeuer things he doth, the same doth the Sonne also.

There be three persons: the Father, the Sonne, and the holy Ghost. Matth. 3. 16, 17. And Iesua when he was baptized, came straight out of the water, and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lighting vpon him: and loe a voice came from heauen, saying, This is my beloved Sonne, in whom I am well pleased.

A The Father, is a person without beginning, from all eternitie begetting the Sonne, Heb. 1. 3. Who being the brightnesse of the glory, and the ingenerate forme of his person. Psal. 2. 7. Thou art my Sonne, this day haue I begotten thee.

In the generation of the Sonne, these properties must be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth, doth communicate with him that is begotten, not some one part, but his whole essence. III. The Father begot the Sonne, not out of himselfe, but within himselfe.

The incommunicable property of the Father, is to be vngotten, to be a Father, and to beget. He is the beginning of actions, because he beginneth euery action of himselfe, effecting it by the Sonne and the holy Ghost. 1. Cor. 8. 6. Tet vnto vs, there is but one God, Which is the Father, of whom are all things, and we in him, & one Lord Iesua Christ, by whom are all things, and we by him. Rom. 11. 36. For of him, and through him, and for him, are all things.

The other two persons haue the Godhead, or the whole diuine essence, of the Father by communication, namely, the Sonne and the holy Ghost.

The Sonne is the second person, begotten of the Father from all eternitie. Heb. 1. 5. For vnto Which of the Angels said hee at any time, Thou art my Sonne, this day begate I thee? Col. 1. 15. Who is the image of the invisible God, the first borne of euery creature. Ioh. 1. 14. And we saw the glory thereof, as the glory of the only begotten Sonne of the Father. Rom. 8. 32. He who spared not his owne Sonne.

Although the Sonne be begotten of his Father, yet neuertheless he is of and by himselfe very God: for he must be considered either according to his essence, or according to his filiation or Sonship. In regard of his essence, hee is (αὐτῷ) that is, of and by himselfe very God: for the Deitie which is common to all the three persons, is not begotten. But as he is a person, and the Sonne of the Father, hee is not of himselfe, but from another: for he is the eternall Sonne of his Father. And thus hee is truly said to be very God of very God.

For this cause hee is said to be sent from the Father, Ioh. 8. 42. I proceeded forth, and came from God, neither came I of myselfe, but he sent me. This sending taketh not away the equality of essence, and power, but declareth the order of the persons, Ioh. 5. 18. Therefore the Iewes sought the more to kill him, not only because he had broken the Sabbath: but said also that God was his Father, and made himselfe equal with God. Phil. 2. 6. Who being in the forme of God, thought it no robbery to be equal with God.

For this cause also hee is the WORD of the Father, not a vanishing, but essentiall word, because as a word is, as it were, begotten of the mind, so is the Sonne begotten of the Father: & also, because he bringeth glad tidings from the bolome of his Father. Nazian. in his

Oratorion

Oratorion of the Sonne. B. affill in his preface before Iohn: Gospell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. Our Lord Iesua Christ, by whom are all things, and we by him. Ioh. 5. 19. Whatsoeuer things he doth, the same doth the Sonne also.

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. But when the Comforter shall come, whom I will send vnto you from the Father, even the spirit of truth, which proceedeth of the Father, hee shall testifie of me. Rom. 8. 9. But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there be any that haue not the spirit of Christ hee is not his. Ioh. 16. 13, 14. But when the Spirit of truth shall come: hee shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, hee shall speake, and shall declare vnto you such things as are to come. He shall glorifie me, for he shall receive of mine, and shew it vnto you.

And albeit the Father, and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable property of the holy Ghost, is to proceede.

His proper manner of working is, to finish an action, effecting it, as from the Father and the Sonne.

CHAP. VI.

Of Gods workes, and his decree.

Thus far concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are common to the Trinitie, the peculiar manner of working alwaies referred to euery person.

The end of all these, is the manifestation of the glory of God. Rom. 11. 36. For him are all things, to him be glory for euer.

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all things. Eph. 1. 11. In whom also we are chosen, when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will, and v. 4. As he hath chosen vs in him before the foundation of the world. Math. 10. 29. Are not two sparrows sold for a farthing, and not one of them falleth on the ground without your Father? Ron. 9. 11. Hath not the power power

on the clay to make of it what he will, one vessel to dishonour, and another to honour.

Therefore the Lord, according to his good pleasure, hath most certainly decreed euery thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Yea, he hath most iustly decreed the wicked workes of the wicked. For if he had nill'd the, they should neuer haue been at all, And albeit they of their owne nature, are and remaine wicked: yet in respect of Gods decree, they are some waies good: for there is not any thing absolutely euill. 1. Pet. 3. 17. For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

The thing which in it owne nature is euill, in Gods eternall counsell is respectiue good, in that it is some occasion & way to manifest the glory of God in his iustice, and his mercy:

Gods foreknowledge, is conioyned with his decree, and indeed is in nature before it: yet not in regard of God, but vs: because knowledge goeth before the will and the effecting of a work. For we do nothing, but those things that hee haue before willed, neither doe we do any thing which we know not before.

Gods foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For things do not therefore come to passe, because that God did foreknow them: but because hee decreed, and willed them, therefore they come to passe.

The execution of Gods decree is that, by which all things in their time are accomplished which were foreknown or decreed, and that euen as they were foreknown & decreed.

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he can will that which he hath decreed. And it were a signe of impotency to decree any thing which he could not will. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoeuer he hath freely decreed.

The first and principall cause, howbeit in it selfe it be necessary, yet it doth not take away freedom of wil in election: for the nature and property of second causes; but onely brings them into a certain order: that is, it directeth them to the determinate end, whereupon the effects and euents of things are contingent or necessary, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily. Act. 1. 7. 2. but yet willingly. Job. 10. 18. Mat. 26. 53. And if we respect & the temperature of Christs body, he might haue prolonged his life; and therefore in this respect may be said to haue died contingently.

The execution of Gods decree, hath two branches; this operation, and his operative permission.

Gods operation, is his effectuall producing

of all good things, which either haue being or mouing, or which are done.

Gods operative permission, is that by which he onely permitteth one and the same worke to be done of others, as it is euill; but as it is good, he effectually worketh the same. Gen. 50.20. *You indeed had purposed will against me, but God decreed that for good, that he might, as he hath done this day, preferre his people aline.* And, Gen. 45. 7. *God hath sent me before you to preferre your posterity in this land.* Ela. 10. 5, 6, 7. *Woe vnto Ashur, the rod of my wrath, and the staffe in their hands in mine indignation, I will giue him a charge against the people of my wrath to take the spoile, and to take the prey, and to tread them under fete like the myre in the streete. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few natione.*

God permitteth euill, by a certaine voluntary permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace it hid, or not bellowing that which it wanteth. Rom. 1. 26. *For this cause God gaut them up vnto vile afflictions.* 2. Tim. 2. 25, 26. *Instructing them with meeknesse, that are contrary minded, prouoking if God at anytime will giue repentance, that they may know the truth; and that they may come to amendment out of the snare of the diuells, which are taken of him at his will.*

Neither mult we thinke God herein vnjust, who is indebted to none. Rom. 9. 15. *I will haue mercy on him to whom I will shew mercy.* Yea it is in Gods pleasure to bellow how much grace, and vpon whom he will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath some respect of goodnesse with GOD: First, in that it is the punishment of sinne: and punishment is accounted a morall good, in that it is the part of a iust iudge to punish sinne. Secondly, as it is a meere actio or act. Thirdly, as it is a chastisement, a trial of ones faith, martyrdome, propitiation for sin, as the death and passion of Christ. Act. 2. 23, and 4. 24. And if we obserue these causes, God is not onely a bare permissive agent in an euill worke, but a powerfull effe. Four of the same; yet so, as he neither in-filleth an aberration in the action, nor yet supporteth, or intendeth the same, but that he most freely suffreth euill, and best disposeth of it to his owne glory. The like we may see in this similitude: Let a man spur forward a lame horse; in that he moueth forward, the rider is the cause; but that he haltezeth, he himselfe is the cause. And againe, we see the sunne beames shining through a glasse; where the light is from the Sunne, the colour not from the Sunne but from the glasse.

CHAP. VII.

Of Predestination and Creation.

Gods decree, in as much as it concerneth man, is called Predestination: which is

the decree of God, by the which he hath ordained all men to a certaine and euertlasting estate: that is, either to saluation or condemnation: for his owne glory. 1. Thess. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ.* Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Esau: and ver. 22. What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction: and that he might declare the riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glorie?*

The means of accomplishing Gods Predestination are two fold.

The creation and the fall.

The creation, is that by which GOD made all things very good, of nothing; that is, of no matter which was before the creation. Gen. 1. 1. *In the beginning God created the heauen, &c. to the end of the chapter.*

Gods manner of creating, as also of gouerning, is such, as that by his word alone, hee without any instruments, means, assistance, or motion, produced all sorts of things: For to will any thing with God, is both to be able and to performe it. Heb. 1. 3. *By faith we vnderstand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.* Plal. 148. 5. *Let them praise the name of the Lord, for he commanded, and they were created.*

The goodnesse of the creature, is a kinde of excellencie, by which it was void of all defect, whether punishment or fault.

The creation, is of the world, or inhabitants in the world.

The world, is a most beautifull pallace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are three fold: the first is the ayre, the second the skie, the third an inuisible and incorpall effence, created to be the seat of all the blessed, both men, and angels. This third heauen is called Parádise. 2. Cor. 12. 4.

The inhabitants of the world, are reasonable creatures, made according to Gods owne Image: they are either angels or men. Gen. 1. 16. *Furthermore, God said, Let vs make man in our owne image, according to our likeness.* Job 1. 6. *Who are the children of God came and stood before the Lord, Satan came also among them.*

The Image of God, is the goodnesse of the reasonable creature, resembling God in holiness. Eph. 4. 24. *And put on the new man, which after God is created in righteousness and true holiness.*

CHAP. VIII.

Of Angels.

The Angels each of them being created in the beginning, were settled in an vperight estate. In whose these things are to be

noted:

CHAP. IX.

Of man, and the estate of Innocencie.

MAn, after he was created of God, was set in an excellent estate of innocencie. In this estate, man things are chiefly to be regarded.

I. The place. The garden of Eden, that most pleasant garden. Gen. 2. 15. *Then the Lord took the man, and put him into the garden of Eden.*

II. The integrity of mans nature. Which was, Eph. 4. 24. *created in righteousness and true holiness.* This integrity hath two parts.

The first is wisdom, which is a true and perfect knowledge of God, and of his will, in as much as it is to be performed of man; yea, and of the counsell of God in all his creatures. Col. 3. 10. *And haue put on to the new man, which is renewed in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth every beast of the field, and every fowle of the heauen, he brought them vnto the man, to see how he would call them: for howsoever the man called the living creature, so was the name thereof.*

The second is iustice, which is a conformity of the will, affections, and powers of the body to doe the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God. By which, as God reioyced in his owne image, so likewise man did feruently loue God: this is apparent by Gods familiar conference with Adam. Gen. 1. 29. *And God said, Behold, I haue giuen vnto you every herb bearing seede, &c. that shall be to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. *Pl. 8. 6. Then hath made him Lord ouer the works of thine hands, & putt al things vnder his feet, &c.* Thirdly, the decency, and dignitie of the body, in which, though naked, as nothing was vnseemly, so was there in it imprinted a princely maiesty. Plal. 8. *Thou hast made him little lower then God, and crowned him with glory and worship.* Gen. 2. 25. *They were both naked, &c. neither ashamed.* 1. Cor. 12. 23. *I put those members of the body, which we thinke most vnseemly, put we more honestly on: and our vncomely parts haue more comelines on.* Fourthly, labour of the body without paine or griefe. Gen. 3. 17. 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the days of thy life, &c.*

IV. Subiection to God, whereby man was bound to performe obedience to the commandment of God: which are two. The one was concerning the two trees: the other the obseruation of the Sabbath.

Gods commandment concerning the trees, was ordained to be a prooffe and tryall of mans obedience. It consisteth of 2. parts: the first is the giuing of the tree of life, that as

a signe,

noted; First, their nature. Angels are spirituall and incorpall effences. Heb. 2. 16. *For he in no sort tooke the Angels, but he tooke the seede of Abraham.* Heb. 1. 7. *And of the Angels, he saith, He maketh the spirits his messengers, and his Ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2. Sam. 14. 17. *My Lord, he king is euen as an Angel of God in hearing good and bad.* 2. They are of great might. 2. Thess. 1. 7. *When the Lord Iesus shall shew himselfe from heauen with his mighty Angels.* 2. Sam. 24. 17. *Dauid saw the Angel that smote the people.* 2. King. 19. 35. *The same night the Angel of the Lord went out, and smote in the campe of Ashur, an hundred, fourscore, and five thousand.* 3. They are swift and of great agilitie, Esa. 6. 6. *Then flew one of the Seraphims vnto mee with an hot cole in his hand.* Dan. 9. 21. *The man Gabriel whom I had seene before in a vision, came flying and touched mee.* This is the reason why the Cherubims in the Tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Jacob went forth on his journey; and the Angels of God met him.* Dan. 7. 10. *Thousand thousands ministered vnto him, and tenne thousand thousands stood before him.* Matth. 26. 53. *T hinkst thou I cannot pray to my Father, and he will giue me more then twelue legions of angels?* Heb. 12. 22. *To be companie of innumerable angels.*

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societie with him. Math. 18. 10. *In heauen their Angels alwayes behold the face of my Father which is in heauen.* Plal. 68. 17. *The chariots of God are twentie thousand thousand Angels, and the Lord is among them.* Mark. 12. 25. *But are as Angels in heauen.*

Fifthly, their degree. That there are degrees of Angels, it is most plaine. Col. 1. 16. *By him were all things created, which are in heauen, and in earth, things visible and inuisible: whether they be thrones, or dominions, or principalties, or powers.* Rom. 8. 38. *Neither angels, nor principalties, nor powers, &c.* 1. Thess. 4. 16. *The Lord shall descend with the voice of the Archangel, and with the trumpet of God. But it is not for vs to search who, or how many be of each order; neither ought we curiously to inquire how they are distinguished, whether in effence, gifts, or offices.* Col. 2. 18. *Let no man at his pleasure beare rule over you by humbleness of minde, and worshipping of Angels, aduancing himselfe in those things which hee neuer saw.*

Sixtly, their office. Their office is partly to magnifie God, & partly to performe his commandments. Plal. 103. 20, 21. *Praise the Lord, ye his Angels, that excell in strength, that doe his commandment in obeying the voice of his word.* Psalme the Lord, alke his hostes, ye his seruants that doe his pleasure.

Seauently: The establishing of some Angels in that integrity, in which they were created.

a signe, it might confirme to man his perpetuall abode in the garden of Eden, if still he perfilled in his obedience. Reuel. 2. 7. *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God.* Pro. 3. 18. *She is a tree of life to them which lay hold on her: and blessed is he that retaineth her.*

The second, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporal and eternal death, if he transgressed this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the death.* This was a signe of death, and had his name of the euent, because the obsecration thereof would haue brought perpetuall hap-pines, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seventh day, and sanctified it.*

V. His calling, which is the seruice of God, in the obseruation of his commandements, and the dressing of the garden of Eden. Prou. 16. 4. *God made all things for himselfe.* Gen. 2. 15. *He placed him in the garden of Eden to dress and keepe it.*

V I. His diet was the hearbs of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1. 29. *And God said, behold, I haue given vnto you euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed, that shall be to you for meat.* And chap. 2. 17. *But of the tree of knowledge of good and euill, thou shalt not eate.*

V II. His free choice, both to will and performe the commandement concerning the two trees, and also to neglect and violate the same. Whereby wee see that our first parents were indeed created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP. X.

Of Sinne, and the fall of Angels.

THe fall is a reuolting of the reasonable creature from obedience to sinne.

Sinne, is the corruption, or rather deprivation of the first integritie. More plainly, it is a falling or turning from God, binding the offender by the course of Gods iustice, to vndergoe the punishment.

Heere a doubt may bee moued, whether sinne be a thing existing or not. The answer is this: Of things which are, some are positive, other priuative. Things positive, are all substances, together with those their properties, powers, inclinations & affections, which the

Lord hath created and imprinted in their natures. The thing is called priuative, which granteth or presupposeth the absence of some such thing, as ought to be in a thing. Such a thing is sinne, which properly, and of it selfe is not any thing created, and existing; but rather the absence of that good which ought to be in the creature; and though it be inherent in things positive as a priuation, yet it is alwaies to be distinguished from them.

Sinne hath two parts: A defect, or impotencie; and disorder.

Impotencie is nothing else, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

Disorder, is the confusion or disturbance of all the powers and actions of the creature.

The fall was effected on this manner. First, God created his reasonable creatures good indeed, but withall changeable, as we haue shewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in those things about which they were conuersant. Deut. 13. 3. *Thou shalt not hearken to the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God proceeth you so know whether you loue the Lord your God, With all your heart, and With all your soule.* Thirdly in this triall God doth not asist them with new grace to stand, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselves, they fall quite from God: no otherwise, then when a man staying vpon a stiffe on the ground, if standeth vpright; but if hee neuer so little withdraw his hand, it falleth of it selfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderstanding, pointing out a more excellent estate, and of it owne accord approuing thereof, and the will choosing the same as pleasing vnto it (their nature in the meane while remaining fit to make choice either of the contrary, or of a diuers obiect) they are the sole authors of their fall from God. 2. Pet. 2. 4. *If God spared not the Angels which sinned, but cast them downe into hell, and delivered them into chains of darkness, to bee kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their first estate, but left their owne habitation, he hath reuered in euerlasting chains, &c.* Ioh. 8. 44. *He was a murderer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, consider: First their corruption, arising from the fall; which is the deprivation of their nature, and is either that fearful malice and hatred, by which they set themselves against God, or their insatiable desire to destroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that committeth sinne is of the diuell, because the diuell sinned from the beginning. For this cause was the Sonne of God reuelated, to dissolve the workes of the diuell.* 1. Pet. 5. 8. *Ten*

aduersary the diuell goeth about like a roaring lyon, seeking whom he may deuoure. Eph. 6. 11. *You strive not against flesh and blood, but against principalities and powers, and worldly governors: the princes of darkness of this world, against spiritual wickednesses, which are in supercelestial things.*

II. Their degree, and diuersitie: for of these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebub, prince of the rest of the diuels, and the world, farre above them all in malice. Mat. 23. 41. *Away from me ye cursed into euerlasting fire, prepared for the diuell and his Angels.* 2. Cor. 4. 4. *Whose minds the god of this world hath blinded.* Reuel. 12. 7. *And there was war in heauen, Michael, and his Angels fought with the dragon, and the dragon and his Angels fought.*

Ministring Angels, are such as waite vpon the diuell, in accomplishing his wickednesse.

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude, verse 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chains of darkness, to bee kept vnto damnation.* This he did: First, to admonish men, what great punishment they deserved. Secondly, to shew that grievous sins must more grievously be punished.

The fall of Angels was the more grievous, because both their nature was more able to resist, & the diuel was the first founder of sinne. Their punishment is easier, or more grieuous.

Their easier punishment is double. The first, is their deiection from heauen. 2. Pet. 2. 4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power. Iob 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endless and infinite, in time and measure. Luke 8. 31. *And they besought him, that he would not command them to goe downe into the deepe.*

thus doubting, are moued to behold the forbidden fruite. Fifty, they no sooner see the beauty thereof, but they desire it. Sixty, that they may satisfie their desire, they eate of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vterly dilloyall to God. Gen. 3. 1. 2, 3, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integrity; God vpon iust causes leauing them to themselves, and freely suffering them to fall. For we must not think, that mans fall was either by chance, or God not knowing of it; or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, and yet without all approbation of it.

II. The greatest of this transgression must be esteemed, not by the external obiect, or the bafeness of an apple, but by the offence contained against Gods maiesty. This offence appeareth by many trespasses committed in that action. The 1. is doubting of Gods word: 2. want of faith; for they beleue not Gods threatening. *(In that day ye eat thereof, you shall die the death.)* But being bewitched with the diuels promise, *(ye shall be like Gods)* they cease to feare Gods punishment, and are inflamed with a desire of greater dignity. 3. Their curiositie, in forsaking Gods word, and seeking other wisdom. 4. Their pride, in seeking to magnifie themselves; and to become like God. 5. Contempt of God, in transgressing his commandements against their owne conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods spiritt dwelling in them, and despise that euerlasting blessed vnion. 8. They murder both themselves and their progenie.

III. The fruite or effect. Out of this corrupt estate of our first parents, arose the estate of infidelity or vbelief, whereby God hath included all men vnder sinne, that here might manifest his mercy in the saluation of some, and his iustice in the condemnation of others. Rom. 11. 32. *God hath shut vp all men in vbelief, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should bee given to them that beleue.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is three-fold. The first, is the participation of Adams both *transgression and guiltinesse*, whereby in his sinne, all his posterity sinned. Rom. 5. 12. *As by one mans sin entered into the world, & by sin death: so death entered vpon all men, in that all men have sinned.* The reason of this is ready. Adam was not then a priuate man, but represented all mankind, and therefore looke what good he receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men dye, so in Christ all men rise againe.*

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CHAP. XI.

Of mans fall and disobedience.

Adams fall, was his willing reuolting to disobedience by eating the forbidden fruite. In Adams fall, wee may note the manner, greatness, and fruite of it.

I. The manner of Adams fall, was on this sort: First, the diuell, hauing immediately before fallen himselfe, infinately vnto our first parents, that both the punishment for eating the forbidden fruit was vncertaine, and that God was not true in his word vnto them. Secondly, by this legerdemaine, hee blinded the eyes of their vnderstanding. Thirdly, being thus blinded, they beginne to distrust GOD, and to doubt of Gods fauour. Fourthly, they

thus doubting, are moued to behold the forbidden fruite. Fifty, they no sooner see the beauty thereof, but they desire it. Sixty, that they may satisfie their desire, they eate of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vterly dilloyall to God. Gen. 3. 1. 2, 3, 4, 5, 6, 7, 8.

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CHAP. XII.

Again, when *Adam* offended, his posterity in his loynes, from whom they should by the course of nature issue: & therefore take part of the guiltiness with him. Heb. 7.9. 10. *And to say as the thing is, Levi, &c. payed tithes to Melchisedec: for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

CHAP. XII.

Of Original sinne.

Out of the former transgression ariseth another, namely Original sinne, which is corruption ingendred in our first conception, whereby every facultie of soule and body is prone and disposed to euill. Psa. 51.5. *I was borne in iniquity, and in sin hath my mother conceived me.* Gen. 6.5. Tit. 2.3. *We our selves were in times past without discipline, deceived, serving the lusts and diverse pleasures, living in malitiousness and enuy, hateful, and hating one another.* Heb. 12.1. *Let vs cast away every thing that presseth down, and the sin that hangeth so fast on.* By this wee see, that sin is not a corruption of mans substance, but only of faculties: otherwise neither could mens soules be immortal, nor Christ take vpon him mans nature.

All *Adam's* posterity is equally partaker of this corruption: the reason why it sheweth not it selfe equally in all, is because some haue the spirit of sanctification, some the spirit, only to burtle corruption, some neither.

The propagation of sinne, from the parents to the children, is eyther because the soule is infected by the contagion of the body, as a good ornament by a fustile vessel; or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as *Adam* received the image of God, both for himselfe and others: so did he lose it for himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search how it came, as to be careful how to extinguish it.

That wee may the better know Original sinne in the severall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image wee yet retain. 2. How much sinne man received from *Adam*. 3. The increase thereof afterward.

1. In the minde. The remnant of Gods image, is certaine notions concerning good & euill: as that there is a God, and that the same God punisheth transgressions: that there is an euertlasting life: that wee must reuerence our superiours, and not harme our neighbours. But even these notions, they are both general and corrupt, and haue none other use, but to beaue man of all excuse before Gods iudgement seat. Rom. 1.19.20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it vnto them. For the invisible things of him, that is, his eternall power and*

Godhead, are seene by the creation of the world, being considered in his workes, to the intent they should be without excuse.

Mens mindes received from *Adam*: 1. Ignorance, namely a want, or rather a deprivation of knowledge in the things of God, whether they concerne his strict worship, or eternall happinesse. 1. Cor. 2.14. *The naturall man perceiuech not the things of the spirit of God, for they are foolishnesse vnto him, neither can hee knowe them because they are spiritually discerned.* Rom. 8.7. *The wisdomes of the flesh is enmity to God, for it is not subiect to the law of God, neither indeede can be.*

2. Impotency, whereby the minde of it selfe is vnable to understand spiritual things, though they be taught. Luk. 24.45. *Then opened he their understanding, that they might vnderstand the Scriptures.* 2. Cor. 3.5. *Not that we are sufficient of our selves, to thinke anything as of our felicity: but our sufficiency is of God.*

3. Vanity, in that the minde thinketh fallshood truth, and truth fallshood. Ephes. 4.17. *Walke no more as other Gentiles, in the vanity of your vnderstanding.* 1. Cor. 1.21. *It pleased God by the foolishnesse of preaching, to save those which beleue.* 23. *We preach Christ crucified, to the Iewes a stumbling block, but to the Grecians foolishnesse.* Prou. 14.12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

4. A naturall inclination only to conceiue and desire the thing which is euill. Gen. 6.5. *The Lord saw that the wickednes of man was great vpon earth, and all the imaginations of the thoughts of the heart were only euill continually.* Ierem. 4.22. *They are wise to doe euill, but in doe well they haue no knowledge.*

Hence it is apparent, that the original, and as I may say, the matter of all heresies, is naturally ingrafted in mans nature. This is worthy the obseruation of students in diuinity.

The increase of sinne in the vnderstanding, is a reprobate sense, when GOD withdraweth the light of nature. Iohn 12.40. *Hee hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and vnderstand with their hearts, and I should heale them, and they be converted.* Rom. 1.28. *As they regarded not to know God, so God deliuered them vp vnto a reprobate minde, to doe those things which are not convenient.* 2. The spirit of slumber. Rom. 11.8. *God hath giuen them the spirit of slumber, &c.* 3. A spiritual drunkennesse. Eia. 29.9. *They are drunken, but not with wine, they stagger, but not with strong drinke.* 4. Strong illusions. 2. Thes. 2.11. *God shall send them strong illusions, and they shall beleue lies.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, referred in man partly to reprooue, partly to repress the vnderleied course of his affections. Roman. 2.15. *Which shew the effect of the law written in their hearts, their conscience also bearing witness,*

and their thoughts accusing one another, or excusing.

That which the conscience hath received of *Adam* is the impurities thereof. Tit. 1.5. *To them that are defiled and vnderleied nothing is pure, but euen their mindes and consciences are defiled.* This impurity hath three effects: the first is, as if a manserue God outwardly, hee will excuse and cloake his inward impiety. Mark. 10.19.20. *Thou knowest the commandements, Thou shalt not, &c. Then he answered, and said, After all these things haue I deserued from my youth.* Again, it excuseth intents not warranted in Gods word. 1. Chr. 13.9. *When they came to the threshing floor of Chidon, &c. hee put forth his hand to hold the Age, for the oxen did shake it.*

The second, is to accuse and terrifie for doing good. This wee may see in superstitious idolaters, who are grieved when they omit to performe counterfeite and idolatrous worship to their gods. Coloss. 2.21.22. *Touch not, taste not, handle not, which all perish with vsing, and are after the commandements and doctrines of men.* Eia. 29.13. *And their feare toward mee was taught them by the precepts of men.*

The third, is to accuse and terrifie for sinne. Gen. 50.15. *When Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, & will pay vs againe all the euill which we did vnto him.* Iohn 8.9. *And when they heard it, being accused by their own consciences, they went out one by one.* 1. Iohn. 3.20. *If our heart condemne vs, God is greater then our heart.* Though the conscience shall accuse a man truly, yet that will not argue any holinesse in it: which appeareth, in that *Adam* in his innocency had a good, yet no accusing conscience.

Impurenesse increased in the conscience, is first such a senseles nummes, as that it can hardly accuse man of sinne. Eph. 4.19. *Who being past feeling haue giuen themselves to wantonnesse, to worke all uncleannesse, euen with greedinesse.* 1. Tim. 4.2. *Having their consciences burned with an hot yron.* This senselesnesse springeth from a cuttome in sinning. 1. Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

2. Some grievous horror, and terror of the conscience. Gen. 4.14. *Behold thou hast cast me this day from the earth, & from thy face shall I be hid: and yet. 12. My punishment is greater then I can beare.* The Symptoms of this disease, are blasphemies, trembling of body, fearefull dreames. Act. 24.26. *And as he disputed of righteousness, and temperance, and the iudgement to come, Felix trembled, &c.* Dan. 5.6. *Then the Kings countenance was changed, and his thoughts troubled him, so that the signets of his loynes were loosed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choice. First, in euery natural action, belonging to each liuing creature, as to nourish

to engender, to moue, to perceiue. Secondly, in euery humane actiō, that is, such as belong to all men; and therefore man hath free-will in outward actions, whether they concerne manners, a family, or the common-wealth, albeit, both in the choice and refusal of them, it be very weak. Rom. 2.14. *The Gentiles which haue not the law, by nature do those things which are of the law.*

The will receiued. 1. An impotencie, whereby it cannot will, or so much as lust after that, which is indeede good; that is, which may please, and be acceptable to God. 1. Cor. 2.14. *The naturall man perceiuech not the things of the spirit of God, for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.* Rom. 5.6. *Christ, when we were yet of no strength, as his time did for the ungodly.* 2. Tim. 2.26. *Phil. 2.13. It is God which worketh in you both the will and the deede, euen of his good pleasure.*

2. An inward rebellion, whereby it vtterly abhorreth that which is good, desiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the first acte of conserution to God; and that by it selfe it can neither beginne that conserution, or any other inward and found obedience due to Gods law.

That which the affections receiue, is a disorder, by which they therefore are not well affected, because they eiesch that which is good, add pursue that which is euill. Galat. 5.24. *They that are Christ, haue crucified the flesh with the affections and lusts: thereof.* Rom. 1.26. *Therefore God gaue them ouer to filthy lust.* 1. Kin. 22.28. *The king of Israel said vnto Iehoshaphat, Tel is there one of whom thou maist take counsell, but him I hate, &c.* and 21.4. *Therefore Achab came home to his house discontented and angry for the word which Nabal spake vnto him, and he laid himselfe on his bed, turning away his face lest he should see his mate.*

That which the body hath receiued, is 1. stiffness to beginne sinne. This doth the body in transporting all obiects and occasions of sinne to the soule. Gen. 3.6. *The woman seeing that the tree was good for meat, and pleasant to the eyes, &c. took of the fruit thereof, and did eat.* 2. A stiffness to execute sinne, so loone as the heart hath begunne it. Rom. 6.12. *Neither giue your members as weapons of iniquity to sinne, and yei. 19. As ye haue giuen your members as seruants to uncleannesse and iniquity, so commit iniquity, &c.*

CHAP. XIII.

Of all sinne.

After Original sinne in *Adams* posterity, an actual transgression taketh place. It is either inward or outward: Inward, is the minde, will, and affections.

The actual sinne of the minde is the euill thought or intent thereof, contrary to Gods law. Examples of euill thoughts, God (the only knower of the heart) hath in diuers places set downe in his word. I. That there is no God. Psal. 10. 4. *The wicked is so proud, that he seeketh not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The fool saith in his heart, there is no God.* II. That there is neither prouidence nor presence of God in this world. Psal. 10. 11. *He saith in his heart, God hath forgotten: hee hideth away his face and will neuer see,* verſe 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safeagard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in danger.* Reu. 18. 7. *She saith in her heart, I fit being a Queene, and am no widow, and shall see no mourning.* IV. It esteemeth it selfe more excellent then other. Apoc. 18. 7. *I fit as a Queene.* Luk. 18. 11. *The Pharisee standing thus prayed to himselfe, I thank thee, O God, that I am not as other men, extortioners, vnjust, adulterers, nor yet as this Publican.* V. I. I fast twice in the weeke, and give tyth of all my possessions. V. That the Gospell of Gods kingdome is meere foolishnes. 1. Cor. 2. 14. *The natural man perceiue not the things of the spirit of God, for they are foolishnes vnto him.* VI. To thinke vncharitably and maliciously of such as serue God sincerely. Mat. 12. 24. *When the Pharisees heard that they said, he casteth not out devils, but by the prince of devils.* Pt. 7. 48. *They said in their hearts, Let vs destroy them altogether.* VII. To thinke the day of death farre off. Esa. 28. 15. *Ye haue said, we haue made a covenant with death, and with hell wee are at agreement, though a scourge run ouer vs, and passe through, it shall not come at vs.* VIII. That the paines of hell may be elchewed: in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement. Luk. 12. 19. *I will say vnto my soule, Soule thou hast much goods laid vp for many yeares. and v. 45. If that seruant say in his heart, My master will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they shall see these rebellious thoughts rising in their mindes, as sparkles out of a chimney:

The actual sinne of both will and affection, is euery wicked motion, inclination, and desire. Galat. 5. 17. *The flesh lusteth against the spirit.*

An actual outward sin, is that, to the committing whereof, the members of the body, doe, together with the faculties of the soule, concurre. Such sins as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such hold on me, that I am not able to looke vp: yea, they are more in number then the haire of my head.*

Actual sinne, is of omission or commission.

Again, both these are in words or deedes. In the sinne of commission, obserue these two points: the degrees in committing a sin, and the difference of sinnes committed.

The degrees, are in number foure. Iam. 1. 14. 15. *Every man is tempted, when he is drawne away by his own concupiscence, & is enticed: then when lust hath conceived, it bringeth forth sinne, and sin when it is finished, bringeth forth death.*

The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the mind that which is euill. Iob. 13. 2. *The diuell had now put into the heart of Iudas Iſcariot, Simons son to betray him.* A. A. 5. 3. *Peter said to Ananias, Why hath Satan filled thine heart that thou shouldst lye, &c.* 1. Chro. 21. 1. *And Satan stood up against Israel, and provoked David to number Israel.* This is also effected vpon occasion of some externall obiect, which the senses perceiue. Iob 31. 1. *I haue made a covenant with mine eyes, why then should I looke vpon a maid?*

Tentation hath two parts: abstraction, and inelation.

Abstraction, is the first cogitation of committing sin, whereby the mind is withdrawn from Gods seruice, to the which it should be alwaies ready prest. Luk. 10. 27. *Thou shalt loue the Lord thy God, with all thy heart, and all thy soule, with all thy thought.*

Inelation, is that whereby an euill thought conceived, and for a time retained in the mind by delighting the will and affections, doth as it were, lay a baite for them to draw them to consent.

The second degree, is conception, which is nothing els but a consent and resolution to commit sinne. Psal. 7. 14. *He shall transgress with wickednesse, he hath conceived mischief, but hee shall bring forth a lye.*

The third degree, is the birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the body.

The fourth degree, is perfection, when sin being by custome perfect, and as it were ripe, the sinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearful.

Sinne actually committed, hath five differences. Firſt, to consent with an offendour, and not actually to commit sinne. Eph. 5. 11. *Haue no fellowship with the vnfruitfull works of darkness, but reprove them rather.* This is done three manner of waies.

I. When a man in iudgement somethat alloweth the sinne of another. Numb. 20. 10. *Moses & Aaron gathered the congregation together before the rock, and Moses said vnto them, Heare now ye rebels: shall we bring you water out of the rock?* verſe 12. *The Lord spake to Moses & Aaron, because ye beleued me not, so I sanctified me in the presence of the chiding of Israel, therefore ye shall not bring the congregation*

into the land which I haue giuen them.

II. When the heart approoeth in affection and consent. Hither may we referre both the Ministers and the Magistrates concealing and winking at offences. 1. Sam. 2. 23. *Eli said, Why doe ye such things? for all this people I beare euill of you. Doe no more my son, &c.* Now that Elies will agree with his sonnes sinnes, it is manifest, ver. 29. *Thou honourst thy children above me.*

III. In deede by counsell, preference, inticement. Rom. 1. 31. *They do not only doe the same, but also saueur them that doe them.* Mar. 6. 25. 26. *Shee said vnto her mother, What shall I ake? and she said, Iohn Baptists head, &c.* Act. 22. 20. *When the blood of thy Martyr Stephen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slue him.*

The second difference, is to sinne ignorantly, as when a man doth not expressly and distinctly know whether that which hee doth, be a sinne or not, or if he know it, doe not acknowledge and mark it. 1. Tim. 1. 13. *I was before a blasphemer, and a persecutor, and an oppressor: but I was receiued to mercy, for I did it ignorantly through vnbeliefe.* Numb. 35. 22, 23, 24. *If he punished him vnadvisedly, & not of hatred, or cast vpon him any thing without laying of wait, or any stone, whereby he might be slaine, and saw him not, or caned it to fall vpon him, and be dye, and was not his enemy, neither sought him any harme: then the congregation shall iudge betweene the slayer, and the auenger of blood, according to these lawes.* 1. Cor. 4. 4. *I know nothing by my selfe, yet am I not thereby iustificd.* Psal. 19. 13. *Cleanse me from my secret sinnes.*

The third difference is to sinne vpon knowledge, but yet of infirmity, as when a man fearing some imminent danger, or amazed at the horrour of death, doth against his knowledge deny that truth, which otherwise hee would acknowledge and embrace. Such was Peters fall, arising from the ouer-much rashnesse of the minde, mingled with some feare.

Thus men offend, when the flesh, and inordinate desires fo ouer-rule the will and euery good endeaour, that they prouoke man to that, which he from his heart detesteth. Rom. 7. 19. *I doe not the good thing which I would, but the euill which I would not, that doe I.*

The fourth difference, is presumptuous finning vpon knowledge. Psal. 19. 13. *Keepe thy seruants from presumptuous sinnes: let them not raigne ouer mee.* Hitherto belongeth, I euery sinne committed with an high hand, that is, in some contempt of God. Numb. 15. 30. *The persons that doth presumptuously, &c. shall bee cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandement.* II. Presumption of Gods mercy in doing euill. Eccle. 8. 11. *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* Rom. 2. 4. *Despist thou the riches of his bonnificalnesse, &c. not*

A knowing that the bonnificalnes of God leadeb thee to repentance.

The fifth difference, is to sinne vpon knowledge and yet malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. XIV.

Of the common punishment of sinne.

Hitherto wee haue intreated of sinne, where with all mankind is infected: in the next place succedeth the punishment of sinne, which is threefold. The first is in this life, and that diuers waies. The first in concerneth the bodie, eyther in the prouision with trouble for the things of this life, Gen. 3. 17. or a proneness to diseases, Math. 9. 2. *Sonne, be of good comfort, thy sinnes be forgiven thee.* Iob. 5. 14. *Behold, thou art made whole, sin no more, lest a worse thing fall vpon thee.* Deut. 28. 21, 22. *The Lord shall make the pestilence cleaue vnto thee, until hee hath consumed thee from the land, &c.* Or shame of nakednes. Gen. 3. 7. Or in womens paines in child-birth, Gen. 3. 16. *Vnto the woman he said, I will greatly increase thy sorrowes, and conceptions: in sorrow shalt thou bring forth children.*

II. The soule is punished with trembling of conscience, care, trouble, hardnes of heart, and madnes. Deut. 28. 28. *The Lord shall smite thee with madnesse, and with blindness, and with astonying of heart.*

III. The whole man is punished. 1. With fearefull subiection to the regiment of Satan. Colos. 1. 13. *Which freed vs from the power of darkness, and translated vs into the kingdom of his beloued Sonne,* Hebrewes 2. 14. *Hee also himselfe took part with them, that he might destroy through death, him that had power of death, that is the diuell.* 2. A separation from the fellowship of God, and trembling at his presence. Eph. 4. 18. *Flowing their cogitations on darkness, and being strangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.*

IV. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou shalt euer be oppressed with wrong, & be pined, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred distinction of Lordships: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill feruitudes.

V. The ioull of that Lordly authority, which man had ouer all creatures; also their vanity, which is not only a weakening but also a corrupting of that excellency of the vertues and powers which God at the first put into them. Rom. 8. 20, 21. *The creature is subiect to vanity, not of its owne will, but by reason of him, which hath subdud it vnder hope, &c.*

V.I. In a mans name, infamie and ignominie sometimes after his death. Jer. 24.6.

The second, is at the last gaspe, namely, death, or a change like vnto death. Rom. 6. 23. *The wages of sinne is death.*

The third is, after this life, euen eternal destruction from Gods preface, and his exceeding glory. 2. Thess. 1. 9. *Who shall bee punished with euilllasting perdition from the presence of God, and the glory of his power.*

CHAP. XV.

Of Election, and of Iesus Christ the foundation thereof.

PRedeification hath two parts: Election and Reprobation. 1. Thess. 5. 9. *God hath not appointed vs to wrath, but to obtaine saluation by the means of our Lord Iesus Christ.*

Election, is Gods decree, whereby on his owne free-will, he hath ordained certain men to saluation, to the praise of the glorie of his grace. Eph. 1. 4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glory of his grace.*

This decree is that booke of life, wherein are written the names of the Elect. Reu. 10. 12. *Another booke was opened, which is the booke of life, and the dead were iudged of those things, that were written in the bookes according to their works.* 2. Tim. 2. 10. *The foundation of God remaineth sure, and hath this scale, the Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as hee purposed with himselfe, worketh all those things effectually, which hee decreed for the saluation of the Elect. For they whom God elected to this end, that they should inherit eternall life, were also elected to those subordinate means, whereby, as by steps, they might attain this end: and without which, it was impossible to obtaine it. Rom. 8. 29, 30. *Those which hee knew before, he also predestinate to be made like to the image of his Sonne, that hee might be the first borne amongst many brethren: Moreover, whom he predestinate, them he called, whom he called, them he iustificed, and whom he iustificed, them also he glorified.*

There appertaine three things to the execution of this decree. First, the foundation. Secondly, the means. Thirdly, the degrees.

The foundation is Christ Iesus, called of his Father from all eternitie, to performe the office of the Mediatour, that in him all those which should bee saved, might bee chosen. Heb. 5. 5. *Christ took me to himselfe this honor, to be made the high Priest, but he that said vnto him, Thou art my Sonne, this day began I thee, and I have put my spirit vpon him, he shall bring forth*

A *iudgement to the Gentiles.* Eph. 1. 4. *He hath chosen vs in him, meaning Christ.*

Questiō. How can Christ bee subordinate vnto Gods election, seeing hee together with the Father decreed all things?

A. Christ as he is a Mediatour, is not subordinate to the very decree it selfe of election but to the execution thereof only. 1. Pet. 1. 20. *Christ was ordained before the foundation of the world.* Augustine in his booke of the Predestination of the Saints, cha. 15. *Christ was predestinate that he might be our head.*

In Christ, wee must especially obserue two things, his Incarnation, and his Office.

To the working of his Incarnation, concur three things: first, both his Natures: secondly, their Vnion: thirdly, their distinction.

Christs first Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby hee is God. Philippians 2. 6. *Who being in the forme of God, thought it no robbery to be equal with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requisite for the Mediatour to be God; 1. That he might the better sustaine that great misery, wherewith mankind was ouerwhelmed: the greatest wherof, these four things declare. I. The grieuousnesse of sinne, wherewith Gods Majesty was infinitely offended.

C II. Gods infinite anger against this sin. III. The fearful power of death. IV. The euill tyranny, who is prince of this world. 2. That hee might make his humane nature both of plentiful merit, and also of sufficient efficacy, for the work of mans redemption: 3. That he might infill into all the elect eternall life, and holinesse. Eia. 43. 12. *I am the Lord and there is none besides me a Saviour, I haue declared, and I haue saved, and I haue shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God.*

D I say, the Godhead, as it is the Godhead of the Sonne, is Christs diuine Nature: not as it is the Godhead of the Father, or of the holy Ghost; for it is the office of the Son, to haue the administration of every outward action of the Trinity, from the Father, by the holy Ghost. 1. Cor. 8. 6. And hee being by nature the Sonne of the Father, bestoweth this privilege on those that beleeue, that they are the sonnes of God by adoption. Ioh. 1. 12. *As many as receiued him, to them hee gave power to bee the sonnes of God.*

Either the Father, or the H. Ghost should haue bin incarnate, the title of Sonne should haue bin giuen to one of them, who was not the Sonne by eternal generation: and so there should be more fountes then one.

Christs other nature, is his humanity, whereby hee, the Mediatour is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Christ Iesus.*

It was necessary that Christ should bee

man

man. First, that God might be pacified in that nature, whereby he was offended. Secondly, that he might vndergoe punishment due to sin, the which the Godhead could not, being void and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in all things, sinne onely excepted. Heb. 2. 17. *In all things it became him to bee made like vnto his brethren.* 2. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and body, wherunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thickenesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there any thing wanting in him which may either adorne or make for the beeing of mans nature.

Againe, Christ in his humanity, was subiect to the infirmities of mans nature, which are these: I. To be tempted, Matth. 4. 1. *Iesus was carried by the spirit into the desert, to be tempted of the diuell.* II. To feare. Heb. 5. 7. *Who in the daies of his flesh, did offer up prayers and supplications with strong crying and teares, vnto him that was able to save him from death, and was also heard in that which hee feared.* III. To bee angrie. Marke 3. 5. *Then hee looked round about on them angrily, mourning also for the hardness of their hearts, and said vnto the men, Stretch forth thine hand.* IV. Forgetfulness of his office imposed vpon him, by reason of the agonie astonishing his senses. Matth. 26. 39. *He went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cuppe passe from mee: neuertheless, not as I will, but as thou wilt.*

Wee must hold these things concerning Christs infirmities: I. They were such qualities, as did onely affect his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men: as to thirst, to be wearied, and subiect to die: and not personall, as are Agues, Consumptions, the Leprosie, Blindnesse, &c. III. He was subiect to these infirmities, not by necessity of his humane nature, but by his free-will and pleasure, pitying mankind. Therefore in him such infirmities were not the punishment of his owne sinne, as they are in vs; but rather part of that his humiliation which he did willingly vndergoe for our sakes.

CHAP. XVI.

Of the Vnion of the two natures in Christ.

NOW followeth the Vnion of the two natures in Christ, which especially concerneth his Mediation, for by this vnion it com-

A meth to passe, that his humanity did suffer death vpon the crosse in such sort, as he could neither be overcome, nor perpetually overwhelmed by it. Three things belong to this vnting of Natures.

I. Conception, by which his humane nature was by the wonderful power and operation of God, both immediately, that is, without mans helpe, and miraculously framed of the substance of the Virgin Mary. Luk. 1. 35. *The holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee.*

The holy Ghost cannot be said to be the Father of Christ, because he did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgin Mary.

B II. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy Ghost, from the least staine of sinne, to the end that it might be holy, and be made fit to die for others. Luk. 1. 35. *That holy thing which shall be borne of thee shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

C III. Assumption, whereby the Word, that is, the second person in Trinitie, tooke vpon him flesh, and the seede of Abraham, namely, that his humane Nature: to the end, that it being destitute of a proper and personall subsistence, might in the person of the Word obtaine it; subsisting, and as it were, being supported of the word for euer. Ioh. 1. 14. *That Word was made flesh.* Heb. 2. 16. *He tooke not vpon him the nature of Angels, but the seede of Abraham.*

In the assumption, we haue three things to consider: I. The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne, is perfect and actually subsisting in it selfe: the humane nature, which consisteth in whole of bodie and soule, doth neither subsist in it selfe, nor by it selfe. II. The manner of Vnion. The person of the Sonne did by assuming the humane nature, create it, and by creating, assume it, communicating his subsistence vnto it: the like example of vnion is no where to be found. III. The product of the Vnion. Whole Christ, God and man, was not made a new person of the two natures, as of parts compounding a new thing, but remained still the same person. Now whereas the ancient Fathers termed Christ a *compound person*, wee must vnderstand them not properly, but by proportion. For as the parts are united in the whole, so these two natures doe concur together in one person, which is the Sonne of God.

By this we may see that Christ is one onely Sonne of God, not two: yet in two respects hee is the Sonne of God. As he is the eternall

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Word,

Word, he is by nature the Sonne of the Father: As he is man, the same sonne also, yet not by nature, or by adoption, but onely by personal union, Luk. 1.35. Math. 3.17. *This is my beloved Sonne, &c.*

The phrase in Scripture agreeing to this Vnion, is the *communion of properties*, which is a true and reall predication: euen as it ariseth of the true and reall vnion of natures; concerning which, obserue two rules.

I. Of those things, which are spoken or attributed to Christ, some are onely vnderstood of his diuine nature. As that, Ioh. 8.58. *Before Abraham was, I am.* And that, Coloss. 1.15. *Who is the image of the invisible God, the first borne of euery creature.* Some againe agree onely to his humanitie, as borne, suffered, dead, buried, &c. Luk. 2.52. *And Iesus increased in wisdom, and stature, and in fauour with God and man.* Lastly, other things are vnderstood, onely of both natures vnited together. As Marth. 17.5. *This is my beloved Sonne, in whom only I am well pleased, heare him.* Eph. 1.22. *He hath made submit all things vnder his feet, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20.28. *To feede the Church of God, that is, Christ, which he (according to his manhood) hath purchased with his owne blood.* 1. Cor. 2.8. *If they had knowen this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as he is man, which onely are vnderstood of his diuine nature. Ioh. 3.13. *No man ascended vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, where, as we mult vnderstand, that onely his Deitie came downe from heauen. Ioh. 6.62. *What if ye should see the Sonne of man, (viz. Christs humane nature) ascend vp, where he (viz. his Deitie) was before.*

Lastly, by reason of this Vnion, Christ, as he is man, is exalted aboue euery name: yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpasses the gifts of all Saints and Angels. Eph. 1.22. *And set him at his right hand in heauenly places, farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this world onely, but in that also that is to come.* Heb. 1.9. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worship him.* Col. 2.3. *In whom all the treasures of wisdom and knowledge are hid.* Phil. 2.9,10. *Therefore God exalted him on high, and gave him a name aboue all names, that at the name of Iesus euery knee should bowe (namely, worship, and be subiect to him) both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the distinction of both Natures.

THe distinction of both natures, is that, whereby they, with their properties and operations, remaine distinct without composition, mingling, or conuersion. Ioh. 10.17,18. *Therefore doth my Father loue me, because I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe, I haue power to lay it downe, and haue power to take it againe.* Ioh. 13.31,32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here we may obserue, that there is one will in Christ as God; another, as man. Math. 26.39. *Not as I will, but as thou wilt.* This also approoueth the sentence of the Chalcedon Creede. *We confesse, that one and the same Christ Iesus, both Sonne, Lord, only begotten, is knowen and preached to bee in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when hee became that which hee was not (namely man), continued still that which hee was (very God.)

CHAP. XVIII.

Of Christs Natiuitie and Office.

THus much concerning Christs incarnation, the cleere declaration there was by his natiuitie.

The natiuitie of Christ, is that whereby *Mary* a Virgin, did after the course of nature, and the custome of woman, bring from Christ the Word of the Father, and the Sonne of *Dauid*: so that those are much deceived, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut, Luk. 2.23. *Euery man-child which first openeth the wombe shall be called holy to the Lord.* The which place of Scripture is applied to *Mary* and our Saviour Christ. Hence is it, that the Virgin *Mary* is said (*Remer*) to bring forth God, albeit he is not any way mother of the God-head. For Christ as he is God, is without mother, and as man, without Father.

It is conuenient to be thought, that *Mary* continued a virgin vntill her dying day, albeit we make not this opinion any article of our belief. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his Disciple *Iohn*, which it is like hee would not haue done, if there had any children, by whom as custome was, see might haue bene prouided for. Iohn 19.26. *I. I. It is likely that thee who was with child by the holy Ghost, would not after know any man.* 111. It is agreed of by the

Church

Church in all ages.

Christ being now borne, was circumcised the eight day, that he might fulfill all the righteousness of the law: and being thirtie yeares of age, he was baptized, that he being publicly and solemnly inuited into the office of his Mediatorship, might take vpon him the guilt of our finnes. He was both circumcised and baptized, that we might learne: I. That the whole efficacye of the Sacraments, depend alone and wholly vpon him. 11. That he was Mediatour of mankind, both before and vnder the law, as also vnder grace. 111. That he is the knot and bond of both covenants.

His office followeth, to the perfect accomplishing whereof, he was annointed of his Father, that is, he was sufficiently furnished with both gifts and authoritie. Heb. 1.9. *Therefore God, when thy God hath annointed thee with the oyle of gladnesse aboue thy fellower.* Esay 61.1. *The spirit of the Lord was vpon me, therefore be annointed mee.* Ioh. 3.34. *God giueth him not the spirit of measure.*

If any man inforce this as a reason, that Christ could not performe the office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, and so one of the extremes; we must know that Christ is two waies said to be the middle or meane. I. Betwixt God and all men: for being both God and man, he doth participate with both extremes. II. Betwixt God and the faithfull onely: First, according to his humanitie, whereby he received the spirit without measure. Secondly, according to his diuine nature, namely, as hee is the Word. Now the Word is *middle*, betwixt the Father, and the faithfull: In regard of order, because the Word was begotten of the Father, and by it we haue access vnto the Father. This subordination, which is of the Son to the Father, is not in the diuine essence, generally and distinctly considered, but in the relation or manner of hauing the essence. And those things which are subordinate after this manner, cannot be vaequall, if they haue one and the same singular essence. 11. In regard of his office, the which being imposed on him, by his Father, he did willingly vndergoe, and of his owne accord.

Christ doth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh personeth some things distinctly, & the Word other things distinctly: Again, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole or in part, can it be translated to any other. Heb. 7.24. *This man because he endureth for ever, hath an euerylasting Priesthood, or a Priest-hood that cannot passe from one man to another.*

Therefore Christ, as he is God, hath vnder him Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Psal. 82.1. But as he is Mediatour, that is, a Priest, a Prophet, and King of the Church of God, he hath no Vicegerent, Vicar, or Lieutenant, who in his Kingly, Priestly or Propheticall office, in two of these, or in one, can be in his stead.

Christs office is threefold, Priestly, Propheticall, Regall, Psal. 110.1,2,3,4. Esay 42.1.

Christs Priesthood, is an office of his, wherein he performed all those things to God, whereby is obtained eternall life. Heb. 5.9,10. *And being consecrate, was made the author of eternall salvation, vnto all them that obey him: and is called of God an high Priest for after the order of Azielahide.* Chap. 7.24,25. *This man because he endureth for ever, hath an euerylasting Priesthood; wherefore he is able alway perfectly to saue all them that come vnto God by him.*

His Priest-hood consisteth of two parts, Satisfaction; and Intercession.

Satisfaction is that, whereby Christ is a full propitiation to his Father for the Elec. Iob 33.23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, then will he haue mercie vpon him, and will say, Deliver him that he goe not downe into the pit, for I haue found a reconciliation.* Rom. 3.24. *And are iustificed freely by his grace, through the redemption that is in Christ Iesus.* vers. 25. *Whom God hath set forth to bee a reconciliation through faith in his blood.* 1. Ioh. 2.2. *He is a propitiation for our finnes.*

Christs satisfied Gods anger for mans offence; according to his humanity, by performing perfect obedience to the will of God; according to his Deitie, by ministering to the same perfect obedience, especiall dignity, to wit, merit before God, & efficacy. Ioh. 17.19. *For their sakes sanctifie I am selfe, that they also may be sanctified through the truth.* Act. 20.28. *To feede the flocke of God, which hee hath purchased with his owne blood.* 2. Cor. 5.19. *God was in Christ, and reconciled the world to himselfe, not imputing their finnes vnto them.*

Satisfaction comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of Satisfaction, by which; he hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the finnes of the faithfull. His passion was in this manner.

(a) Somewhat before his death, partly feare arising from the sense of Gods wrath imminent vpon him, partly griefe possiding, as it were, each part of him, so disturbed his sacred minde, (b) that inwardly for a while it strooke into him a strange kinde of astonishment, or rather obliuion of his duty imposed vpon him; & outwardly (c) made him pray vnto his Father (if he would) to remouee that cup from him, the which he did expresse with no small cry, many teares, & a bloody sweat, (d) trick-

ling

ling from his bodie vnto the ground. But when he came againe vnto himselfe, (e) hee freely yielded himselfe vnto his Father to satisfie vpon the crosse for the transgression of man. After this agonie was ouerpassed, (f) by Iudas his treachery Christ is apprehended, and (g) first he is brought to Annas, after to Caiaphas, where Peter denieth him: (h) from Caiaphas hee is lead bound to Pilate, (i) Pilate posseth him ouer to Herod, (k) hee transportheth him backe againe to Pilate, (l) who acknowledgeth his innocencie, and yet condemneth him as an offender. This innocent thus condemned, is (m) pitifully scourged, crowned with thornes, scoffed, spitte at, spitefully adiudged to the death of the crosse, (n) on which his hands and feet are fastened with nailes. Here staied not his paffions, but after all these (o) he became as accused to God the Father, that is, God poured vpon him, being thus innocent, such a sea of his wrath, as was equiualent to the finnes of the whole world. He now being vnder this curse, through the sense and feeling of this strange error, (p) complaineth to his Father that he is forsaken: who notwithstanding, encountering then with Satan and his angels, did vterly vanquish (q) and ouercome them. When this was ended, his heart (r) was pierced with a spear, till the blood gushed out from his sides, and hee gaue vp (s) the ghost: and (t) commended his spirit to his Fathers protection, the which immediatly went into Paradise. His body, (u) whereof not one bone was broken, was buried, and three daies was (x) ignominiously captiuated of death. (y) Mark. 4. 32. Math. 26. 38. (z) Ioh. 12. 27. Mark. 14. 35. (e) Math. 26. 37. 42. Ioh. 12. 29. Heb. 5. 7. (d) Luk. 22. 44. (e) Heb. 9. 5. 1. Cor. 5. 7. Eia. 53. 10. 11. (f) Math. 26. 47. (g) Ioh. 18. 13. 14. (h) Ioh. 18. 29. (i) Luk. 23. 7. 8. (k) Luk. 23. 15. (l) Math. 27. 24. 16. (m) the same place. (n) Ioh. 19. 18. (o) Gal. 3. 13. (p) Math. 27. 35. 46. (q) Col. 1. 14. 15. (r) Ioh. 19. 34. (s) Heb. 9. 15. 16. (t) Luk. 23. 43. 46. (u) Ioh. 19. 33. 42. (x) Act. 1. 13.

In this description of Christs paffion, we may note five circumstances especially.

I. His Agony, namely, a vehement anguish, arising vpon the conflict of two contrary desires in him: The first, was to be obedient to his Father. The second, to auoid the horror of death. Luk. 22. 44. *Being in an agonie, he prayed more earnestly, and his sweat was like drops of blood, trickling downe to the ground.* Heb. 5. 7. *In the daies of his flesh did offer up prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was alwaies heard in that which he feared.*

II. His Sacrifice, which is an action of Christs offering himselfe to God the Father, as a ranfome for the finnes of the elect. Heb. 9. 26. *Now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

A In this sacrifice the oblation was Christ, as he was man. Heb. 10. 10. *By the which will we are sanctified, namely by the offering of Iesus Christ once made.*

The Altar also was Christ, as he was God. Heb. 13. 10. *We haue an Altar, whereof they haue no authoritie to eate which serue in the Tabernacle.* Heb. 9. 14. *How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes to serue the living God?* Hence it is, that Christ is said to sanctifie himselfe, as he is man, Ioh. 17. 19. *For their sakes, sanctifie I my selfe.* As the Altar, the gift; and the temple, the gold, Matth. 23. 17. 19.

B Christ is the Priest, as he is God and man. Heb. 5. 6. *Thou art a Priest for ever after the order of Melchisedec.* 1. Tim. 2. 5. 6. *One Mediatour betwene God and man, the man Christ Iesus, who gaue himselfe a ranfome for all men, to be a testimony in due time.*

III. God the fathers acceptance of that his sacrifice, in which he was well pleased. For, had it bene that God had not allowed of it, Christs suffering had bene in vaine, Math. 3. 17. *This is my beloued Sonne, in whom I am well pleased.* Eph. 5. 2. *Even as Christ loved vs, and gaue himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.*

C IV. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressor, hauing translated the burde of mans finnes to his shoulders. Eia. 53. 4. *He hath borne our infirmities, & carried our sorrowes: yet we did not iudge him as plagued and smitten of God, and humbled: but he was wounded for our transgressions, he was broken for our iniquities, &c. and ver. 12. He was counted with the transgressours, and he bare the finnes of many.* 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.*

V. His wonderfull humiliation consisting of two parts. I. In that he made himselfe of small or no repute in respect of his Deity, Phil. 2. 7. 8. *He made himselfe of no reputation, &c. hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either waited or weakened, but because his Deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as Irenaeus saith, *The Word rested, that the humane nature might be crucified and dead.*

II. In that he became execrable, which is, by the Law accused for vs. Gal. 3. 10. *Cursed is every one that remaineth not in all things written in the booke of the Law to doe them.*

This accusation, is either inward or outward.

Inward, is the sense of Gods fearefull anger vpon the crosse. Reul. 19. 15. *Hee it is that treadeth the winepress of the fiercenes & wrath*

of Almighty God. Eia. 53. 5. *He is grieved for our transgressions, the chastisement of our peace was upon him, and with his stripes we were healed.* This appeared by those drops of blood, which issued from him, by his cryings to his Father vpon the crosse, and by sending of an Angel to comfort him. Hence was it, that he so much feared death, which many Martyrs entertained most willingly.

His outward accursednes, standeth in three degrees. I. Death vpon the crosse, which was not imaginary, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the casker, or coat which iuaneltheth the heart called Pericardion, was pierced. As Columbum obserueth in his Anatomy, 7. booke. Ioh. 19. 34.

His death was necessary, that hee might confirme to vs the Testament, or Couenant of grace promised for our sakes, Heb. 9. 15. 16. *For this cause he is the Mediatour of the new Testament, that through death, &c. they which were called, might receive the promise of eternal inheritance: for where a Testament is, there must be the death of him that made the Testament, &c. ver. 17.*

II. Buriall, to ratifie the certentie of his death.

III. Descending into hell, which we must not vnderstand, that he went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dammed of death. Act. 2. 24. *Whom God hath raised up, and loosed the sorrowes of death because it was impossible, that he should be holden of it.* Eph. 4. 9. *In that he ascended, what was it but that he also descended first into the lowest part of the earth?*

It was necessarie that Christ should bee captiuated of death, that he might abolish the sting, that is the power thereof. 1. Cor. 15. 55. *O death where is thy sting! O hell where is thy victorie!*

Thus we haue heard of Christs marueilous paffion, whereby he hath abolished both the first and second death, due vnto vs for our finnes: the which (as we may further obserue) is a perfect ranfome for the finnes of all and every one of the elect. 1. Tim. 2. 6. *Who gaue himselfe a ranfome for all men.* For it was more, that Christ the only begotten Sonne of God, yea, God himselfe, for a small while should beare the curse of the law, then if the whole world should haue suffered eternall punishment.

This also is worthy our Meditation, that then a man is well grounded in the doctrine of Christs paffion, when his heart casteth to sinne, and is pricked with the griefe of those finnes, whereby, as with speares hee pierced the side of the immaculate lambe of God, 1. Ioh. 3. 6. *Who so sineth, neither hath seen him, nor known him.* Zach. 12. 10. *And they shall looke vpon him, whom they haue pierced, and*

they shall lament for him, as one lamenteth for his onely sonne, and be sorrie for him, as one is sorrie for his first borne.

After Christs paffion, followeth the fulfilling of the Law, by which he satisfied Gods iustice in fulfilling the whole Law, Rom. 8. 3. 4. *God sent his owne Sonne, that the righteousnesse of the Law might be fulfilled by vs.*

He fulfilled the Law, partly by the holines of his humane nature, and partly by obedience in the workes of the Law. Rom. 8. 2. *The Law of the spirit of life, which is in Christ Iesus hath freed me from the Law of sinne, and of death.* Math. 3. 15. *It becommeth vs to fulfill all righteousnesse.* 6. Ioh. 17. 19.

B Now succedeeth the second part of Christs Priesthood, namely, intercession, whereby Christ is an Aduocate and intreater of God the Father for the faithfull. Rom. 8. 34. *Christ is at the right hand of God, and maketh request for vs.* Christs intercession, is directed immediately to God the Father. 1. Ioh. 2. 1. *If any man sin, we haue an Aduocate with the Father, euen Iesus Christ the iust.* Now as the Father is one of the Trinitie in order, so if he be appealed the Sonne, and the holy Ghost are appealed also. For there is one and the same agreement & will of all the persons of the Trinitie.

Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heauen, partly by desiring the salvation of the Elect. Heb. 9. 24. *Christ is entered into very heauen to appeare now in the sight of God for vs.* And chap. 7. 25. *He is able perfectly to saue them that come to God by him, seeing hee ever liueth to make intercession for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making request by his holy Spirit, in the hearts of the Elect, with sighes vspeakable, 1. Pet. 1. 3. *Elect according to the foreknowledge of the Father to the sanctification of the spirit.* Rom. 8. 26. *The spirit helpeth our infirmities: for we know not what to pray as we ought, but the spirit is selfe maketh request for vs with sighes which cannot be expressed.*

We are not therefore to imagine or surmise that Christ prolateth himselfe vpon his knees before his Fathers throne for vs; neither is it necessary, seeing his very presence before his Father, hath in it the force of an humble petition.

The end of Christs intercession is, that such as are iustified by his merits, should by this meanes continue in the state of grace. Now Christs intercession preferreth the elect in couering their continual slips, infirmities, and imperfect actions, by an especiall and continual application of his merits; that by this meanes mans person may remaine iust, & mans workes acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our sins, & not for ours only, but for the finnes of the whole world.* 1. Pet. 2. 5. *Ten as lively stones, hee made a spiritual house & holy priest-hood, to offer up spiritual sacrifices*

acceptable to God by Iesus Christ. *Ren. 8. 3. 4.* And another Angell came and stood before the Altar, having a golden censer, and much odours was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne, and the smoke of the odours with the prayers of the Saints, went up before God out of the Angels hand.

Thus farre concerning Christs Priesthood; now follow his Prophetical, and Regall offices.

His Prophetical office, is that, whereby he immediately from his Father, revealeth his word and all the meanes of saluation comprised in the same. *Ioh. 1. 18. The Sonne, which is in the bosome of his Father, he hath declared unto you. Ioh. 8. 26. Those things which I heare of my Father, I speake to the world. Deut. 18. 18. I will raise you up a Prophet, &c.*

The word was first revealed, partly by visions, by dreames, by speech; partly by the instant motion of the holy Ghost. *Heb. 1. 1. At sundry times, and in divers maners, God spake in old time to our fathers the Prophets: in these last times he hath spoken to us by his Son.*

2. Pet. 1. 21. Prophecies came not in old time by the will of man, but holy men of GOD spake as they were moved by the holy Ghost.

The like is done ordinarily onely by the preaching of the word, where the holy Ghost doth inwardly illuminate the understanding. *Luk. 24. 45. Then opened he their understanding that they might understand the Scriptures. & 21. 15. I will give you a mouth and wisdom, where against all your adversaries shall not be able to speake, nor resist. Act. 16. 14. Whose heart the Lord opened, that shee attended unto the things that Paul spake.* For this cause, Christ is called the Doctor, Lawgiuer, and Counsellour of his Church. *Matth. 23. 10. Be not called Doctors, for one is your Doctor, Iesus Christ. Iam. 4. 12. There is one Lawgiuer which is able to save and to destroy. Ela. 9. 6. He shall call his name Counsellour. &c. Yea, he is the Apostle of our profession. Heb. 3. 1. The Angell of the covenant. Mal. 3. 1. And the Mediatour of the new covenant. Heb. 9. 15. Therefore the Soueraigne authoritie of expounding the Scripture, onely belongs to Christ; and the Church hath onely the ministry of iudgement and interpretation committed unto her.*

Christs Regall office, is that; whereby he distributeth his gifts, and disposeth all things for the benefit of the elect. *Pla. 2. & 110. 1. 2. The Lord said unto my Lord, sit thou on my right hand: till I make thine enemies thy footstool.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation is that, by which he, after his lowest humiliation; was by little and little exalted to glory; and that in sundry respects, according to both his natures.

The exaltation of his diuine nature, is an apparent declaration of his diuine properties in his humane nature, without the least altera-

tion thereof. *Rom. 1. 4. Declared mighty to be the same of God, touching the spirit of sanctification by the resurrection from the dead. A. 2. 36. God hath made him both Lord and Christ, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his feeble condition and all infirmities, and the putting on of such habitual gifts; which, albeit they are created and finite, yet they haue so great and so marvellous perfection, as possibly can befall any creature. The gifts of his minde, are wisdom, knowledge, joy, and other vnspokeable vertues: of his body, immortality, strength, agilitie, brightnesse. *Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body. Math. 17. 2. He was transfigured before them, and his face did shine as the Sun, and his clothes were as white as the light. Heb. 1. 9. God when thy God hath anointed thee with the oyle of gladnesse about thy fellows. Eph. 1. 20. 22.*

Christs body, although, it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certaine place. *Luk. 24. 39. Behold my hands, and my feete, is it euen I touch me, and see: a spirit hath no flesh, and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherein by his diuine power he subdued death; and raised up himselfe to eternall life. *3. Cor. 13. 4. Though he was crucified concerning his infirmity, yet liueth he through the power of God. Math. 28. 6. He is not here, for he is risen, as he said: Come, see the place where the Lord was laid.*

The end of Christs resurrection, was to shew that his sanctification, by his passion and death, was fully absolute. For onely sinne would haue detained the Mediatour, vnder the dominion of death, though he had fully satisfied for all the rest. *1. Cor. 15. 17. If Christ be not raised, your faith is in vaine: ye are yet in your finnes. Rom. 4. 25. Who was delivered to death for our finnes, and is risen againe for our iustification.*

II. His ascension into heauen, which is a true, locall, and visible translation of Christs humane nature from earth into the highest heauen of the blessed, by the vertue & power of his Deity. *A. 1. 9. When he had spoken these things, while they beheld, he was taken up: for a cloud took him out of their sight: and while they looked stedfastly towards heauen, as he went, he hold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heauen? This Iesus which is taken up from you into heauen, shall come as ye haue seene him goe into heauen. Eph. 4. 10. He ascended farre above all the heauen.*

The end of Christs ascension was, that he might prepare a place for the faithful, giue them the holy Ghost, and there enjoy eternall

glory.

glory. *Ioh. 14. 2. In my fathers house are many mansions: if it were not so, I would haue said you: I goe to prepare a place for you. c. 16. 7. If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth, that Christ hath in the highest heauens actually all glory, power, and dominion. *Heb. 1. 3. By himselfe he hath purged our finnes, and sitteth at the right hand of the Majesty in the highest places. Pla. 110. 1. The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool. 1. Cor. 15. 25. Hee must reigne till hee hath put all his enemies vnder his feet. Act. 7. 55. He being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God. Mat. 20. 21.*

His regall office hath two parts: The first is; his regiment of the kingdome of heauen, part whereof is in heauen, part vpon earth, namely, the congregation of the faithful.

In the government of his Church, hee exerciseth two prerogatiues royall. The first, is, to make lawes. *Iam. 4. 12. There is one Lawgiuer which is able to save and to destroy. The second, is to ordaine his ministers. Eph. 4. 11. He gaue some to be Apostles, others Prophets, others Euangelists, some Pastours and Teachers, &c. 1. Cor. 12. 28. God hath ordained some in the Church as first, Apostles, secondly, Prophets, thirdly, Teachers; then them that doe miracles, after that the gifts of healing, helpers, gouernours, dispensers of tongues.*

Christs government of the Church, is eyther by collection of it out of the world, or conseruation being collected. *Eph. 4. 10. Pla. 110.*

The second part of this Regall office, is the destruction of the kingdome of darkness. *Col. 1. 13. Who hath delivered us from the kingdome of darkness. Pla. 2. 9. Thou shalt crush them with a scepter of iron, and breake them in pieces like a potter: vessel. Luk. 19. 27. Those mine enemies, that would not that I should reigne over them, bring hither, and slay them before me.*

The kingdome of darkenesse, is the whole company of Christs enemies.

The prince of this kingdome, and of all the members thereof, is the diuell. *Eph. 2. 2. He walked once according to the course of the world, and after the prince that ruleth in the aire, even the prince that now worketh in the children of disobedience. 2. Cor. 4. 4. The God of this world hath blinded the eyes of the infidels. 2. Corinth. 6. 15. What concord hath Christ with Belial, or what part hath the beleuer with the infidel?*

The members of this kingdome, and subiects to Satan, are his angels and vnbeleuers; among whom, the principall members are Antichrists, who say in their heart, there is no God. *Psalms 14. 1. And Magicians, who bargain with the diuell, to accomplish their desires. 1. Samuel, 28. 7. Psalm 58. 5. Idolaters,*

who either adore false gods, or the true God in an idol. *1. Cor. 10. 7. 20. Turke and Jewes are of this bunch; so are Hereticks, who are such as erre with pertinacy in the foundation of religion. 2. Tim. 2. 18. Apostates, or renoulers from faith in Christ Iesus. Hebr. 6. 6. False Christs, who beare men in hand, they are true Christs. Math. 24. 26. There were many such about the time of our Sauour Christ his first coming, as Iosephus writeth, booke 20. of Iewish antiquities, the 11, 12, and 14. chapters. Lastly, that Antichrist, who as it is now apparent, can be none other but the Pope of Rome. 2. Thef. 2. 3. Let no man deceiue you by any meanes, for that day shall not come, except there come a departing first, and that man of sinne be disclosed, even the son of perdition, which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped; for that he doth sit as God in the temple of God, shewing himselfe, that he is God. Ren. 13. 11, 12. And I beheld another beast coming out of the earth, which had two horns like the Lamb, but he spake like the dragon: and he did all that the first beast could do before him, and he caused the earth and them that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichrists at Rome, when the Bishops thereof would be entituled vniuersall, or Bishops ouer the whole Church through the world: but when they were complete, when they together with Ecclesiastical censures, yurped ciuill authority.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrendering out of his kingdome to God the Father, as concerning the manner of regiment and spirituall policy, consisting in word and spirit together. II. The subiection of Christ, onely in regard of his humanity; the which then is, when the Sonne of God shall most fully manifest his maiesty, which before was obscured by the flesh as a vail, so that the same flesh remaining both glorious, and vnto the Sonne of God, may by infinite degrees appeare inferior.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glory of the humanity, but in manifesting most fully the maiesty of the Word.

CHAP. XIX.

CONCERNING THE OUTWARD MEANES OF EXERCISING THE DECREE OF ELECTION, AND OF THE DECEALOE.



After the Foundation of Election, which hath hitherto bene delivered, it followeth, that we should increase of the outward meanes of the same.

The meanes are Gods covenant, and the scale thereof.

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Gods covenant, is his contract with man, concerning the obtaining of life eternall, vpon a certaine condition.

This covenant consists of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to be his God, if he performe the condition.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betwene them.

Again, there are two kinds of this covenant. The covenant of workes, and the covenant of grace. *Jeremie 31.31,32,33. Beholde the dayes come,saith the Lord,that I will make a new covenant with the house of Israel, and with the house of Iudah,not according to the covenant, I made with their fathers, when I took them by the hand to bring them out of the land of Egypt: the which my covenant they brake, although I was an husband to them,saith the Lord. But this shall be the covenant, that I will make with the house of Israel: after those daies,saith the Lord,I will puruey law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

The covenant of workes, is Gods covenant, made with condition of perfect obedience, and is expressed in the morall law.

The Morall law, is that part of Gods word which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. *Romanes 10. 5. Moses thus describeth the righteousness which is of the law,that the man,which doth these things, shall live thereby. 1.Timothie 1. 5. The end of the commandement, is love out of a pure heart, & of a good conscience, and faith unfeined. Luk. 16.17. Thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy strength. Rom. 7. 14. We know that the law is spirituall.*

The Law hath two parts. The Edific. commanding obedience, and the condition binding to obedience. The condition is eternall life to such as fulfill the law, but to transgressors, euertall death.

The Decalogue, or ten commandments, is an abridgement of the whole law, and the covenant of workes. *Exod. 34. 27. And the Lord said vnto Moses, Write thou these words, for after the tenour of these words, I haue made a covenant with thee, and with Israel. And he was there with the Lord fourty daies, and fourty nights, and did neither eat bread, nor drinke water, and he wrote in the tables the words of the covenant, euen the ten commandments. 1. Kin. 8. 9. Nothing was in the Arke, save the two tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. Mat. 23. 40. On these two commandments hangeth the whole law and the prophets.*

The true interpretation of the Decalogue, must be according to these rules.

I. In the negative, the affirmative must be understood: and in the affirmative, the negative.

II. The negative bindeth at all times, and to all times: and the affirmative, bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressly forbidden, are comprehended all of that kinde; yea the least cause, occasion, or enticement thereto, is forbidden as *1. Ioh. 3. 15. Whosoever hateth his brother, is a man-slayer. Math. 5. 21. to the end. Euill thoughts are condemned, as well as euill actions.*

IV. The smallest finnes are entituled with the same names, that that sinne is, which is expressly forbidden in that commandment, to which they appertaine. As in the former places, hatred is named murder, and to looke after a woman with a lusting eye, is adultery.

V. Wee must vnderstand euery commandement of the law so, as that wee annex this condition: *unless God command the contrary.* For God being an absolute Lord, and so above the law, may command that which his law forbiddeth: so he commanded *Isaac* to be offered, the Egyptians to be spoiled, the brazen Serpent to be erected, which was a figure of Christ, &c.

The Decalogue, is described in two tables.

The summe of the first table is, that we loue God with our minde, memory, affections, and all our strength. *Math. 22. 37. This is the first, (to wit, in nature and order) and great commandement (namely, in excellency, and dignity.)*

CHAP. XX.

Of the first commandment.

THE first table hath foure commandements.

The first teacheth vs to haue and choose the true God for our God. The words are these.

I am Iehouah thy God, which brought thee out of the land of Egypt, & out of the house of bondage. Thou shalt haue none other gods before my face.

The Resolution.

I am. If any man rather iudge, that these words are a preface to all the commandments, then a part of the first, I hinder him not: neuertheless, it is like, that they are a perswasion to the keeping of the first commandment: and that they are, set before it, to make way vnto it; as being more hard to be receiued, then the rest. And this may appeare, in that the three commandments next following, which are lesse then this, haue their severall reasons.

Iehouah. This word significeth three things. I. Him who of himselfe, and in himselfe, was from all eternitie. *Reu. 1. 8. Who is, who was, & who is to come.* II. Him which giueth being to

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all things, when they were not, partly by creating, partly by preserving them. III. Him which mightily causeth, that those things which hee hath promised, should both be made, and continued. *Exodus 6. 1. Romanes 4. 17.*

Here beginneth the first reason of the first commandment, taken from the name of God: it is thus framed:

He that is Iehouah, must alone be thy God.

But I am Iehouah:

Therefore I alone must be thy God.

This proposition is wanting: the assumption is in these words (*I am Iehouah*) the conclusion is the commandment.

Thy God. These are the words of the commandment of grace. *1er. 31. 33.* wherein the Lord covenanteth with his people concerning remission of finnes, and eternall life. Yea these words are as a second reason of the commandments, drawne from the equality of that relation, which is betwene God and his people.

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God:

Therefore thou must be my people, and take me alone for thy God.

Which brought. The assumption or second part of this reason, is confirmed by an argument taken from Gods effects, when hee deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master. This deliuey was not appropriate onely to the Israelites, but in some sort belongs to the Church of God in all ages: in that it was a type of a most surpassing deliuey, from the fearful kingdome of darknesse. *1. Cor. 10. 1. 2. I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, & all passed through the redds sea, and were all baptized vnto Moses in the cloud, and in the sea. Coloss. 1. 13. Who hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his deere Sonne.*

Other gods, or strange gods. They are so called, not that they by nature are such, or can bee; but because the corrupt, and more then diuillish heart of carnall man, esteemeth so of them. *Philip. 3. 19. Whose god is their belly. 1. Corin. 4. 4. Whose minds the god of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandment, as if he should say: If thou in my presence reject me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. *Gen. 17. 1. I am God almighty, therefore walke before me, and be thou upright.*

The affirmative part.

Make choice of Iehouah to be thy God.

The duties here commanded, are these:

I. To acknowledge God, that is, to know

and confesse him to be such a God, as hee hath revealed himselfe to bee in his word and creatures. *Coloss. 1. 10. Increasing in the knowledge of God. Ierem. 24. 7. And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall reurne vnto me with their whole heart. In this knowledge of God must wee glory. 1er. 9. 24. Let him that glorieth, glory in this, that hee vnderstandeth and knoweth mee: for I am the Lord which sheweth mercy, iudgement, and righteousness in the earth.*

II. An vnion with God, whereby man is knit in heart with God. *Iosh. 23. 8. Stricke fast vnto the Lord your God, as ye haue done vnto this day. As. 11. 23. Hee exhorteth all, that with purpose of heart, they would cleaue to the Lord. Man cleaue vnto God three manner of waies: in affiance, in loue, and feare of God.*

Affiance, is that whereby a man acknowledging the power and mercy of God, doth distrust himselfe in him, against all assaults whatsoever. *2. Chr. 20. 20 Put your trust in the Lord your God, and ye shall be assured, beleeue his Promises, and ye shall prosper. Psal. 27. 1. God is my light, and my saluation, whom shall I feare? God is the strength of my life, of whom shall I be afraid? v. 3. Though mine enemies be pitched against me, mine heart shall not be afraid: though war be raised against me, I will be secure.*

Hence ariseth patience, and slauery in present perils. *Psal. 39. 9. I should haue bin dumbe, and not opened my mouth, because thou didst it. 2. Sam. 16. 10. The king said, What haue I to doe with you, ye sons of Zeruiah? if hee cursed, because the Lord said, Curse David, what is he that dare say, why dost thou? Gen. 45. 5. Be not sad, neither grieved with your sinnes, that ye sold me hither: for God did send me before you for your preservation. v. 8. Now then, ye see me not, but God himselfe. 2. King. 6. 16. Feare not, for they that be with vs, are more, then they that be with them.*

This affiance engendeth hope, which is a patient expectation of Gods preference & assistance in all things that are to come. *Pet. 37. 5. Commit thy way vnto the Lord, & trust in him, & hee shall bring it to passe. v. 7. Wait patiently vnto the Lord, & hope in him. Pro. 16. 3. Commit thy work vnto the Lord, and thy thoughts shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodness and fauour towards him, doth agree to be him as hee all things. *Deut. 6. 5. I thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy strength.*

The markes of the true loue of God are these: I. To heare willingly his word. II. To speake often of him. III. To thinke often of him. IV. To doe his will without irkennes. V. To giue body, and all for his cause. VI. To desire his presence aboute all, and to beuaile his absence. VII. To embrace all such things as appertaine to him. VIII. To loue and hate that which hee loueth and hateeth. IX. In all things to seeke to please him. X. To draw o-

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thers

thers vnto the loue of him. X I. To esteeme highly of such gifts and graces, as he bestoweth. X I I. To stay our felues vpon his counsels reuealed in his word. Lastly, to call vpon his name with affiance.

The feare of God, is that whereby man acknowledging both Gods mercy and iustice, doth, as the greatest euill, feare to displeace God. Plal. 130.4. *With thee is mercy, that thou maist be feared.* Habak. 3.16. *When I heard it, my belly trembled, my lips shooke at the voice: rattles creaked into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Plal. 4.4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approue himselfe in all things to his God. Gen. 5.22. *And Henoch walked with God, after that, &c.* Gen. 17.1. *God said to him, I am al-fuffici-ent, walk before me, and be thou perfect.*

Out of these three former vertues proceedeth humility, whereby a man acknowledging Gods free bounty, and prostrating himselfe before hi n, doth ascribe vnto him all prayse & glory. 1. Cor. 1.31. *Let him that glorieth, glory in the Lord.* 1. Pet. 5.5. *Dicke you felus in-wardly with lowliness of mind for God resisteth the proud, and giueth grace to the humble.* ver. 6. *Humble you felus therefore vnder the mighty hand of God, that he may exalt you in due time.* 1. Chr. 29.10.11. *And David said, Blessed be thou O Lord God of Israel our father for ever, and shine, O Lord, in greatness and power, and glory, and victory, and praise: for all that is in heaven, and in earth is thine, &c.* &c. v. 14. *But who am I, and what is my people, that wee should be able to offer willingly on this sort: for all things come of thee, & of thine own hand we haue giue thee, &c.*

The negative part.

Account not that as God, which is by nature no God.

In this place are these sinnes forbidden: I. Ignorance of the true God and his will, which is not only not to know, but also to doubt of such things, as God hath reuealed in his word. 1. Jer. 4.22. *My people is foolish, they haue not know me: they are foolish children, and haue not vnderstanding: they are wise to do euill, but to doe well they haue no knowledge.* 1. Jer. 9.3. *They proceeded from euill to worse, and haue not know me, saith the Lord.*

II. Atheisme, when the heart denieth eyther God, or his attributes: as, his Iustice, Wisdome, Providence, Prefence, Plal. 14.1. *The foole hath said in his heart, there is no God.* Ephel. 2.12. *There had no hope, and were without God in the world.* Mal. 1.2. *I haue you, saith the Lord, yet ye say, wherein haue we spoken against thee? and cha. 3.14. *Ye haue said, it is in vaine to serue God: and what profit is it that we haue kept his commandments, and that we walked humbly before the Lord of hosts?**

III. Errors concerning God, the persons of the Deity, or the attributes. Here is to be reprooued Hellenisme, which is the ac-

knowledge and adoring of a multiplicitie of Gods. *August.* in his 6. booke of the City of God. chap. 7.

Againe, Iudaisme is here condemned, which worshippeth one GOD without Christ.

The like may be said of the heresies of the Manichees, and Marcian, who denied God to be the creatour of the world: of Sabellius denying the distinction of three persons: and Arrius, who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remooue the affections of the heart from the Lord, & fer them vpon other things. Eia. 29.13. *The Lord said, this people draweth nere me with their mouth, & honoureth me with their lips, but their heart is farre from me.* 1. Jer. 12.2. *Thou art nere in their mouth, and farre from their reines.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb. 10.38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence arise I. Impatience in suffering afflictions. 1. Jer. 20.14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13. *Cursed be the man that shewed my father saying, a man-child is borne vnto thee and comforted him.* v. 18. *How is it that I came forth of the wombe to see labour and sorrow, that my dayes should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke experiment of Gods truth and power. Math. 4.7. *Thou shalt not tempt the Lord thy God.* 1. Cor. 10.9. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* v. 10. *Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.* I I I. Desperation. Gen. 4.13. *Adine iniquity is greater then can be pardoned.* 1. Theff. 4.13. *Sorrow ye not, as they which haue no hope.* I V. Doubtfulness, concerning the truth of God, or of his benefits present, or to come. Plalme 116.21. *I said in my haste, all men are liars.*

II. Confidence in creatures, whether it be in their strength, as 1. Jer. 17.5. *Cursed is the man that hath his confidence in man, and maketh flesh his arme, but his heart shalldist from the Lord.* Or riches. Math. 6.24. *Ye cannot serue God and riches.* Eph. 5.5. *No creature is perfect, which is an idolater, hath inheritance in the kingdom of Christ and of God.* Or defended places. 1. Jer. 49.16. *Trey feare, & the pride of thine heart hath deceiued thee, that thou dwellest in the clefts of the Rocks, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure and dainties: so such their belly is their God. Phil. 3.19. *Or in Physitions.* 2. Chr. 16.12. *And Asa in the nine & thirtieth yeare of his reigne, was diseased in his feet, and his disease was extreme, yet he sought not the Lord in his disease, but to Physicians.* Eufelyo this place, principally may be adioyned that diuine confidence which Magicians and

all such as take aduise at them, doe put in the diuelli and his workes. Leuit. 20.6. *If any turne after such as worke with spirits, and after sooth-sayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.*

III. The loue of the creature, about the loue of God. Math. 10.37. *He that loueth father or mother more then me, is not worthy of me, and he that loueth some or daughter more then me, is not worthy of me.* 1. Ioh. 12.43. *They loued the praise of man, more then the praise of God.* To this belongeth self-loue, 2. Tim. 3.2.

IV. Hatred and contempt of God, when man, by reason of his declining nature from God, doth flye from him, and is angry towards God when he punisheth sinne. Rom. 8.7. *The wisdom of the flesh is enmity with God, Rom. 1.30. Haters of GOD, doers of wrong.*

V. Want of the feare of God. Plalm. 36.1. *Wickedness saith to the wicked man, euen in mine eyes, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Reu. 21.8. *The fearefull and vnbelieuing shall haue their part in the lake which burneth with fire and brimstone.* Mat. 10.28. *Feare not them which kill the body, but feare him that can cast both body and soule into hell fire.* 1. Ierem. 10.2. *Be not afraid of the signes of heauen, though the heauen be afraid of such.*

VII. Hardnes of heart, or carnall security, when a man, neither acknowledging Gods iudgements, nor his owne finnes, dreameth he is safe from Gods vengeance, and such perils, as arise from sinne. Rom. 2.5. *Thou after thine hardness, and heart that can not repent, beapest to thy selfe wrath against the day of wrath.* Luk. 21.34. *Take heed to your felus, lest at any time your hearts be oppressed with surfeiting, and drunkenness, and cares of this life, and lest that they come on you as vnawares.*

VIII. These all doe ioyntly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his own merit, and industry, referring and disposing them wholly vnto his owne proper credit. 1. Corin. 4.6. *That ye might learne by vs, that no man presume about that which is written, that one swell not against another, for any mans cause.* v. 7. *For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?* Gen. 3.5. *God doth know, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill.* The highest staye of prides ladder, is that fearful presumption, by which many cline rashly into Gods feate of maiesty, as if they were gods. Acl. 12.22. *23. The people gaue a shout, saying, The voice of God, and not of man: but immediately the Angell of the Lord smote him, because he gaue not glory vnto God, so that he was eaten vp of worms, and gaue up the ghost.* 2. Theff. 2.4. *Which is an aduersary, and exalteth himselfe against all that is*

called God, or that is worshipped: so that he darth sit as God in the temple of God, shewing himselfe that he is God.

CHAP. XXI.

Of the second Commandement.

Hertho haue we entreated of the first commandement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the first table, concerne that holy profession, which we must make towards the same God. For first, it is necessary to make choice of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appointed for this profession.

The parts are two: The soleinne worship of God, and the glorifying of him.

The second commandement then concerneth the manner of performing holy and soleinne worship vnto God. The words of the commandement are these:

Thou shalt make thee no graven image, neither any similitude of things which are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou shalt not bowe downe to them, neither serue them, for I am the Lord thy God, a zealous God, visiting the iniquity of the fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate me, & shew mercy vnto thousands vpon them that loue me, and keep my commandments.

The Reclusion.

Thou shalt not make.] This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained god, but also of the true Iehouah. The which may be proued against the Papists by these arguments. The first is, Deuteronom. 4.15. *16. Take therefore good heed vnto your felus: for ye saw no image in the day that the Lord shoke vnto you in Horeb, out of the midst of the fire, that ye corrupt not your felus, and make you a graven image, or representation of any figure: whether it be the likeness of male or female. Out of the words vttered by Moses, as reason may be framed thus:*

If ye saw no image (namely of God,) ye shall make none.

But ye saw no image, onely heard a voice.

Therefore ye shall make no image of God.

The second reason: That idolatry which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatry, was the worship of God in an image. Hof. 2.16. *At that day, saith the Lord, thou shalt call me no more Baalim, but shalt call me Ephraim.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that so morrow should be a feast to Iehouah. Exodus,

32.5. And the same calf is reamed an idol,
A 1. 7. 41.
Therefore the worshipping of God in an
image is here prohibited.

Any graven image] Here the more speciall
is put for the more generall, namely, a graven
image, for all counterfeite meane of Gods
worship.

The first part of the commandement is
here illustrated by a double distribution. The
first is drawne from the causes. *Thou shalt not
make thee an idol, whether it be engraven in wood
or stone: or whether it be painted in a table.* The
second is taken from the place. *Thou shalt not
make thee an idol of things in heaven, as starres,
and birds: or in the earth, as of man, woman,
beast: or under the earth, as fishes.*

This place is to expounded by *Moses*, *Deut.*
4. 14. to the 20. verse.

Thou shalt not bow downe to them] This is the
second part of the commandement, forbid-
ding all men to fall downe before an idol. I
This word *bow downe*, is againe the speciall
put for the generall: for in it is inhibited all
fained worship of God.

For [] These words are a confirmation of
this commandement, perswading to obedi-
ence by foure reasons.

The Lord [] (which is strong) The first reason,
God is strong, and so able to reuenge idola-
try, *Heb. 10. 31.*

A iudais Idol] This speech is taken from
the estate of wedlocke: for God is called the
husband of his Church. *Esa. 5. 4. 5. Ephes.*
5. 26. 27. And our spirituall worship, is as it
were, a certaine marriage of our soules, con-
secrated unto the Lord. *Ierem. 2. 2. I remember
thee with the kindness of thy youth, and the love of
the marriage, when thou wentest after me in the
wildernes, in a land that was not sowne.* Whence
also Idols are rightly called Gods cortivals.
Here is another argument drawne from a
comparison of things that be like. Gods peo-
ple must alone worship him, because they are
linked to him, as a wife to her husband, vnto
whom alone she is bound: Therefore if his
people forsake him, and betroth themselves
vnto idols, hee will undoubtedly giue them a
bill of divorcement, and they shall be no more
espoused vnto him.

Visiting] To visit, is not onely to punish the
children for the fathers offences, but to take
notice, and apprehend him in the same faults,
by reason they are giuen over to commit their
fathers transgressions, that for them they may
be punished. And this is the third reason
drawne from the effects of Gods anger.

Hate me] It may be, this is a secret answer,
the objection whereof is not here in expresse
words set downe, but may bee thus framed:
*What if we use idols to inflame and excite vs to a
love and remembrance of thee? The answer is thus
by the contrary: Thou mayst thinke that your use of
idols kindleth in you a love of me, but it is farre
from that, that all such vs use them cannot choose*

but hate me.
A *Shew mercy*] The fourth reason deriued
from the effects of Gods mercy to such as
obserue this commandement. Here may wee
first obserue, that God is more ready to shew
mercy then to punish. *Psal. 103. 8. The Lord is
full of compassion and mercy: slow to anger, and
of great kindness, ver. 17. The Lord is long
kindnes, and mercie: ver. 9. He will not always
chide, neither keepe his anger for euer. Secondly,
wee may not surmise, that this excellent pro-
mise is made to euery one particularly, who is
borne of faithfull parents. For godly *Isaac*,
had godlike *Esa*u to his Sonne; and godlike
Saul, had godly *Jonathan*.*

The negative part.
B *Thou shalt neither worship false gods, nor the
true God with false worship.*

Many things are here forbidden.

1. The representation of God, by an image.
For it is a lie. *Habak. 2. 18. What profitteth the
image? for the maker thereof hath made it an im-
age, and a teacher of lies. Zach. 10. 2. The idols
have spoken vanity. Ier. 10. 8. The stocks are a
delusion of vanity. The Elib. Council in the 39.
canon hath this edict. We thought it not meete
to haue images in Churches, lest that which is
worshipped and adored, should be painted upon
wall. Clem. booke 5. and Jacob. Dom. That
serpents by others is wont to speake these words:
*We in honour of the invisible God, are accustomed
to adore visible images, the which are of all con-
trouersie is very false.* Augurine in his treatise
vpon the 112. Psalme.*

The images also of the crosse, and of Christ
crucified, and of the Saints ought to be aboli-
shed out of Churches, as the brazen serpent
was. 2. King. 18. 4. *Hexekiah* is commended
for breaking in pieces the brazen serpent to
which the children of Israel did then burne
incense. This did *Hexekiah*, albeit at the first
this serpent was made by the Lords appoint-
ment. *Numb. 21. 8.* and was a type of Christs
passion. *Iohn 3. 14.* Origen in his 7. booke a-
gainst *Celsus*. We permit not any to adore *Iesus*
vpon the altars in images, or vpon Church-walls:
because it is written, *Thou shalt haue none other
gods but me.*

Epiphanius, in that epistle which hee wrote
to *Iohn* Bishop of Ierusalem, saith, *It is against
the custome of the Church, to see any image han-
ging in the Church, whether it be of Christ, or a
my other Saint, and therefore euen with his owne
hands rent hee asunder the walls, where in such an
image was painted.*

Some object the figure or signe, which ap-
peared to *Constantine*, wherein hee should
oucome: but it was not the signe of the
crosse (as the Papists doo triflingly imagine)
but of Christs name: for the thing was made
of these two Greeke letters *XP* conioyned to-
gether. *Euseb.* in the life of *Constant.* booke
1. chap. 22. 25.

Neither serue the Cherubims, which *Salo-
mon* placed in the temple, for the defence of

images: for they were onely in the holy of
holiest, where the people could not see them.
And they were types of the glory of the Mes-
siah, unto whom the very angels were subiect:
the which we haue now verified in Christ.

If any man reply, that they worship not the
image, but God in the image: let him know,
that the creature cannot comprehend the I-
mage of the Creator, and if it could, yet God
would not be worshipped in it, because it is a
dead thing: yea, the worke of mans hands, not
of God: and therefore is more base then the
smallest liuing creature, of the which we may
lawfully say, it is the worke of God. This cun-
ceith, that no kinde of diuine worship belong-
eth to an image, either simply or by relati-
on, whatsoever the sophisticall Schoolemen
iangle to the contrary.

If any man be yet desirous of images, hee
may haue at hand the preaching of the Gos-
pell, a liuely image of Christ crucified. *Gal. 3. 1.*
*O foolish Galatians, who hath bewitched you, that
ye should not obey the truth, to whom Iesus Christ
before was described in your sight, and among you
crucified?* The like may be said of the two Sa-
craments. And that saying of Clement is
true, in his fifth booke of Recognit. *If you will
truly adore the image of God, doe good vnto man,
and yete shall worship his true image: for man is
the image of God.*

II. The least approbation of idolatry, *Hos.*
*12. 2. They say one to another whilst they sacrific
a man, let them kisse the calves.* Now a kisse,
is an externall signe of some allowance of a
thing. *Gen. 48. 10.*

Therefore it is vnlawfull to be present at
Masse, or any idolatrous seruice, though our
minde be absent. 1. Cor. 6. 20. *We are bought
with a price, therefore glorifie God in your body,
and in your spirit, which are Gods. Rom. 11. 4.*
*What saith the Scripture? I haue refused vnto
my selfe seuen thousand men, which haue not
bowed their knee to Baal. Euseb. 8. booke c. 3.*
*The Martyrs, when they were baled vnto the
temple of idols, cryed out, and with a loud voice in
the midst of their tortures testified, that they
were not idolatrous sacrificers, but professed and
constant Christians, reioycing greatly that they
might make such a confession.*

That which may be objected of *Naaman*
the Syrian, who worshipped in the temple of
Rimmon, is thus answered; that he did it not
with purpose to commit idolatry, but to per-
forme that ciuill obedience which he was wont
to exhibit to the Kings Maistie. 2. King. 5.
17. 18.

And for this cause, are vtterly forbidden all
such dauncing professions, plays, and such
feasts, as are consecrated to the memoriall,
and honour of idols. *Exod. 32. 6. They rose vp
the next day in the morning, and offered burnt of-
ferings, and brought peace offerings: all the peo-
ple sate them downe to eate and drinke, and rose up
to play. 1. Cor. 10. 7. Neither be ye idolaters as
some of them were, as it is written, &c. And Paul*

(1. Cor. 8. 4. to the end) earnestly dehortheth
the Corinthians from sitting at table in the i-
dol temples: albeit they knew that an idol is
nothing in the world. Tripartite historie, booke
6. chap. 30. *Certaine souldiers of Iulian refused
to adore, as the custome was, the Emperours ban-
ner, in which were painted the images of Iupiter,
Mercury, and Mars: others bring against the
rewards, which they, after they had burned in-
cense on an altar in the Emperours presence, had
receiued: crying, that they were Christians, and
would line and die in that profession: and as for
their former fault it was of ignorance: yea, though
they had polluted hands with idolatry of the Pa-
gans, yet they yet kept their conscience cleane.*

III. All reliques and monuments of idola-
try: for these, after the idols themselves are once
abolished, must be rased out of all memory.
*Exod. 23. 13. The Lord shall make no mention of
the name of other Gods, neither shall it be heard out of
thy mouth. Elay 30. 12. And ye shall pollute the
covering of the image of silver, and the rich orna-
ment of the images of gold, and cast them away
as a menstruous cloth, and thou shalt say vnto it,
Get thee hence.*

IV. Society with infidels, is here vnlawfull
which serueth not onely to maintain concord,
but also to ioyne men in brotherly loue. Of
this society there are many branches.

The first, is marriage with infidels. *Gen. 6. 2.*
*The former of God saw the daughters of men that
they were faire, and they took them wives of all
that they liked. Mal. 2. 11. Iudab hath transgre-
ssed, and an abomination is committed to Israel, and
in Ierusalem: for Iudab hath defiled the holiness
of the Lord, which hee loved, & hath married the
daughters of a strange God. Ezra 9. 14. Should
we returne to breake thy commandments, and
ioyne in affinity with the people of which abomi-
nation? 2. King. 8. 18. He walked in the waies of
the Kings of Israel, as did the house of Ahab: for
the daughter of Ahab was his wife: and hee did
euill in the sight of the Lord.*

The second, is the league in war: namely, a
mutual confederacie to assist one another in
the same warre, and to haue one and the same
enemies. This isundry waies impious: 1. If
it be vnlawfull to craue assistance of Gods e-
nemies, it is likewise vnlawfull to indent with
them, that we will assist them. II. It offendeth
Gods glory, as though he himselfe, either
would not, or could not aide his Church. III.
It is a thousand to one least we be infected
with their idolatry, and other impieties. IV.
It endangereth vs to be made partakers of
their punishments. 2. Chron. 19. 2. *And Iehu
the sonne of Hanani the Ser, went out to meete
him, and said to king Iehosaphat, wouldst thou
helpe the wicked, and loue them that hate thee
the Lord? therefore for this thing is the wrath of the
Lord vpon thee.*

The third, is traffique: as when a man wit-
tingly and willingly, doth, in hope to enrich
himselfe, make sale of such things as he know-
eth must serue to an idolatrous vse. This know-

demneth all those marchants, which transport wares to idolaters, and sell them frankincense, waxe cloath, or other such things as helpe them in the service of their idols.

The fourth, is triall or suits in law before Judges which are infidels, when Christian courts may be frequented; but if they cannot, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 6.6. *Brother goeth to law with brother, and that vnder infidels.* A.C. 25.11. *Paul appealeth to Cesar.*

The fifth, is the worshipping of the beaſt, and receiuing his marke. *Reu. 14. 9. If any man worship the beaſt, and his image, and receiue the marke on his forehead or in his hand, verſ. 10. The ſame ſhall drinke of the wine of the wrath of God.* This beaſt is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apoſtaticall Synagogue.

V I. Will-worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. *Coloff. 2.23. Which things indeede haue a ſhew of wiſdom in voluntarie religion, and humbleneſſe of minde, and in not ſparing the bodie: neither haue they it in eſtimation to ſatisfie the fleſh.* 1. Sam. 13. 9, 10. *And Saul ſaid, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as ſoone as he had made an end of offering the burnt offering, behold, Samuel came, and verſ. 13. ſaid to Saul, Thou haſt done fooliſhly, thou haſt not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may we adde Popiſh ſuperſtitious in facrifices, meates, holidays, apparell, temporarie and bead-ridden prayers, indulgences, auſteritie, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To theſe may be added comfort in muſicke in diuine ſervice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo, I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinius Martyr in his booke of Chriſtian queſtions and Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kinde of inſtruments, &c. but their manner is only to ſing plain ſong.*

Laſtly, monaſticall vowes, which I repute the law of God: as that vnchaſt vow of ſingle life, and proud promiſe of pouertie doe plainly euince: for be that laboureth not, muſt not eate. 2. Theſſ. 3. 10. *And it is better to marry, than to burne in luſt.* 1. Cor. 7.9. II. They are greater mens nature can performe as in a ſingle life to liue perpetually chaſt. III. They diſanull Chriſtia liberty, & make ſuch things neceſſary, as are indifferent. IV. They reneue Iudaisme. V. They are Idolatrous, becauſe they make them parts of Gods worſhip, & eſteeme them as meritorious. VI. Hypocriſie, which

giueth to God painted worſhip, that is, if you regard outward behauiour, great ſincerity: at the inward and hearty affections, none at all. *Mat. 15. 7. Hypocrites, well haſt Eſaias prophesied of you, ſaying, This people cometh nether me with their mouth, & honoureth me with their lips, but their heart is farre from me.* Plal. 10. 4. *The wicked man is ſo proud, that he ſeeketh not for God.*

The effects of hypocriſie are theſe: 1. To ſeek the pompe and glory of the world, and by all meanes to enrich it ſelfe, notwithstanding it make a glorious ſhew of the ſervice of God. 2. It is ſharpe ſighted, and hath Eagles eyes to obſcure other mens behauiour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obſeruation of ancient traditions, then the ſtatutes and commandments of almighty God. 4. To ſtumble at a ſtraw, and skip ouer a block, that is, to omit ſerious affaires, and hunt after trifles. *Math. 23. 4, 5.* To doe all things that they may be ſeene of men, *Math. 6. 5.*

Popiſh faſting, is meer hypocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merit.

Externall abſtinenſe from meates, without internall and ſpiritual faſting from ſinne, and vnlawfull deſires. *Eſa. 58. 5, 6.* *Is this ſuch a faſt as I haue choſen, that a man ſhould afflicke his ſoule for a day, and bow downe his head as a bul ruſh, and lie downe in ſackcloth and aſhes? will thou call this a faſting, or an acceptable day vnto the Lord? It is not thus that ſaying that I haue choſen, to loſe the bands of wickedneſſe, to take off the heavy burdenes, and to let the oppreſſed goe free, and that ye breake every yoke?*

V II. Contempt, neglect, and intermiſſion of Gods ſervice. *Reu. 3. 15, 16.* *I know thy workes, that thou art neither cold, nor hot, I would thou wereſt cold or hot. Therefore becauſe thou art like warme, and neither cold nor hot, it will come to paſſe, that I ſhal ſpew thee out of my mouth.*

V III. Corrupting of Gods worſhip, and that order of gouernment, which he hath ordained for his Church: the which is done where any thing is added, detracted, or any way, againſt his preſcript, mangled. *Deut. 12. 32.* *Every thing which I command you, ſhat do neither add to it, nor detract from it.* This condemneth that Popiſh eleuation of bread in the Lords Supper, and the adminiſtration of it alone to the people without wine, together with that fearful abomination of the Maſſe.

By this we may learne to rectifie all Popiſh traditions. *Mat. 15. 9.* *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Now it is maniſteſt, that all popiſh traditions, they either on their owne nature, or others abuſing of them, ſerue as well to ſuperſtition and falſe worſhip, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the old and New Teſtament, are all ſufficient, not only to confirme doctrines, but ſufficient to reforme manners. 1. Tim. 3. 16. *The whole Scripture is giuen by inſpiration of God, and*

is profitable to teach, to improve, and to correct, and to inſtruit in righteouſneſſe: that the man of God may be abſolute, being made perfect vnto all good workes.

The Romiſh Hierarchie is here alſo condemned, from the paratour to the Pope: the gouernment whereof is an expreſſe image of the old Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuit of that gouernment. *Reu. 13. 15.* *And it was permitted to him, to giue a ſpirit to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe, that as many as would not worſhip the image of the beaſt, ſhould be killed.*

I X. A religious reuerence of the creature, when wee attribute more vnto it then wee ought. *Reuel. 22. 8.* *When I had heard and ſene, I fell downe to worſhip before the feet of the Angell, which ſhewed me theſe things: but hee ſaid vnto me, See thou doe it not, for I am thy fellow ſeruant. A.C. 10. 25.* *As Peter came in, Cornelius met him, and fell downe at his feet, and worſhipped him: but Peter tooke him vp, ſaying, Stand vp for euery I myſelfe am a man.*

If then it bee ſo haſtious a thing to reuerence the creature; much more, to pray vnto it, whether it be Saint or Angell. *Rom. 10. 14.* *How ſhall they call vpon him in whom they haue not beneſited. Math. 4. 10.* *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Neither might we pray vnto Chriſt, vnto as he is man, ſo he were alſo God: for we direct not our worſhip vnto the humanitie conſidered by it ſelfe, but to the Deitie, to which the humanitie is knit by an hypotacti- cal vniion.

This teacheth vs plainly, that inuocation of any creature is vnlawfull: for we muſt pray to them, that are able to know the ſecrets of the heart, and diſcerne the wiſdome of the ſpirit: now none is able to doe that, but ſuch a nature as is omnipotent. *Rom. 8. 27.* *He that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints according to the will of God.*

Neuertheleſſe, ſuch as are Saints indeede are to be honoured by an approbation of Gods giſts in them, and by an honourable mention of them, and alſo by imitation of their manners and liues, being as patternes for vs to walke after.

X. Worſhip of diuels: I. Magique, which is a miſchieuous Art, Accompliſhing wonders by Satans aſſiſtance. For it is appropriate to God to doe miracles; for he alone, both beyond, and againſt the courſe of nature, doth wonderfull things. Now the inſtruments which God vſeth in producing miracles, are onely they, who doe in the true Church of God, make profeſſion of the faith. *Mark. 16. 17.* *Theſe ſignes ſhall follow them that beleue.*

Albeit the diuels cannot worke miracles, yet may they effect naturalls or wonders,

& that, not by making a new thing, which before was not at all: but rather by mouing, tranſporting, and applying naturall things diuerſly, by cauſing a thinne body (as the ayre) to be thicke and foggie, and alſo by bewitching the ſences of men.

The foundation of Magique is a couenant with Satan.

A couenant with Satan is ſuch a contract, by which Magicians haue mutually to doe with the diuell. In this obſcure:

The original of this mutuall contract: I. Satan maketh choiſe of ſuch men to be his ſeruants as are by nature either notorious bad perſons or very filly ſoules. II. He offereth vnto them diuers meanes, either by other Magicians, or by ſome bookes written by ſuch: Satanical meanes I call thoſe, which are vſed in the producing of ſuch an effect, to the which they neither by any expreſſe rule out of Gods word, nor of their owne nature, were cuer ordained. Such are obſcure words, words of the Scripture wreſted, & abuſed, to the great contumely and diſgrace of the Lord God; holy, or rather wholly water, ſeines, ſcales, glaſſes, images, bowings of the knee, and ſuch like diuers geſtures. III. When the wicked ſee theſe meanes offered vnto them, they preſently are not a little glad, and aſſuredly beleue, that in thoſe things there is vertue to worke wonders by. IV. They declare this their Satanical confidence, by their earneſt endeavour, praſſing, and abuſing the meanes. Then the diuell is at their elbowes, being thus affected, that he may both aſſiſt them, and thew them diuers trickes of his legerdemaine, becauſe he alone doth by meanes, voide of all ſuch vertue, effect: that which his wicked inſtrument intended.

Againe, obſerue Satans counterfeiting of God. Hee is Gods Ape, and taketh vpon him as though hee were God. I. As God hath his Word, his Sacraments, and Faith due vnto him, ſo the diuell hath certaine words of his owne, and to ſeale them vnto the wicked, he annexeth certaine ſignes, namely, characters, geſtures, ſacrifices, &c. as it were Sacraments, that both he may ſignifie his diuiliſh pleaſure to his Magicians, & they againe teſtifie their Satanical both obedience and confidence to him. II. As God heareth ſuch as call vpon, truſt in, and obey him; ſo the diuell is greatly delighted with magicall ceremonies and inuocations, becauſe by them God is diſhonoured, and he magnified: therefore, if God cut him not ſhort, hee is ready preſt to aſſiſt ſuch, as ſhall vſe ſuch ceremonies or inuocations.

The couenant is either Secret, or Exprefſe. Secret, or implicate, when one doth not expreſſely compact with Satan, yet in his heart alloweth of his meanes; aſſuredly and vpon knowledge beleueing, that if ſuch meanes were vſed, there might indeede that great

wonder be wrought which he desired.

Express, when one doth not onely put his confidence in Satan, but couenanted with him vpon this condition, that he giuing himself wholly ouer to the duell, may againe, by obseruing certaine ceremonies, accomplish his desire.

Magique, is either diuining, or working.

Diuining, whereby things to come are foretold by the helpe of the diuell. Now of Predictions, some are done with meanes; others without.

Predictions done with meanes, are these:
I. Soothsaying, which is diuination by the flying of birds. Deut. 8. 10.

II. The kind of diuination, which is, by looking into beastes entrails. Eze. 21. 21. *The king of Babel, &c. consulted with idols, and looked into the liuer.*

III. Necromancie, or coniuering: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1 Sam. 28. 11. *Then said the woman, Whom wilt thou I call vnto thee? And he said, Call vp Samuel vnto me.* ver. 15. *Then said he vnto her, Feare not, but what saiest thou?* And the woman said vnto Saul, *I saw gods ascending out of the earth.* ver. 14. *Thou said he vnto her, What fashion is he of? and shee answered, An old man cometh vp lapped in a mantle.* And Saul knew that it was Samuel, and hee enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, *Why hast thou disguised me, to bring me vp?* Then Saul answered, *I am in great distress: for the Philistines make warre against me, &c.* This Samuel, was not that true Prophet of God, who appointed Saul king ouer Israel for 1. the foules of the Saints departed, are far from the diuels claws and dominion. 2. That good Samuel, if it had bin he indeede, would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, to morrow shalt thou be with me. v. 14. Neither could this be a bare illuso, and as I may say, legerdemaine of the Witch, for he plainly foretold Sauls destructio, which an ignorant woman could not know, much lesse durst these constantly anouch any such matter to the king: it remaineth then, that this Samuel, was a mere illusion of Satan.

Diuining without meanes, is called Pythonisme, when such as are possessed with an vnclane spirit, vnto immediately the helpe of the same spirit, to reueale secrets. Ag. 16. 16. *A certaine maid hauing a spirit of diuination, met vs, which gate her much vantage with diuining.* Eia. 29. 4. *Thy voice shall be out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

Magique operative or working, hath two parts: Iugling, and Inchantments.
Iugling, whereby, through the diuels conuenance, many great and very hard matters, are in these effected. Exod. 7. 10, 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: then*

Pharaoh called also for the wise men, and Sorcerers, and those charmers also of Egypt did so like manner with their enchantment: for they cast downe every mans rod, and they were turned into serpents: but Aarons rod deuoured their rods.

Enchantment or charming, is that, whereby beastes, but especially young children, and men of riper yeares, are by Gods permission infected, poysoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling vp some few words, making certaine characters & figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and such like trumperie, that thereby the punishment of the faithlesse may be augmented, in reposing their strength vpon such rotten flauies, and the faithfull may be tried, whether they will commit the like abomination. Psal. 58. 4. *Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eares, which heareth not the voyce of the preacher, though he be most expert in charming.* Eccl. 10. 11. *If the serpent bite when he is charmed, &c.*

Thus haue we heard Magique described out of Gods word; the which how common it is as yet, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently proue vnto vs. And surely, if a man will but take a view of all poperie, he shall easily see, that a great part of it is mere Magique.

They which spread abroad by their writing or otherwise, that Witches are nothing else, but melancholicke doting women, who through the diuels delusion, suppose that they themselves doe that, which indeede the diuell doth alone: albeit they endeavour cunningly to cloake this sinne, yet by the same meanes they may defend murder, adultery, and what other sinne soeuer.

II. Those which doe consult with Magicians, doe also worship the diuell: for they reuolt from God to the diuell, howsoeuer they plaister vp their impietie with vntempered mortar, that they seeke Gods helpe, though by the meanes of Magicians. 1 Sam. 28. 13. *The woman said to Saul, I saw Gods ascending from the earth.* Leuit. 20. 6. *If any turns after such as worke with spirits, and after Sooth-sayers, to goe, a whooring after them, then will I set my face against that person, and will cut him off from among his people.* Eia. 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the Soothsayers, which whisper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the Law, and to the testimonie?*

The affirmative part.

Thou shalt worship God in spirit & truth Ioh. 4. 24. *God is a spirit, & they that worship him, must worship him in spirit and truth.* For so soone as any man beginneth to worship God after an

ouerthwart

ouerthwart and vnlawfull manner, he then adoreth an idoll, howsoeuer hee seemeth to colour his impietie. Paul therefore, Rom. 1. 23. *saieth, that such as worshipped the creature, turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* ver. 23. and 1 Cor. 10. 20. *These things which the Gentiles sacrifice, they sacrifice to diuels, and not vnto God.*

To this part therefore appertaine such things, as respect the holy and solemne seruice of God.

I. The true and ordinary meanes of Gods worship: as calling vpon the name of the Lord by humble supplication, and heartie thankgiuing; and the ministry of the Word and Sacraments. Ag. 2. 41, 42. *They that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, and of prayers.* 1 Tim. 2. 1. *I exhort you especially that prayers and supplications be made for all men for Kings, and all in authority.* Ag. 10. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached vnto them ready to depart on the morrow, and continued the preaching vnto midnight.* Tertul. Apolog. chap. 39. *We come into the assembly and congregation, that with our prayers, as with an arme, we might compass God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that he must be supradrawn from the publicke place of prayer, and holy meeting, all approved elders sit in iudgement, being aduanced to this bencher, and not by bribes, but by their good report, &c. read the rest. The like hath Iust. Martyr in his oration to the Emperour Anton. Pius.*

II. An holy vse of the meanes. First, in the ministers, who ought to administer all things belonging to Gods worshipp, according to his word. Math. 28. 20. *Teaching them to obserue all things, which I haue commanded.* 1 Cor. 11. 23. *I haue receiued of the Lord that, which also I haue deliuered. Secondly, in the rest of the assembly: whose duty is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments, to be haue themselves outwardly; in modestie, and without offence. 1 Cor. 14. 40. Let all things be done honestly, and by order; inwardly; they must take heede, that their hearts be well prepared to sence God. Eccles. 4. 17. Take heede to both thy feet, when thou enrest into the house of God, &c. and chap. 5. 1. Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God. Mauning confidence of his mercy, together with a contrite and repentant heart for all their sinnes. Heb. 4. 2. The word that they heard professed not, because it was not mixed with faith in those that heard it. Psal. 26. 6. I will wash mine hands in innocencie, O Lord, and so compasseth this altar.*

III. The helps and furtherances of the

true worship, are two; Vowes, and Fasting: and they are not to be taken, as the worship of God it selfe. For we may not obtrude any thing to God, as good seruice, and as though it did bind the conscience, except he haue ordained it for that end and purpose.

A vow in the New Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his owne accord, without iniunction, imposed vpon himselfe, that he may thereby the better be excited vnto repentance, meditation, sobrietic, abstinence, patience, and thankfulness towards God. Gen. 28. 20. *Then Iacob vowed a vow, saying, If God will be with me, and will keepe me in this journey, which I go, and will giue me bread to eat, and clothes to put on, so that I come againe to my fathers house in safety: then shall the Lord be my God, and this stone which I haue set up as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.*

In vowing, we haue these things to obserue: 1. We must not vow that which is vnlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vowes must be of that which we can doe. 4. They must be farre from so much as a conceit of merit, or worship of God. 5. We must so performe our vowes, as that they encroch not vpon the libertie of conscience which Christ hath giuen vs: and therefore looke how the probable causes thereof doe remaine, or are taken away, so accordingly stands our libertie in keeping a vow. Deut. 23. 18. *Thou shalt neither bring the hire of a whoore, nor the price of a dogge, into the house of the Lord thy God, for any vow.* ver. 21. *When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: but when thou shalt abstaine from vowing, it shall be no sinne vnto thee, &c.* ver. 23. Psal. 66. 14. *I will pay my vowes which my lips haue promised.*

Fasting, is when a man perceiving the want of some blessing, or suspecting and feeling some imminent calamity vpon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that hee thereby may make a more diligent search in his owne finnes, and offer most humble prayers vnto God, that hee would withhold that, which his anger threatened: or bestow vpon vs some such good thing as we want. Math. 9. 15. *Can the children of the marriage chamber moune, so long as the bridegroome is with them?* 1 Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better fast and pray.* Ioh. 1. 12. *Wherefore euen now, faith the Lord, be ye turned vnto me, withall your heart, with fasting and prayer.* ver. 13. *Rent your beards, and not your garments, and tume vnto the Lord your God: for he is gracious & mercifull, long suffering, & of great kindness: that he might repect him of this euil.* v. 15.

Blow

Blow the trumpet in Zion, sanctifie a fast, call a faste assembly. v. 16. Gather the people, sanctifie the congregation, gather the Elders, asseemble the children, and those that sucke the breasts. Let the bridegrome go forth of his chamber, and the bride out of her bride chamber, v. 17. Let the Priests the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people O God, &c.

A fast is sometime priuate, sometimes publique. 2. Chron. 20. 3. *Iehosaphat feared, and set himselfe to secke the Lord, and proclaimed a fast throughout all Iudah.* Holt. 4. 16. *Fast ye for me, and neither eate nor drinke for the space of three daies and nights, I also and my maides will fast.*

A fast, is either for one day alone, or for many daies together. Each of them, is as occasion serueth, an abstinence from meat at dinner alone, or supper alone, or both dinner and supper. Iud. 20. 23. *The children of Israel had gone up and wept before the Lord onto the evening, &c.* Dan. 10. 3. *I Daniel was in heauensse for three weekes of daies, I eate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amity among such as truly feare God according to his word, are lawful: as contracts in matrimony, league in war, especially if the warre be lawful, and without confidence in the power of man. 1. Chr. 19. 21. Mat. 2. 11.

To these may be added, that covenante which the magistrat & people make among themselves, and with God; for the preferuacion of Christian religion. 2. Chr. 15. 12. *And they made a covenant to secke the Lord God of their fathers with all their heart, & with all their soule, &c.* v. 14. *And they sweare onto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.*

CHAP. XXII.

Of the third Commandement.

THE third commandement concerneth the glorifying of GOD in the affairs of our life, out of the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

The Resolution.

Name [This word properly signifieth Gods title, where figuratiuely it is vsed for any thing, whereby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act. 9. 15. *He is an elect vessel, to convey my name among the Gentiles.* Pal. 8. 1. *O Lord our GOD, how great is thy name through all the world! which setteth thy glory above the heauens.*

Take [This is, vnrper: this word is translated from precious things, which may not be touched without licencie. And in truth, men, which are no better then wormes creeping on the earth, are vtterly vnworthy to take, or as I

may say, touch the sacred name of God with minde, or mouth: neuertheless God of his infinite kindnesse permitteth vs so to doe.

In vaine [Namely, for no cause, no matter, and vpon each light and fond occasion.

For [The reason of this commandement is taken from the penaltie annexed. He that a-buseth Gods name, is guilty of sinne before Gods iudgement seate: and therefore is most miserable. Pal. 32. 1. 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is covered: blessed is the man to whom God imputeth not sinne.*

Guiltlesse [That is, he shall not be vnpunished.

The negative part.

Thou shalt not because God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

I. Periury, when a man performeth not that, which as he meant in his heart, he sweare to doe. Math. 5. 33. *Thou shalt not say I sweare thy selfe, but performe thine oath to the Lord.*

Periury containeth in it foure capitall sins, 1. Lying. 2. False imucation on Gods name, because a falsweareer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that he will most grievously punish periury. 4. A lie in his covenant with God: for the falsweareer bindeth himselfe to God, and lyeth vnto God.

II. To sweare that which is false. This is to make God like to the diuell. Ioh. 8. 44. *Ye are of your fathers the diuell, & when he speaketh a lie, he speaketh of himselfe, because he is a liar, & the father of lies.* Zach. 5. 4. *It shall enter into the house of him, that sweareth falsely by my name.*

III. To sweare in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatsoever is more then these, cometh of euill.*

IV. To sweare by that which is no God. Mat. 5. 34. 35. *But I say vnto you, sweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footstool, neither by Hierusalem, for it is the citie of the great king.* 1. King. 19. 2. *Ishakel sent a messenger to Eliah, saying, Thus doe the Gods, and so let them deale with me, if I by to morrow this time, make not thy life, as is the life of every one of them.* Ier. 12. 16. *They taught my people to sweare by Baal.* Ier. 5. 7. *Thy sennes for sake me, and sweare by them which are no Gods.*

This place condemneth that vsuall swearing by the masse, faith, and such like. *Matb. 23. 22. He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

V. Blasphemie, which is a reproch against

God;

God; and the least speech that fauoureth of contempt to his maiesty. *Leu. 24. 15, 16. Who soeuer curseth his God, shall beare his sinnes. And he that blasphemeth the name of the Lord, shall be put to death.* 2. King. 19. 10. *So shall ye say to the king of Iudah: let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be given into the hand of the king of Assur. Alas in the Tragedy, hath this blasphemous speech, that euery coward may ouercome, if he haue God on his side: as for him, he can get the victory without Gods assistance. That slye taunt of the Pope is likewise blasphemous, wherein he calleth himselfe the seruant of Gods seruants: when as in truth, he maketh himselfe Lord of Lords, and God subiect to his vaine fantasie.*

VI. Cursing our enemies: as, goe with a vengeance: or, the diuell goe with thee. Or, our selues; as, I would I might neuer siter: or, as God shall iudge my soule, &c. To this place we may referre the execrations of *Iob 3. Ier. 15.*

VII. To vse the name of God carelesly in our common talke: as, when wee say, good God how slow art thou! good Lord where hast thou bin! O Iesus! or Iesus God! &c. *Phil. 2. 10. At the name of Iesus, shall euery knee bow of things in heauen things in earth, and things vnder the earth.* Eccl. 45. 23. *Every knee shall bow vnto mee, and euery tongue shall sweare by me.*

VIII. Abusing Gods creatures: as, when we either deride the workmanship of God, or the manner of working: againe, when we debate the excellency of the worke, obscure Gods good gifts in our brother, or discommen such meates as God hath sent vs to eate: finally, when as we in the vse and contemplation of any of Gods creatures, giue not him the due praise and glory. 1. Cor. 10. 31. *Whether ye eate or drinke, or whatsoever ye doe els, see that ye doe all to the glory of God.* Psalm. 119. 1. *The heauens declare the glory of God, and the firmament sheweth his handy worke.*

IX. Lots, as when we search what must be (as they say) our fortune by dice, bones, books, or such like. For we are not to vse lots, but with great reuerence: in that the disposition of them immediately cometh from the Lord, and their proper vse is to decide great controuersies. *Prou. 16. 33. The lot is cast into the lappe, but the whole disposition thereof is in the Lord.* *Pro. 18. 18. The Lot causeth contentions to cease, and maketh a partition among the mighty.* For this cause the land of Canaan was diuided by lots. *Iosh. 14. & 15. chapters.* By which also both the high Priests, and the Kings were elected: as *Saul, 1. Sam. 10. and Matthias* into the place of *Iudas Iscariot. Act. 1. 26.*

X. Superstition, which is an opinion conceived of the works of Gods providence: the reason whereof, can neither be drawne out of the word of God, nor the whole course of nature. As for example: that it is unlucky for

one in the morning to put on his shooe awry, or to put the left shooe on the right foote: to sleeze in drawing on his shooes; to haue salt fall toward him; to haue an hate croffe him; to bleede from few drops of blood; to burne on the right eare. Again, that it is contrarily good lucke, to finde olde iron; to haue drinke spilt on him, for the left eare to burne; to dreame of some certaine things. The like superstition, is to furnishe that beafts may be tamed by verses, prayers, or the like; That the repetition of the Creede, or the Lords prayer, can insule into heards a faculty of healing diseases. *Dent. 18. 11.* Here also is Palmeftry condemned, when by the inspection of the hand, our fortune is fore-told.

These and such like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they haue in God. *Dent. 18. 13.*

XI. Astrologie, whether it be in casting of nativities, or making Prognostications. This counterfeit arte is nothing els, but a meere abuse of the heauens, and of the stars. 1. The twelue houses, which are the ground of all figures, are made of the fained signes of a supposed Zodiacke, in the highest sphere commonly called the first Mooneable: and therefore to these houses a man cannot truly ascribe any influence or vertue. 2. This arte ariseth not from experience; because the same position of all starrs neuer happeneth twice: and if it did, yet could there not be any obseruation made from thence, because the efficacy and influences of the starrs is confusely mixed both in the ayre and in the earth, as if all heards were mingled together in one vessel. 3. This arte withdraweth mens mindes from the contemplation of Gods providence, when as they heare, that all things fall out by the motion, and position of the starrs. 4. Starrs were not ordained to fore-tell things to come, but to distinguish dayes, moneths, and yeres. *Gen. 1. 14. Let their be lightes in the firmament of the heauen, to separate the day from the night: and let them be for signes, and for seasons, and for daies, and for yeres.* 5. *Eli. 4. 7. 11. Now are weered in the multitude of thy counsels: let now the Astrologers, see star-gazers, & Prognosticators: stand up, & see these things, that shall come vpon thee.* *verfe 14. Behold they shall be as stubble: the fire shall burne them.* *Eccl. Dan. 2. The King commanded to call the Astrologers, Sorcerers, and Chaldeans, to shew the King his dreame.* *Act. 19. c. Many of them which used curious arts, brought their bookes, and burned them before all men.* 6. Astrological predictions are conuenient about such things, which either simply depend on the meere will and dispensation of God, and not on the heauens: or els such, as depending vpon mans free-will, are altogether contingent:

and therefore can neither be fore-seene, nor fore-told. 7. It is impossible by the bare knowledge of such a cause, as is both common to many, and far distant from such things as it worketh in, precisely to set downe particular effects: but the stars are common causes of those which are done vpon earth, and also farre remote: and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then hee which seeth an hen sitting, can tell what kinde of chicken shall be in euery egge.

Quest. Hauet then the starres no force in inferior things?

Answer. Yes vndoubtedly, the starres haue a very great force, yet such as manifesteth it selfe only in that operation which it hath in the foure principal qualities of natural things namely, in heate, colde, moysture, and drinnesse; and therefore in altering the state, and disposition of the ayre, and in diuersly affecting compound bodies, the starres haue no small effect. But they are so farre from enforcing the will to doe any thing, that they cannot so much as giue vnto it the least inclination. Now to define how great force the stars haue, it is beyond any mans reach. For albeit, the effects of the Sunne, in the constitution of the foure parts of the yeare, are apparent to all, & the operation of the Moone not very obscure yet the force and nature both of planets and fixed starres, which are to vs innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their only operation, and not all with their forces, it cannot be, that he should certainly fore-tell future things, although they did depend on the starres. For what if the position of such and such certaine stars, doe demonstrate such an effect to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrary?

Question. Is then the vse of Astrologie vnto-terly impious?

Answer. That part of Astrology, which concerneth the alteration of the ayre, is almost all both false and frivolous; and therefore in a manner all predictions grounded vpon that doctrine are mere toys, by which the silly and ignorant people are notably deluded. As for that other part of Astrologie, concerning Natiuities, reuolutions, progressions, and directions of Natiuities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with impudic and close Magique. My reasones are these: I. The word of God reckoning Astrologers amongst Magicians, andudgeth them both to one and the same punishment. II. But the Astrologer faith, hee fore-telleth many things, which, as he said, come to passe: be it so, but how? I demand? and by what meanes? He faith by Art: but that I deny. For the precepts of his Art will appeare to such as read

A them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious diuiner fore-tell the truth, but by an inward and secret instinct from the diuelli? This is *Augustin* opinion, in his 5. booke, and 7. chap. of the City of God *ff we weigh all those things, faith he, we will not without cause beleue, that Astrologers, when they do wonderfully declare many truths, worke by some secret instinct of euill spirits, which desire to fill mens brains with erroneous and dangerous opinions of harrie destinies, and not by any Art, deriued from the inspection and consideration of the Heavens, which indeed is none.*

XII. Popish consecration of water and fait, to restore the minde vnto health, and to chafe away diuels. The reformed *Misall*, pag 96.

XIII. To make iests of the Scripture phrase. *Esa. 66.2. I will looke euen to him that is poore, and of a contrite spirit, & which trembleth at my words.* We haue an example of such scoffing in the Tripart. hist. chapter 29. booke 6. *The heathen did grievously oppresse the Christians: and inflicted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, hee disdaigned to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently, for so ye are commanded of your God.*

XIV. Lightly to passe over Gods iudgements, which are seene in the world. *Mat. 26. 34. Verily, verily, I say vnto thee, this night before the cocke crow, thou shalt deny me thrice, v. 35 Peter said vnto him, I though I should dye with thee, I will not deny thee. Luk. 1. 3. 1. 3. There was a certaine man present at the same season, that Iesus answered, and said vnto them: Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they haue suffered such things? I tell you nay: but except ye amend your liues, ye shall likewise perish.*

XV. A dissolute conuersation. *Mat. 5. 16. Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heauen. 2. Sam. 12. 14. Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely dye.*

The affirmative part.

In all things give God his due glory 1. Cor. 10. 31. To this appertaine:

I. Zeale of Gods glory about all things in the world besides. *Numb. 25. 8. When Phineas the sonne of Eleazar saw it, he followed the man of Israel into his tent: and thrust them both through the wit, both the man of Israel, and the woman through her belly. Plal. 69. 9. The zeale of thine house hath eaten me up, and the reproaches of the corners full haue fallen vpon me.*

II. To vse Gods titles only in serious affairs, and that with all reuerence. *Deut. 10. 38. If thou wilt not keep and do all the words of this law (that are written in this booke) and fear*

this

this glorious and fearful name, THE LORD THY GOD. Romanes 9. 5. Of whom are the fathers, and of whom, concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.

III. An holy commemoration of the creature, whereby wee, in the contemplation and admiration of the dignity and excellency thereof, yeeld an approbation when wee name it, & celebrate the praise of God, brightly shining in the same. *Plal. 64. 9. 10. And all men shall see it, and declare the works of God, and they shall vnderstand what he hath wrought: but the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart, shall reioyce. Luk. 2. 18. 19. And all they that heard it, wondered at the things that were told them of the shepherds: but Mary kept all these things, and pondered them in her heart. Ier. 5. 22. Feare ye not me, faith the Lord? or will ye not be afraid of my presence, which haue placed the seeds for the bounds of the sea, by the perpetual decree, that it cannot passe it? and though the waves thereof rage, yet cannot they not preuaile, though they roare, yet cannot they not passe ouer it.*

IV. An oath, in which we must regard: 1. How an oath is to be taken. 2. How it is to be performed. In taking an oath, foure circumstances must be obserued.

I. The matter or parts of an oath: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone as a witness of the truth, and a reuenger of a lye. 3. Confession, that God is a reuenger of perjury when he is brought in as a false witness. 4. A binding ouer vnto punishment if wee vse deceit.

II. The forme. We must sweare. 1. truly, lest we forswear. 2. Iustly, lest we sweare to that which is wicked. 3. In iudgement, lest we sweare rashly, or for a trifle. *Ier. 4. 2. Thou shalt sweare vnto the Lord truth, in truth, in iudgement, and in righteousness. Eia. 48. 1. Which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c. Therefore the oath of drunken, furious, and franticke men, also oaths of children, they doe not impose an obligation of them, but by law are no oaths.*

III. The end, namely, to confirme some necessary truth in question. *Heb. 6. 16. Men sweare by him that is greater then themselves: & an oath for confirmation, is among them end of all strife.* I call that a necessary truth, when some doubt, which must necessarily be decided, can none other way be determind, then by an oath: as when Gods glory, our neighbours faith and credit; a mans own necessity and faithfulness is in question. *Rom. 1. 9. God is my witness (whom I serue in my spirit in the Gospel of his Son) that without ceasing I make mention of you. 2. Cor. 2. 23. I call God for a record vnto my soule, that I spare you, I came not as yet vnto Corinth. I V. The diuers kinds or sorts of oaths. An oath is publike or priuate.*

A Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimony vnder the reuerence of an oath.

A priuate oath is, which two or more take priuately, This, so that it be sparingly and warily vfed, is lawfull. For in serious affairs, and matter of great importance, it is lawfull in priuate to admit God as a Iudge, why should he not as well be called to witnesse? Again, the examples of holy men shew the practise of priuate oaths, as not vnlawfull. *Iacob and Laban* confirmed their covenant one with another by oath: the like did *Boaz* in his contract with *Ruth*.

B To this place may be added an asseueration, the which albeit it be like an oath, yet indeed is none, and it is nothing els but an earnest asseueration of our meaning, the name of a creature being sometime vfed. Such was Christs asseueration, *Verily, verily, I say vnto you.* And *Pauls*, *I call God to record in my spirit.* Where is both an oath and asseueration. 1. Cor. 15. 21. *By our reioicing which I haue in Iesu Christ, I die daily.* 1. Sam. 20. 3. *Indeed, as the Lord liue, & as thy soule liue, there is but a step betweene me and death.* And surely, in such a kinde of asseueration there is great equity: for albeit it be vnlawfull to sweare by creatures, lest Gods honour and power should be attributed vnto them: yet thus farre may we vse them in an oath, as to make them pledges, and as it were cognizances of Gods glory.

C The performance of an oath, is on this manner: 1. If the oath made, be of a lawfull thing, it must be performed, bee it of much difficultie, great damage, or extorted by force of him that made it. *Plal. 15. 4. He that sweareth to his hinderance, and changeth not, he shall dwell in Gods tabernacle.* Yet may the Magistrate, as it shall seeme right and convenient, either annihilate or moderate such oaths.

Contrarily, if a man sweare to performe things vnlawfull, & that by ignorance, error, or infirmity, or any other way, his oath is to be recalled. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And David said, Indeed I haue kept al in vaine, that this fellow had in the wilderness, &c. verie 22. So and more also doe God vnto the enemies of David: for surely I will not leave off all that he hath, by the dawning of the day, any that pisseth against the wall. v. 23. David said, Blessed be thy owne I, & blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not sinned me. 2. Sam. 19. 23. David promisseth that *Shimei* should not die: but 1. Kin. 28. 9. *David faith to Salomon, Though I sweare so, yet thou shalt not come him innocent, but cause his head to be cut downe to the grave with blood.**

V. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy vse. Thus ought we to sanctifie our meates and drinks, the works of our calling, and marriage bed.

The means of this sanctification are two: Gods word and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing must be rejected, if it be received with thanksgiving for it is sanctified by the word and prayer.*

By the word we are instructed; first, whether God alloweth the vfe of such things, or not: secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we must vfe them, Heb. 11. 6. *Without faith it is impossible to please God.* Psalme 116. 24. *Thy testimonies are my delight, they are my counsellors.* Ioh. 22. 19, 20. 1. Sam. 15. 23.

Prayer, which sanctifieth, is petition and thanksgiving.

By petition, we obtaine of Gods maiesty, assistance by his grace, to make an holy vfe of his creatures, and ordinances. Coloss. 3. 17. *Whatsoever ye shall doe in word or deed, do all in the name of the Lord Iesus, giving thanks to God even the Father by him.* 1. Samuel 17. 45. *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the Hosts of Israel, whom thou hast vailed upon.* Mich. 4. 5. *We must walk in the name of the Lord our God, for ever and ever.* Here may we observe prayer made vpon particular occasion. 1. For a prosperous journey. Act. 21. 5. *When the dayes were ended, we departed, and went our way, and they all accompanied vs with their wives and children, even out of the city: and we kneeling downe on the shore, prayed.* 2. For a blessing vpon meats at the table. Ioh. 6. 11. *Then Iesus took the bread, and when he had given thanks, he gave it to his Disciples, & his Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *He took bread and gave thanks to God in presence of them all, and brake it, and began to eat.* 3. For issue in childre birth. This said Anna. 1. Sam. 1. 12. And Zachary, Luk. 1. 13. 4. For good successe in busines, Gen. 24. 12. *Abrahams servant prayed.*

Thanksgiving is the magnifying of Gods name, even the Father through Christ, for his grace, aide, and blessing in the lawfull vfe of the creatures. Phil. 4. 6. *In all things let your requests be shewed vnto God in prayer and supplication, and giving of thanks.* 1. Thess. 5. 18. *In all things give thanks for this is the will of God, in Christ toward you.* This we may receive viced. 1. after meate, Deut. 8. 10. *When thou hast eaten and filled thy selfe, then shalt blesse the Lord thy God, for the good land which he hath given thee.* 2. After the losse of outward wealth. Job 1. 21. And Iob said, *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath given, & the Lord hath taken away, blessed be the name of the Lord for evermore.* 3. For deliverance out of servitude. Exod. 18. 10. *Ietro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also hath delivered the*

A people from under the hand of the Egyptians. 4. For children. Gen. 29. 35. *She conceived again, and bare a son, saying, now I will praise the Lord, therefore she called his name Judah.* 5. For victory. 2. Sam. 22. 1. *And David spake the words of this song vnto the Lord, What time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul, and said, T he Lord is my rock, and my fortress, &c.* 6. For good successe in domesticall affaires, *Abrahams servant.* Gen. 24. 48. *blessed the Lord of his master Abraham.*

CHAP. XXIII.

Of the fourth Commandment.

The fourth Commandment concerneth the Sabbath, namely, that holy time consecrated to the worship and glorifying of God. The words are these: *Remember the Sabbath day to keepe it holy: sixe daies shall thou labour, and doe all thy workes: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke: thou, nor thy sonne, nor thy daughter, thy man servant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. For in sixe daies the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it.*

The Resolution. Remember] This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, in corporations and cities, to whom this commandment is directed.

To keepe it holy, or, so (sanctifie it) To sanctifie, is to seuer a thing from common vfe, and to consecrate the same to the seruice of God. Here are described the two parts of this commandment: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe daies.] These words containe a close answer to this objection. It is much to cease from our callings one whole day. The answer (together with a first reason) to enforce the sanctification of the Sabbath] is in these words, which is taken from the greater to the lesse: *If I permit thee to follow thy calling, sixe whole daies, thou maiest well, and must leane one onely to serue me.* But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption of these words; *Sixe daies, &c.* The conclusion is the commandment itselfe.

Here may we see, that God hath giuen vs free liberty to worke all the sixe dayes. The which freedom no man can annihilate. Nevertheless, vpon extraordinary occasions, the Church of God is permitted to separate one

day

day or more of the sixe, as neede is, either to fasting, or for a solemne day of reioicing for some benefit received, Joel 2. 15.

The seventh day.] The second reason of this commandment is taken from the end thereof.

If the Sabbath were consecrated to God and his seruices, we must that day abstaine from our labours.

But it was consecrated to God and his seruices: The assumption is in these words, *(the seventh day &c.)* where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy daies dedicated to whatsoever either Angell or Saint, are vnlawfull: howeouer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe.] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy son, thy daughter, thy servant, thy catt, thy stranger, shall cease that day from thy labour.*

Any worke.] That is, any ordinary worke of your callings, and such as may be done the day before, or left well vndone till the day after. Yet for all this, we are not forbidden to performe such works euen on this day, as are both holy, and of present necessity.

Such are those workes, which doe vpon that day preferre and maintaine the seruice and glory of God, as I. A Sabbath dayes journey. Actes 1. 12. *Which is nere to Hierusalem, containing a Sabbath dayes journey.* II. The killing and dressing of sacrificed beasts in the time of the Law. Math. 12. 5. *Haue ye not read in the law, how that on the Sabbath daies the Priests in the Temple breake the Sabbath, and are blameless? I I I. Iourneyes vnto the Prophets, & places appointed vnto the worship of God.* 2. Kin. 4. 23. *He said, why wilt thou go vnto him this day? it is neither new Moone nor Sabbath day.* Psal. 84. 7. *They get from strength, to strength, till every one appeare before God in Zion.*

Such also are the workes of mercy, whereby the safety of life or goods is procured: as that which Paul did. Act. 20. 9. *As Paul was long preaching, Eutychus came one with sleepe fell downe from the third floor, & was taken vnder dead: But Paul went down and laid himselfe vpon him, & embraced him, saying, Trouble not your selves: for his life is in him.* v. 12. *And they brought the boy aliue, and they were not a little comforted.* I I. To help a beaust out of a pit. Luk. 14. 5. *Which of you shall haue an oxe, or an asse fallen into a pit, & will not straightway pull him out of the Sabbath day? I I I. Prouision of meate and drinke.* Math. 12. 1. *Iesus went through the corne on the Sabbath day, and his Disciples were an hungred, and began to plucke the eares of corne, and to eat.* In prouision we must take heede that our cookes, and household seruants breake not the Sabbath. The reason of this is framed from the lesse to the greater, out of that place. 2.

A Sam. 23. 15. *David longed, and said, Oh that I might giue me to drinke of the water of the well of Beth-lehem, which is by the gate.* verfe 16. *Then the three mighty men brake into the host of the Philistines, & drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to David, who would not drinke thereof, but poured it for an offering vnto the Lord.* verfe 17. *And said, O Lord, be it far from me that I should doe this: is it not this the blood of the men that went in jeopardy of their liues? therefore would I not drinke.* The reason standeth thus, If David would nor haue his seruants adventure their corporall liues for his prouision, nor drinke the water when they had provided it, much lesse ought we for our meates to adventure the soules of our seruants. IV. Watering of cattel. Luk. 13. 15. *The Lord answered and said, thou Hypocrite, wilt not any of you on the Sabbath daies loose his oxe or asse out of the stable, and bring him to the water? Vpon the like present and holy necessity, Physicians, vpon the Sabbath day, may take a journey to visit the diseased. Mariners their voyage, Shepherds may tend their flocke, and Midwives may helpe women with child. Mark. 2. 27. *The Sabbath was made for man, and not man for the Sabbath.**

Within thy gate.] This word gate, signifieth by a figure iurisdiction and authority. Math. 16. 18. *The gates of hell shall not overcome it.* Let this be a looking glasse, wherein all inholders, and entertainers of strangers may looke into themselves, and behold what is their duty.

For in sixe daies.] The third reason of this commandment from the like example.

That which I did, thou also must doe. But I rested the seventh day, and hallowed it. Therefore thou must doe the like.

God sanctified the Sabbath, when hee did consecrate it to his seruice; men sanctifie it, when they do worship God in it. In this place wee are to consider the Sabbath, how farre forth it is ceremoniall, and how farre forth Morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the internal sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. Exod. 31. 13. *Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbath: for it is a signe betweene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.* The same is recorded. Ezech. 20. 12.

It signified also that blessed rest of the faithfull, in the kingdom of heauen. Elay 66. 23. *From month to month, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* Heb. 4. 8, 9, 10. *If Iesus had giuen them a rest, &c.*

The Sabbath is likewise ceremoniall, in that it was obserued the seventh day after the creation of the world, & was then solemnized with such ceremonies. Num. 28. 9. *But on the Sabbath day ye shall offer two lambs of a yeare old,*

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Without spot, and two tenth deales of fine flour for a meate offering, mingled with oyle, and the drink offering thereof, v. 10. This is the burnt offering of every Sabbath, beside the continual burnt offering and drinke offering thereof.

But now in the light of the Gospell, and the Churches professing the same, the ceremony of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holy day, or of the new Moon, or of the Sabbath, v. 17. Which are but shadowes of things to come, but the body is Christ.* The oblation of the Sabbath was translated by the Apostles from the seventh day, to the day following. Act. 20. 7. *The first day of the week, the Disciples being come together to break bread, Paul preached to them, 1. Cor. 16. 1, 2. Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also; every first day of the week, let every one of you put aside by himselfe, and lay up as God hath prospered him, that when there be gatherings, when I come. This day, by reason that our Sauour did vpon it rise againe, is called the Lords day. Rev. 1. 10. It was raised in the spirit on the Lords day.*

The oblation of the Sabbath thus constituted by the Apostles, was neuertheless neglected of those Churches, which succeeded them, but after was reuiued & established by Christian Emperours, as a day most apt to celebrate the memory of the creation, of the world, and to the serious meditation of the redemption of mankind, Leo and Anton, Edict. of Holy daies.

The oblation of the Sabbath, is morall, in as much as it is a certain seventh day, which preferueth and conserueth the ministry of the word, & the solemn worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as well enioyned a rest from our vocations, as the Iews were. Esa. 58. 13. *If thou turne away thy foot from the Sabbath from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth seruants and cattell from their labours, which on other daies doe seruice to their owners.

The affirmatiue part.

Keep holy the Sabbath day. This we doe, if we cease from the workes of sinne, and of our ordinary calling; performing those spiritual workes which wee are commanded in the second and third commandements.

I. To arise early in the morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in private prayers, and taking account of our seuerall finnes. Mar. 1. 35. *In the morning very early before day, Iesus arose and went into a solitary place, and there prayed. The day following was the Sabbath, when he preached*

in thy Synagogues. 39. Exod. 32. 5, 6. Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: so they rose up the next day early in the morning. Ecclesiastes 4. ver. last. They heeded to thy feet when thou entrest into the house of God.

II. To be present at publike assemblies, at ordinary houres, there to heare recurrently and attentively the word preached and read, to receive the Sacraments, and publicly with the congregation, call vpon and celebrate the name of the Lord. 1. Tim. 2. 1, 2, 3. Act. 20. 7. 2. King. 4. 22, 23. Act. 13. 14, 15. *When they departed from Perga, they came to Antiochia, a city of Pisidia, and went into the Synagogue in the Sabbath day, and sat downe. And after the lecture of the law and Prophets, the Rulers of the Synagogue sent vnto them, saying, Te men and brethren, if ye haue any word of exhortation for the people, say on.*

III. When publike meetings are dissolved, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures, Psalm. 94. from the beginning to the ending. Act. 17. 11. *These were also more able men then they which were at Thessalonica, which received the word with all readinesse, & searched the Scriptures daily, whether those things were so. We must also exercise then the workes of charity, as to visite the sick, giue almes to the needy, admonish such as fall, reconcile such as are at iarre & discord among themselves, &c. Nehe. 8. 11. Then all the people went to eat & to drinke, and to send away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabbath of the Lord.

This is a grievous sinne. Math. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day. Lam. 1. 7. The aduersaries saw her, and did mocke at her Sabbaths. Leuit. 19. 30. Ye shall keepe my Sabbaths, and reuerence my sanctuary, I am the Lord. In this part are these things forbidden.*

I. The workes of our calling, wherein if we doe ought, it must be altogether in regard of charity, and not in regard of our owne private commoditie.

II. Vnnecessary journeyes. Exod. 16. 29. *Tarry every man in his place, let no man go out of his place the seventh day.* By this reason, the matter of the family must that day remaine at home, to sanctifie the Sabbath with his household.

III. Fautes vpon the Sabbath day. Nehem. 13. 19. *When the gates of Ierusalem began to be dark before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants I set at the gates, that there should no burthen be brought in on the Sabbath day: reade ver. 15, 16, 17, 18.*

IV. All kinde of husbandry, as plowing, sowing, reaping, mowing, bringing home

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haruest, and other the like. Exod. 34. 21. *In the seventh day thou shalt rest, both in earing time, and in haruest thou shalt rest.*

V. To vice iells, sports, banquetting, or any other thing whatsoever, which is a means to hinder or withdraw the mind from that serious attention, which ought to be in Gods seruice: for if the workes of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods seruice, as by the greatest labour.

VI. An external oblation of the Sabbath, without the inward power of godlinesse. Eia. 1. 14, 15. *My soule hateth your new Moones, and your appointed feasts; they are a burthen vnto me, I am weary to beare them: and when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood. 2. Tim. 3. 5. Which haue a shew of godlinesse, but deny the force thereof: such therefore avoid.*

VII. The manifest prophanation of the Sabbath, in pampering the belly, surfeiting, adultery, and other like prophanities; which is nothing else, but to celebrate a Sabbath to the diuill, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

Hitherto wee haue spoken of the Commandements of the first Table; now followeth the 2. Table, which concerneth the loue of our neighbour. Rom. 13. 9. *Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steal, thou shalt not beare false witness, thou shalt not coue: and if there be any other Commandement, it is briefly comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Our neighbour is every one, which is of our owne flesh. Esa. 58. 7. *When thou seest the naked, couer him, and hide not thy selfe from thine owne flesh.*

The manner of louing, is so to loue our neighbour as our selues, to wit, truly and sincerely; when as contrarily, the true manner of louing God, is to loue God without measure.

The second Table containeth fixe commandements: whereof the first, and in the order of the ten Commandements, the fift, concerneth the preferuation of the dignitie and excellencie of our neighbour.

The words are these: *Honour thy father and thy mother, that they may prolong thy daies in the Land, which the Lord thy God giveth thee.*

The Resolution.

Honour This Word, by a figure, signifieth all that duty, whereby our neighbours dignitie is preferred, but especially our Superiours. This dignitie proceedeth of this, that every man beareth in him some part of the image of God, if we respect the outward order and

decency, which is obserued in the Church and common-wealth. In the Magistrate there is a certain image of the power and glory of God. Dan. 2. 37. *O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glorie.* Hence it is, that Magistrates are called Gods. Psal. 82. 1. *In an old man is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Math. 23. 9. And call no man your Father upon the earth: for there is but one, your Father which is in heauen. In the man is the image of Gods providence and authority. 1. Cor. 11. 7. For a man ought not to couer his head, because he is the image of the glory of God: but the woman is the glory of her husband. Finally, in a learned man, is the likenesse of the knowledge and wisdom of God. Now therefore that person, in whom enen the least title of the image of God appeareth, is to be honoured and reuerenced.*

Thy father By a figure, we must here vnderstand all those that are our superiours, as Parents, and such like of our kindred or alliance, which are to vs in stead of parents: Magistrates, Ministers, our Elders, and those that doe excell vs in any gifts whatsoever. The kings of Gerar were called *Abimelech*, his father the king. Gen. 20. 2. Gen. 45. 8. *God hath made me a father vnto Pharaoh, and Lord over all his house. 1. Cor. 4. 15. For though ye haue ten thousand instructors in Christ, yet haue ye no many Fathers: for in Christ Iesus I haue begotten you. 2. King. 5. 13. But his seruants came, and shoke vnto him, and said, Father, if the Prophet had commanded thee a greater thing, wouldest thou not haue done it? 2. King. 2. 12. And Elisah saw it, and he cryed, My father, my father, the chariot of Israel, and the horsemen thereof.*

And thy mother This is added, lest we should despise our mothers, because of their infirmities; Psal. 23. 22. *Obey thy father which hath begotten thee, and despise not thy mother when she is old.*

Here we are put in minde to performe due honour to our stepmothers, & fathers in law, as if they were our proper and naturall parents, Ruth 3. 1. and 5. *Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke rest for thee, that thou maist prosper? And she answered her, All that thou biddest me, I will doe. Exod. 18. 18. But Moses father in law said vnto him, The thing which thou doest is not well. ver. 17. Heare now my voyce, I will giue thee counsell, and God shall be with thee. ver. 24. So Moses obeyed the voice of his father in law, and did all that he had said. Mich. 7. 6. For the sonne reuileth the father, the daughter riseth up against her mother, the daughter in law, against her mother in law.*

That they may prolong Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the

instrument, wherewith the action is wrought, Luk. 16.9. *Make you friends with the riches of iniquitie, that when ye shall want, they may receive you into everlasting habitations.* 1. Tim. 4. 16. *For in doing so, thou shalt both save thyself and them that heare thee.*

But parents doe prolong the lives of their children in commanding them to walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18. 19. For being become godly, they have the promise both of this life, and the life to come. 1. Tim. 4. 8.

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereby it plainly appeareth, that the usuall custome of children saluting their parents, to aske them their blessings, is no light or vaine thing.

Moreover, in these words, the reason to moue vs to the obedience of this commandment, is drawne from the end, which reason is also a promise, yet a special promise, Eph. 6. 2. *Honour thy father and thy mother, which is the first commandment with promise.* I say, specially because the promise of the second commandment in general, and belongeth to all the rest of the commandments.

And God promitteth long life not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou mayest live long on earth.* For wee mult thinke that long life is not alway a blessing, but that sometime it is better to die then to liue. Eia. 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a short life to obedient children, he rewardeth them againe with eternall life in heaven, and so the promise faileth not, but changeth for the better.

The affirmatiue part.

Preserue the dignitie of thy neighbour.

Vnder this part is commanded:

First, reuerence towards all our superiours: the actions wherof are Recerently to rise vp before them when they passe by vs. Leuit. 19. 32. *Rise vp before the boarehead, and honour the person of the old man, and dread thy God: I am the Lord.* To meete them when they come towards vs. Gen. 18. 2. *And he lifted up his eyes, and looked: and loe, three men stood by him, and when he saw them, he ran to meete them from the tent doore.* 1. King. 19. 19. *When Elisha was come to speake to king Salomon, the king rose to meete him, and bowed himselfe vnto him.* To bow the knee. Mark. 10. 17. *And when he was gone out of the way, there came one running and kneeled to him.* Gen. 18. 2. *He came to meete them, and bowed himselfe to the ground.* To stand by them when they sit downe. Gen. 18. 18. *And he tooke butter and milke, and the calfe that he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.* Exod.

18. 13. *Now on the morrow, when Moses saie to iudge the people, the people stood about Moses from morning vnto euen.* To giue them the chiefe seate. 1. King. 2. 19. *And he sat downe on his throne, and he caused a seat to be set for the Kings mother, and shee sat downe at his right hand.* Luk. 14. 7. 8. 9. *He spake also a parable vnto the guests, when hee marked how they choose vnto the chiefe roomes, & said vnto them, When thou shalt be bidden of any man to a wedding set not thy selfe downe in the chiefe place, lest a more honorable man then thou be bidden of him, and hee bid thee both him and thee, come and say to thee, Give this man room, and thou then beginne with shame to take the lowest room. Gen. 43. 33. So they sat before him, the eldest according to his age, and the youngest according to his youth, and the men remained among themselves.* To let our superiours speake before vs, Iob 32. 6. 7. 17. To keepe silence in courts and iudgement places, vntill we be bidden to speake, Act. 24. 10. *Then Paul after that the Governour had beckoned vnto him that he should speake, answered.* To giue them such their right and iust titles, as declare our reuerence when we speake vnto them, 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him Lord: whose daughter ye are, while ye doe well.* Mark. 10. 67. *Good master, what shall I doe that I may possesse eternall life?* 20. *Then he answered, and said vnto him, Master, all these things haue I observed from my youth.* 1. Sam. 1. 1. 4. 15. *And Elia said vnto her, How long wilt thou be drunke?* Put away thy drunkennesse from me: then Hannah answered and said, *Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

Secondly, towards those that be our superiours in authoritie: and first, obedience to their commandments. Rom. 13. 1. *Let every soule be subiect to the higher powers.*

We are to be admonished to obedience: because every higher power is the ordinance of God, and the obedience which wee performe thereto, God accepteth it as though it were done to himselfe & to Christ.

Rom. 13. 2. *Who soeuer therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves iudgement.* Col. 3. 23. *And whatsoever ye doe, doe it heartily, as vnto the Lord, and not vnto men.* 24. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serue the Lord Christ.* Obedience is to be performed to our superiours with diligence and faithfulness. Gen. 24. 2. *Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had: Put now thy hand vnder my thigh, and I will make thee sweare by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongst whom I dwell.* 10. *So the seruant tooke tenne Camels of his masters, and departed.* 12. *And he said, O Lord God of my master Abraham, I beseech thee send mee good speede this day,*

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and show mercy vnto my master Abraham. 33. *Afterward the meate was set before him, but hee said, I will not eate, vntill I haue said my message: And Laban said, Speake on, 56. But hee said, I finde me not seeing the Lord hath prospered my journey: send me away that I may go to my master.* Gen. 31. 48. *This twentieth yeares haue I bene with thee, thine eyes and thy goates haue not cast their young, and the rames of thy flocke haue I not eaten.* 39. *Whatsoever was torne of beasts, I brought it not vnto thee, but made it good myselfe: of mine hand didst thou require it, were it stolen by day, or stolen by night.* 40. *Was in the day consumed with beate, and with frost in the night, and my sleepe departed from mine eyes.*

Furthermore, we must yeeld obedience to our superiours: yea, although they be cruell and wicked, but not in wickednesse. 1. Pet. 2. 18. *Servants be subiect to your masters with all feare, not onely to the good and courteous, but also to the forward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, iudge ye.*

Subiection in suffering the punishments inflicted by our Superiours, Gen. 16. 6. *Then Abraham said to Sarai, Behold thy maide is in thine hand, doe with her as pleaseth thee: then Sarai dealt roughly with her: wherefore shee fled from her.* 9. *Then the Angell of the Lord said vnto her, Returne vnto thy dame, and humble thy selfe vnder her hand.*

And although the punishment should bee vniust, yet must we suffer it, vntill we can get some lawfull remedy for the same. 1. Pet. 2. 19. *For it is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* 20. *For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye doe well ye suffer wrong, and take it patiently, this is acceptable to God.*

III. Thankfulness: I. in our prayers. 1. Timothy 2. 1. 3. *I exhort you therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men, for Kings, and for all that bee in authoritie, that wee may lead a quiet and peaceable life, in all godlines and honesty.* I. In outward maintenance. 1. Tim. 5. 17. *Elders that rule well, are worthy of double honour.* Gen. 45. 9. *Haft thou and goe to my Father, and tell him, Thus saith thy sonne Joseph, God hath made mee Lord ouer all Egypt, come downe to mee, carrie me.* 10. *And thou shalt dwell in the land of Goshen.* 11. *Also I will nourish thee there, for yet remaine five yeares of famine, lest thou perish through pauerie, then thou shalt bow downe, and all that thou hast.*

Thirdly, towards those that excell vs in gifts: our dutie is to acknowledge the same gifts, and speake of them to their praise. 2. Cor. 8. 22. 23.

Fourthly, toward all our equals: to thinke reuerently of them. Phil. 2. 3. *Let nothing be done through contention or vaine-glory, but in meeknesse of minde, let every man esteemeth other*

A better then himselfe.

In giuing honour, to goe one before another, and not in receiving it. Rom. 12. 10. *Submit your selues one to another in the feare of God.* To salute one another with holy signes, whereby may appeare the loue which we haue one to another in Christ. 1. Pet. 5. 14. *Greete one another with the kisse of loue.* Rom. 12. 16. *Salute one another with an holy kisse.* Exod. 18. 7. *And Moses went out to meete his father in law, and did obeysance, and kissed him.* Ruth 2. 4. *And behold, Boaz, came from Bethlehem, and said vnto the Reapers, the Lord be with you. And they answered, the Lord bless thee.*

Fifthly, the duties of all Superiours towards their inferiours: I. Saving their place and dignitie, to carrie themselves as brethren. Deut. 17. 20. *Thas his heart be not lifted up above his brethren, and he turne not from the commandment, to the right hand or to the left.* Iob 31. 13. *If I did contemne the iudgement of my seruant, and of my maide.* 2. King. 5. 13. *And his servants came and spake vnto him, and said, 14. Then he went downe, and washed himselfe seven times in Iordan, &c.* II. To shine before their inferiours by an example of a blamelesse life. Titus 2. 2. *Thas the elder men be sober, honest, discrete: found in faith, in loue, and in patience.* 3. *The elder women likewise, that they be in such behaviour as becometh holiness, not false accusers, not given to much wine, but teachers of honest things.* 1. Pet. 5. 3. *Not as though ye were Lords, ouer Gods heritage, but that ye may be examples to the flocke.* Phil. 4. 9. III. To thei forth grauity ioyed with dignitie, by their countenance, gesture, deedes and words for hereby they must grace the image of God which they beare before their inferiours. Tit. 2. 3. 4. 5. 6. 7. Iob 29. 8. *The young men saw mee, and hidde themselves, the aged arose and stood up.*

Sixtly, towards inferiours in obedience, that is, towards their subiects. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2. 13. *Submit your selues vnto all manner ordinance of man for the Lords sake, whether it be vnto Kings, or vnto superiours, 14. or vnto gouernours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well.* Deut. 17. 19. *And it shall be with him, namely the booke of the Law, and he shall reade therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this law, and those ordinances: to doe them.* Col. 4. 1. *The masters doe vnto your seruants that which is iust and equall: knowing that ye also haue a master in heauen.* 2. To prouide such things as shal be to the good of their subiects, whether they belong to the bodie or to the soule. Rom. 13. 4. *For he is the minister of God for thy weale.* Eia. 49. 23. *And Kings shall be thy nursing Fathers, and Queenes shall be thy nurses.* Psal. 123. 1. *Lord remember Dauid with all his troubles.* 2. Who sweare vnto the Lord, and vowed vnto the mightie God of Iacob,

saying,

saying, 3. I will not enter into the Tabernacle of mine house, nor come upon my pallet or bedde, 4. nor suffer mine eyes to sleepe, nor mine eye-lids to slumber, 5. untill I finde out a place for the Lord, an habitation for the mighty God of Jacob. 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily punishment.

There is an holy manner of punishing the guilty, whereunto is required: I. After diligent & wise examination is had, to be assured of the crime committed. II. To shew forth of Gods word, the offence of the sinner: that the confidence of the offender may be touched. III. It is convenient to deferre or omit the punishment, if thereby any hope of amendment may appear. Eccles. 7.23. Give not thy heart aile to all the words that men speak, lest thou dost heare thy servant cursing thee, 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others. 1. Sam. 10.27. But the wicked men said, How shall he save us? so they despised him, and brought him no presents; but he held his tongue. IV. To inflict deserved punishment, not in his owne name, but in Gods name, adding the same holily and reverently. Iosh. 7.19. Then Ioshua said unto Acham, My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done, hide it not from me. And Acham answered unto Ioshua, and said, Indeed I have sinned against the Lord God of Israel, and thus have I done. 25. And Ioshua said, In as much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, & burned them with fire, and stoned them with stones. V. and lastly, When thou punishest, aime at this one onely thing, that the euill may be purged and amended, & that the offender by sorrowing for his sinne, may vnfeignedly repent for the same. Prou. 20.30. The blowes of the wounder struch to purge euill, and the stripes within the bowels of the belly.

Seauenthly and lastly, there is a certaine duty of a man to be performed toward himself, which is, that a man should preferre & maintaine with modesty, the dignity, and worthinesse, which is inherent in his owne person, Phil. 4.8. Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

The negative part.

Diminish not the excellency, or dignitie which is in the person of thy neighbour.

Hither are referred these finnes:

First, against our Superiours: I. Vnreuerent behaviour, and contempt of them. The finnes hereof, are; deriding our superiours. Gen. 9.21. And when Ham the father of Canaan saw the nakednesse of his father, he told his two brethren without. Prou. 30.17. The eye that mocketh his father, and despiseth the instruction of

his mother, let the ravens of the valley picke it out, & the young Eagles eat it. To speake euill of, or reuile our superiours. Exod. 11.17. And he that curseth his father or his mother, shall die the death.

II. Disobedience, whereby we contemne their iust commandements, Rom. 1.30. Disobedience to Parents. 2. Tim. 3.2. The finnes hereof, are; To make contracts of marriage, without the counsell and content of the parents. Gen. 6.2. Then the sonnes of God, saw the daughters of men that they were faire, and they took them wives of all that they liked. Gen. 28.8.9. And Esau seeing that the daughters of Canaan displeased Isaac his father, then went Esau to Ishmael, and tooke unto the wives which he had, Mahalah the daughter of Ishmael, Abrahams sonne, the sister of Nabaiak, to be his wife. The eye seruice offerants. Col. 3.2. Seruants be obedient to them that are your masters according to the Lord, in all things, not with eye seruice as men please, but in singleness of heart, fearing God. Eph. 6.6. Not with seruice to the eye, as men please. Answering againe, when they are reprehended. Tit. 2.6. Let seruants be subiect to their masters; and please them in all things, not answering againe. Deceitfulness and waiking their Masters goods. Tit. 2.10. Neither pickers, but that they shew all good faithfulness. To be fild the power of their superiours. Gen. 16.6. Then Sarai dealt roughly with her, wherefore she fled from her. To resist the lawful authority of their superiours. 1. Pet. 2.20. To obey them in things vnlawfull. 1. Cor. 7.19. To extoll themselves above their betters: this is the sinne of Antichrist. 2. Thess. 2.3.4. Which (man of sin) exalteth himselfe against all that is called God. Lastly, the freedom of the Papists whereby they free children from the government of their parents: and subiects from the authority of their princes: so as they make it lawfull for them to plotte and procure their death. 1. Sam. 26.8.9. Then said Abisai to David, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a spear to the earth, and I will not smite him againe: and David said to Abisai, Destroy him not: for who can lay his hand on the Lordes anointed, and be guiltlesse?

III. Ingratitude, and want of a louing affection towards parents, Math. 15.5.6. But ye say, whoseuer shall say to father or mother, By this gift that is offered by me, thou must haue profit, though he honour not his father or mother, shall be free. 1. Tim. 5.4.

Secondly, we offend against our equals in preferring our selues before them, in talking or in sitting downe, Math. 20.20. Then came vnto him the mother of Zebedeus children, with her sonnes, worshipping him, and desiring a certaine thing of him. 21. And he said, What wouldest thou? And she said to him, Grant that these my two sonnes may sit, the one at the right hand, and the other at the left hand, in thy kingdom. 24. and when the other ten heard this, they disdained at the two brethren.

Thirdly,

Thirdly, toward our inferiours. I. Through negligence in governing them, & providing for their good estate. Hag. 1.4. Is it time for your selues to dwell in your field houses, and this house to lie waste? Dan. 3.28. This condemneth those mothers, which put forth their children to be nurfed, hauing both sufficient strength, and store of milke themselves to nurse them. 1. Tim. 5.10. If she haue nourished her children.

II. By too much gentlenesse and lenitie in correcting them. 1. King. 1.5. Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be King. 6. And his father would not displease him from his childhood, so say, why hast thou done so? 1. Sam. 2.22. So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the tabernacle of the congregation. 25. And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you. 24. Do no more, my sonnes, for it is no good report that I heare, namely, that ye make the Lords people to trespass. 25. Notwithstanding they obeyed not the voice of their father, because the Lord would slay them. III. By ouermuch crueltie and threatnings. Eph. 6.4. And ye fathers prouoke not your children to wrath. 9. And ye masters doe the same things vnto them, putting away threatnings.

Fourthly and lastly, a man offendeth against himselfe, when through his nauigant behaviour, hee doth obscure and almost extinguish those gifts which God hath giuen him. Math. 25.26. Or contrarily, when he is proud and too wise in his owne conceit, Rom. 12.3. For I say, through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to understand, above that which is meete to understand.

CHAP. XXV.

Concerning the sixth Commandement.

THE sixth Commandement concerneth the preseruation of our neighbours life. The words are these:

Thou shalt not kill.

The Resolution.

Kill] The part is here set for the whole, by a Synecdoche: for killing signifieth any kinde of enuicelomage the person of our neighbour.

The equitie of this Commandement appeareth by this, that man is created after the likenesse of God, Gen. 9.6. He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man. Again, all men are the same flesh. Eia. 58.7. When thou seest the naked cover him, and hide not thy face from thine owne flesh.

Neither ought we to be ignorant of this also, that it is vnlawfull for any priuate person, not called to that duty, to kill another: in but a publicke Officer may, that is, if he be

warranted by a calling; so did Moses. Exod. 2.12. And he looked round about, and when he saw no man, he slue the Egyptian, and hid him in the sand. 1. Cor. 7.25. For he supposed his brethren would haue understood, that God by his hand should giue them deliuerance. And Phinehas, Numb. 25.8. And he followed the man of Israel into the tent, and thrust them both through (so with the man of Israel & the woman) through her belly: so that the plague ceased from the children of Israel. 11. Phinehas at the summe of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iudgement. And Elijah. 1. King. 18.40. And Elijah said vnto them, take the Prophets of Baal, let not a man of the escape: and they took them, and Elijah brought them to the brooke Kishon, and slue them there. And soldiers in battels waded vpon iust causes, 2. Chro. 20.15. Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.

The negative part.

Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The finnes then that are referred to this part are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: I. In heart, as. 1. Hatred against him, 1. Ioh. 3.15. Who so hateth his brother, is a manslayer. 2. Vnquiet anger. M. 5.22. I say vnto you, whoeuer is angry with his brother vnadvisedly, is in danger of iudgement. 3. Enuie, Rom. 1.29. Full of enuie, murder, contention. 4. Grudges, Iam. 3.14. If ye haue bitter enuie and strife in your hearts, reioyce not. 5. Want of compassion and sorrow at our neighbours calamities. Amos 6.5.6. They sing to the sound of the viol, &c. but no man is sorry for the affliction of Ioseph. 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1.30. Such as can neuer bee appeased, vnmercifully. 7. Desire of reuenge, Psa. 5.6. The Lord will abhorre the bloodie men and deuiscill.

II. In words: 1. Bitternesse in speaking, Prou. 12.18. There is that speaketh words, like the pricking of a sword: but the tongue of wise men is health. 2. Reproche, & rayning, which is a casting of a mans finnes in his teeth which he hath committed, or an obiection vnto him some inherent infirmities. Math. 5.22. Whoeuer faith vnto his brother, Raca shall be worthy to be punished by the Councell. And whoeuer shall say, Euele, shall be worthy to be punished with hell fire. 2. Sam. 6.16. As the Arke of the Lord came into the citie of David, Achis Sauls daughter looked through a window, and saw King David leape and dance before the Lord, and she despised him in her heart. 20. And Michol the daughter of Saul came out to meete David, and said, O how glorious was the king of Israel this day, which was vnconcealed day in the eyes of the maidens of his seruants as a fool: con-

cealeth

counteth himselfe. 3. Contentions, when two or more strive in speech one with another, for any kinde of Superiority. 4. Brawlings in any conference. 5. Crying, which is any unbecomely elevation of the voice against ones aduersarie. Gal. 5. 19. The worker of the flesh are manifest, which are, 20. emulations, contentions, seditions. Eph. 4. 31. Let all bitterness, and anger, and wrath, crying and euill speaking be put away from you, with all malitiousness. 32. Be courteous one to another. Gen. 16. 12. He (viz. Ismael) shall be a wilde man, his hand shall be against every man, and every mans hand against him. 6. Complaints to every one of such as offer vs injuries. Iam. 5. 9. Grudge not against one another, brethren, lest ye be condemned.

III. In countenance and gesture, all such signes as evidently decipher the malicious affections lurking in the heart. Gen. 4. 5, 6. His countenance fell downe: and the Lord said vnto Cain, why art thou so wreth? Math. 27. 39. They that passed by railed on him, mocking their heads.

Hence is it, that derision is tearmed perfection. Gen. 21. 9. Sarah saw the (one of) Hagar the Egyptian mocking, &c. Gal. 4. 29. Hec that was borne after the flesh, persecuted him that was borne after the spirit.

IV. In deedes: 1. To fight with, or to beat our neighbour, and to maim his body. Leuit. 24. 19, 20. If any man cause any himselfe in his neighbour: as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth. 2. To procure any way the death of our neighbor, whether it be by the sword, famine, or poison. Gen. 4. 8. Cain rose up against his brother, and slew him. 3. To exercise tyrannous cruelty in afflicting punishments. Deut. 25. 3. Forty stripes shall be cause him to haue, and not pass, lest if he should exceede, and beate him aboute that with many stripes his brother should appeare despised in thy sight. 2. Cor. 11. 24. Of the Iewes I received fustings fortie stripes (see one). 4. To vse any of Gods creatures hardly. Pro. 12. 10. A righteous man regardeth the life of his beast, but the mercies of the wicked are cruel. Deut. 22. 6. If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the damme with the yong, but shalt in any wise let the damme goe, and take the yong to thee, that thou shalt prosper and prolong thy daies. 5. To take occasion by our neighbours infirmities, to vse him discourteously, and to make him our laughing stocke, or taunting recreation. Leuit. 19. 14. Thou shalt not curse the deafe, nor put a stumbling blocke before the blind. 2. King. 2. 23. Little children came out of the Citie, and mocked him, and said vnto him. Come up thou baldhead, come up thou baldhead. 6. To inuile the impotent, feeble, poore, strangers, fatherlesse, or widowes. Exod. 22. 21, 22. Thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Ye shall not trouble any

widow, or fatherlesse child. 25. Thou shalt not be an vsurer vnto the poore. Wee then inuile these: 1. If we pay not the labourer his hire. Deut. 24. 14. Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is with thy gates. 15. Thou shalt giue him his hire for his day: neither shalt the Sunne goe downe vpon it: for he is poore, and there with sustineth his life: lest he cry against thee to the Lord, and it be found vnto thee. 2. If thou restore not the pledge of the poore. Exod. 22. 26, 27. If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the Sunne goe downe: for that is his garment only, and his covering for his skin. 3. If we withdraw corne from the poore. Pro. 11. 26. He that withholdeth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

Again, this law is as well transgressed by not killing, when the law chargeth to kill, and by pardoning the punishment due vnto murder, as by killing when we should not. Numb. 35. 16. If one smite another with an instrument of yron, that he die, he is a murderer, and the murderer shall die the death. 33. The land cannot be cleinsed of the blood that is shedde therein, but by the blood of him that shed it.

By this place also are conbates of two men hand to hand, for deciding of controversies, vtterly vnlawfull. 1. because they are not equall meanes ordained of God to determine controversies. 2. In that it falleth out in such combats that he is conqueror before man, who indeede is guiltie before God.

This also condemneth Popish Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers shelter and shroud themselves from the danger of the law. For God expressly commandeth, Exod. 21. 14. That such an one shall be taken from his altar, that he may die. And Ioh. 8. 1. King. 2. 34. touching the hornes of the altar, was slaine in the temple.

Hitherto in like sort belong such things as concerne the foule of our neighbour. 1. To be a scandal or offence to the foule of our neighbour, either in life or doctrine. Mat. 18. 7. We be to the world because of offence: it is necessary that offences should come: but wee be to them by whom they doe come.

2. To minister occasions of strife and discord: The which we then do. 1. When we cannot bee brought to remitte some what of our owne right. 2. When we retume inaspish and crooked answers. 3. When we interpret euery thing amisse, and take them in the worst part. 1. Sam. 25. 25. Nabal is his name, & folliis with him. 2. Sam. 10. 3. And the Princes of the children of Ammon said to Hannan their Lord: Thinkest thou that David doth honour thy father that he hath sent comforters to thee? hath not David rather sent his seruants vnto thee, to search the city, to stie it out, and to ouerthrow it? wherefore Hannan tooke Davids seruants and sla-

ued of the halfe of their beards, & cut off their garments in the middle, euen to their buttocks, & sent them away.

3. The ministers sin against their neighbors in this, not to preach the word of God to their charge, that they thereby might be instructed in the waies of life. Pro. 29. 18. Where there is no vision the people decay: but he that keeps the law is blessed. Efa. 56. 10. Their watchmen are all blinde, they haue no knowledge, they are all dumb dogs, they cannot barked: they lie & sleep, & delight in sleeping. 11. And these greedy dogs can neuer haue enough, & these slepeheards they cannot understand: for they al looke to their owne way, euerie one for his advantage, & for his owne purpose. Ez. 3. 18. Wilt I say to the wicked, Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquity, but his blood will I require at thy hands.

And not only not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48. 10. Cursed be he that doth the work of the Lord negligently. Reu. 3. 16. Because thou art like warme, and neither hot nor colde, it will come to passe, that I flue thee out of my mouth. This reprooueth non-residence of ministers, which is an ordinare absence of the minister from his charge: namely, from that particular cōgregation committed vnto him. Efa. 62. 6. I haue set watchmen vpon my wal, O Ierusalem, which all the day & all the night continually shall not cease: ye that are minifull of the Lord keep not silence, & giue him no rest, till he repaire, and till he be set up Ierusalem the praise of the world. Act. 20. 28 &c. Take heed therefore vnto your selves, & to all the flock whereof the holy Ghost hath made you ouersheers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous woundes enter in among you, not sparing the flocke. Moreover, of your selues shall miserie arise, speaking peruerse things: to draw disciples after them. Therefore watch and remember that by the space of 3. yeares, I ceased not to warne euery one night and day with teares. 1. Pet. 5. 2. Feed the flocke of God, which depends vpon you, caring for it, not by constraint, but willingly: not for filthy lucre, but of a ready mind, not as though ye were Lords ouer Gods heritage, but that ye may be examples to the flock. Ezek. 34. 4. &c. 33. The counsell of Antioch. the 17. Can. If any Bishop by imposition of hands induiteth into a charge, & appointed to gouerne a people, doe negligēt to take vpon him that office, & delateth to go to the congregation, allotted vnto him: such a one shall be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the least some what be determined by a coplete assembly of the Ministers of that province. The counsellor Sardice, the 14. Can. We remember that our brethren in a former assembly decreed, that if any lay-mā remaining 3. Sabbathes or Lords daies, that is, 3. weekes in a ciue, did not in the same ciue frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in lay-men, much lesse in ministers, for whom it is neither lawfull, nor convenient, without urgent necessity, to be absent from his parish Church longer then thers: about mentioned. To this decree

A there was not one non-placer, but euery one said, It lieth vs well. The 8. Cōcil held at Cōstantin, in the 24. Can. deduced that miniftrough not to haue their substitutes, or vicars, but in their owne persons, with feare & chearefulness performe all such duties, as are required of them in the seruice of God. The Cano law doth conclude the same things, Can. Si quis vult. Distinct. 36. De bent indifferenter, &c. The Bishop (saith the Canon) ought to be continually resident in Gods Tabernacle, that they may learne somewhat of God, and the people of them, whilst they read often, & meditate vpon Gods word. Again, in the Canons intitled, Pontifices, & Si quis in clero. Episcopus, qui dominici gregis supiciunt curam, &c. The Bishops which take vpon them to feede Gods flock, ought not to depaure from their duty, lest they lose that excellent talent which God hath bestowed vpon them, but rather strive with that one talent to get 3. more talents. And in the 80. Can. of those which are termed the Canons of the Apostles, there is expresse mandate, that such, whether Bishop or senior, who attendeth not vpon their office in the Church, shall forthwith be removed from that place. The Chalcedon Councell, Can. 10. Let no man be ordained miniftr of two churches, in two seuerall cities, but let him remaine in that vnto which he was first called. And if for some glory he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that only exercise his miniftry. But if one bee called to another charge, let him simply giue over the former, and haue no interest in the same. (* &c.)

C There are notwithstanding the former testimonies, some cases, wherein it is permitted to the Minister, that he may be absent: if by his absence the congregation bee not endangered. I. Sicknes: is the Councell of Mentz. 25. Can. If a Bishop be not at home, or be sick, or vpon some exigent cannot be present at his parish, let him procure one who vpon Sabbathes and festiual daies, will preach vnto his charge. And Aug. testifies capit. 138. that he was absent on the like occasion. 11. Allowance of the Church, to be absent for a time vpon some necessary and publike commodity for the fame. Col. 1. 9. Epaphras is their miniftr, but cap. 4. 12. he being absent faulteth them. And Ambrose though he were Bishop of Milan, yet went he twice Ambassador into France to make agreement betwix Maximus and Valentinian. (*)

D III. If by reason of persecution he be enforced to flie, & see no hope to procure the safety of his people. This made Cyprian to be absent from Carthage, as he testifieth in his Epistles. Thus much concerning his against our neighbour. Now follow such finnes as a man committeth against his owne person, as when a man doth hurt, kill, & endanger himselfe. Mat. 16. 24. If any man wil follow me, let him denie himselfe, take up his Crosse, and follow me. Matth. 4. 6. He said vnto him, If thou be the Some of God, call thy selfe downe headlong: for it is written, Hee shall giue his Angels charge over thee, and with their hands they shall lift thee up, lest at, &c. 7. Iesus

* For this thing looke the decrees of Damatus, & the Cōcil of Trent. fcd. 9. Can. 8.

* Amb. 5. & 17. Epist. 10. Valentinian the Emperor.

said unto him: It is written again, Thou shalt not tip the Lord thy God. Therefore for a man to bee his owne executioner, thought to escape a most shameful euill, is wretchedly vnlawful & vngodly.

The affirmative part.

Thou shalt preferre the life of thy neighbour. Hitherto in y we referte these duties.

I. Such as appertaine to the person of our neighbour, & concerne, first his wel-fare both of body & mind; as to reioyce with them that reioice. Rom. 12.15. Mat. 10.21. Then be answered & said unto him, all the things I haue observed from my youtie. And Iesus beheld him & loued him. II. His miseries, to bee grieved with him for the. Ro. 12.15. Mourn with those that mourn. Eia. 24.16. And I said, My leauellie my leauellie, woe is me, the transgressors haue offended, & the transgressors haue grievously offended. Ps. 119.136. Mine eyes gush out with water, because men obferue not thy law. Again, we must help him as much as in vs lyeth. Tob 29.15. I was an eye to the blind, and a foote to the lame. 2. Cor. 8.3. To their power, yea, beyond their power, they were willing. And that we do, we must do speedily. Pro. 3.28. Say not to thy neighbor, go & come again to morrow, & I will giue thee, if thou now haue it. Leu. 19.17. Thou shalt plainly rebuke thy neighbor. &c. III. Concerning such iniuries, as he offereth vnto thee: I. Thou shalt not be angry against him, ypon a final occasion. Num. 12.3. Moses was a meek man in all that hee did vnto the earth. Pro. 19.11. The discretion of a man defers his anger, and his glory is to passe by an offence. 2. Thou must be slow to wrath, & neuer be angry, but for a most iust cause. Mar. 3.5. Then hee lookt vnto them angrily, mourning also for the hardness of their hearts. Pro. 14.29. Hee that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly. 3. Thine anger must be but for a while. Eph. 4.26. Be angry and sin not, let not the Sun go down vpon thy wrath. 4. Forgiue freely an injury, & reuenge it not. Eph. 4.32. Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Christes sake forgaueth you.

IV. His wants & infirmities: 1. Auid occasions whereby they may be stirred and laid open. Gen. 3.8. Then said Abraham to Lot, Let there be no strife I pray thee betweene thee and me, neither betweene thy heard men and mine: for we are brethren. 2. Is not the whole land before thee? depart, I pray thee, from me: if thou wilt take the left hand, I will take the right: or if thou go to the right hand, I will take the left. Gen. 27.46. And hee was with him a while, until thy brothers fierceness be asswaged. 45. And till thy brothers wrath be away from thee, and be forgot the things which thou hast done to him. 2. Depart sometimes from thine own right. Math. 17.25.26. What thinkest thou Simon? of whom do the Kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said vnto him, Of strangers. Then said Iesus vnto him, Thou art the children free. 27. Neuertheless, lest we should offend them go to the sea, and cast in an angle, & take the first fish that comes vp, and when thou hast opened his mouth, thou shalt find a

piece of 20. pence: that take & giue it vnto them for me & thee. 3. To appease anger kindled: which is done, I. By ouercomming euill with goodnes. Rom. 12.21. Be not overcome of euill, but overcome euill with goodnes. II. By following after peace. 1. Pet. 3.11. Decline from euill, & do good, seeke peace, and follow after it. III. By courteous answers. Pro. 15.1. A soft answer putteth away wrath: but grievous words stirre up anger. 1. Sam. 1.14. Eli said vnto her, How long wilt thou be drunken? put away thy drunkenness from thee. 35. Then Hanneh answered, & said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drink, but haue poured out my soule before the Lord. Phil. v. 15. It may be that thee therefore departed for a season, that thou shouldest receive him for ever. IV. By ouerspasing some wants & infirmities in mens words & deedes. Pro. 19.11. It is a mans honour to passe by infirmities. V. By couering them with silence. 2. Pet. 4.8. About all things haue fewell low amongst you, for low couereth a multitude of sins. Pro. 17.9. He that couereth his transgression seeketh loue: but he that repeates a matter, separates the prince. VI. By taking euery thing (if it be possible) in the best part. 1. Cor. 13.5. Loue thinketh none euill.

This sheweth the lawfulness of truces, covenants, & other agreements concerning peace, being made to auoid injuries, to maintaine ancient bounds, procure security in traffick, possessions, & iourneys, set pensions, commons for cattel, liberties of hunting, fishing, or fooling, & getting fewell, or other necessities for publicke comodities, if there be no vnlawfull conditions annexed vnto the same. And we may make this covenant not only with Christians, but for the maintenance of peace, with infidels also. For that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlines, to be as much as may be, at peace with all men: Therefore to promise peace by couenants is very godly. We may see the experience of this in the liues of holy men. Gen. 21.22. At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest. 23. Now therefore sweare vnto me hereby God, that thou wilt not hurt me nor my children, nor my childrens children, &c. 24. Then Abraham said, I will sweare. 27. Then Abraham took sleep & dreamed, and gaue them vnto Abimelech: & they two made a covenant. Gen. 31.44. Now therefore come and let vs make a covenant, I and thou, which may be a witness betweene me and thee. 45. Then Laban said to Jacob, Behold this heape, and behold the pillar, which I haue set up betweene me and thee. 53. The God of Abraham, and the God of Nahor, and the God of their father be iudge between vs. But Jacob swaich by the feare of his father Israhel.

I. J. Concerning his body, we are to regard it as dead, being aliue, we ought if neede be: 1. To minister vnto it food and rayment. Mat. 25.41.42. Depart from me ye curst into euernlasting fire, which is prepared for the diue & his angels. For I was an hungred, and ye gaue mee no

meate,

meat, I thirsted, and ye gaue me no drinke, &c. 45. In at much ye did it not to one of the least of these, ye did it not to me. II. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3.16. Hereby we perceiued love, that hee layd downe his life for vs, therefore also ought we to lay downe our liues for the brethren.

When a man is dead, wee ought to commit the dead corps to the graue, as may appeare by these arguments. I. The infinit of Nature it selfe. II. The examples of the Patriarkes, and other holy personages. Abraham buried Sarah, Gen. 23.19. Israhel is buried by his sonnes, Gen. 50.12. Stouen by religious and devout men, Acts 8.2. III. The Lords owne approbation of buriall, in that he numbred it amongst his benefices. For the want thereof is a curse, Ierem. 22.19. He (viz. Ichoiakim) shall be buried as an Asse is buried, euen drawne and cast forth without the gates of Ierusalem. Therefore rather then Moses should be vburied, The Lord himselfe did burie him, Deut. 34.5.6. Moses the seruant of the Lord did in the land of Moab, according to the word of the Lord. And hee buried him in a valley, in the land of Moab pur against Beth-peor, but no man knoweth of his Sepulchre vnto this day. IV. There is no dead carcase so loathsome as mans, the which both argueth the necessity of buriall, and how vgly we are in the sight of God, by reason of sinne. V. The body must rise againe out of the earth, that it may be made a perpetuall mansion-house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, & therefore must rise againe to glory. VII. Buriall is a testimony of the loue and reuerence we beare to the deceased.

A funerall ought to be solemnized after an honest and ciuill manner: namely, agreeable to the nature and credit as well of those which remaine aliue, as them which are dead. Concerning the thing, they must see that 1. their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. Ioh. 11.34. He said, where haue you layd him? they answered, Lord come and see. 35. Then Iesus wept. And (vers. 36.) the Iewes said, B:hold how hee loued him. II. They must auoid superstition, and not surmise that funerall Ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the Altar, and in a Fryers coule. III. They ought to take heede of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and deformed corpse. Eia. 22.1.5.16. Thus saith the Lord God of Israhel, Goe get thee to that treasurer, to Shebna the Steward of the house, and say, What hast thou to doe here? and whom best thou here? that thou shouldest here heere thee out a Sepulchre, as hee that beareth out his Sepulchre in a high place, or that graue an habitation for himselfe in a rocke.

To this commandment belongeth these duties: 1. Before the vintage or harvest, we ought

to permit any man, for the reprieving of hunger to gather grapes, or plucke off the eares of corne. Deut. 23.24.25. When thou comest into thy neighbours vineyard, then thou mayest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none into thy vessell. When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne. Math. 12.1. Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eat, &c. II. In the vintage, and time of harvest, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the after-gatherings for the poore. Leuit. 23.22. When you reape the harvest of your land, thou shalt not rid clean the corners of thy field when thou reapest: neither shalt thou make after-gatherings of thy harvest: but shalt leaue them vnto the poore, and to the stranger: I am the Lord your God. Ruth. 4.8. Goe to none other field to gather, neither goe from hence, but abide here by my maidens. So shalt thou glean in the field with mine euening.

III. Concerning the soule of our neighbour: 1. We must seeke all means to win him to the profession of Christian Religion. 1. Cor. 10.33. I please all men in all things, not seeking mine own profit, but the profit of many that they might be saved. Heb. 10.24. Les vs consider one another, to prouoke vs to loue, & to good workes. II. We must liue amongst them without offence. 1. Cor. 10.32. Giue no offence, neither to the Iewes, nor to the Grecians, nor to the Church of God. 1. Cor. 8.13. If meat offend my brother, I will not eat flesh while the world standeth, that I may not offend my brother. III. The light of our good liue, must be as a lantern to direct the waies of our neighbors. Acts 24.14. This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my Fathers, beleauing all things which are written in the Law and the Prophets. 15. And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shall bee both of iust and vniust. 16. And herein I shall euince myselfe to haue alwaies a cleare conscience towards God, and towards men. 17. If our neighbor offend, we are to admonish him. 1. Thess. 5.14. We desire you brethren, admonish them that are vniust: comfort the feeble minded: beare with the weak, be patient towards all men. 18. If our neighbor run the waies of Gods commandment (as David) (peake)th we ought to encourage him in the same.

IV. We may referte such things vnto this commandment, as appertaine to the peculiar preferment of euery full mans life. 1. Recreation, which is an exercise ioyned with the feare of God, constant in things indifferent, for the preferment of bodily strength, & confirmation of the minde in holinesse. Eccle. 2.2. I said of laughter, thou art madde; and of ioy, what is this that thou doest? Eia. 5.12. The harpe, violl, timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord, neither consider the workes of his hands. 1. Corinth. 10.9.

Neither be ye idolaters, as were some of them, as it is written: The people face down to one and drink, and rise up to play. Luk. 6. 25. Woe be to you that laugh: for ye shall weep and weep. Deuter. 12. 7. There ye shall ease before the Lord your God, and ye shall rejoice in all that you put your hands unto, both ye and your households, because the Lord thy God hath blessed thee. To this end hath the word of God permitted shooting. 2. Sam. 1. 18. Hee had them teach the children of Judah to shoot, as it is written in the booke of Ishaiah. And musickall comfort. Nehem. 7. 67. Besides their servants and maidens which were seven thousand, three hundred, and five and forty singing men, and singing women. And putting forth riddles. Iud. 14. 12. Sampson said unto them, I will now put forth a riddle unto you, & if you can declare it me within seven daies of the feast, and find it out, I will give you thirrie sheeters, and thirrie change of garments. 13. And they answered him, Put forth thy riddle, that we may heare it. 14. And he said unto them, Out of the eater came meate, and out of the strong came sweetness: and they could not in three daies expound the riddle. And hunting of wilde beastes. Cant. 2. 15. Take vs the foxes, the little foxes which destroy the vines: for our vines have small grapes. Lastly, the fearching out, or the contemplation of the workes of God. 1. King. 4. 33. And he spake of trees from the Cedar tree that is in Libanon, even unto the hyssope that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes. 2. Physicke, the vfe whereof is holy, if before the receipt of it, a man craue remission of his finnes, and repose his confidence onely vpon God, not vpon the meanes. Matthew 9. 2. And he, they brought vnto him a man sicke of the palsey, lying on a bedde. And Iesus seeing their faith, said vnto the sicke of the palsey. Sonne, be of good comfort, thy finnes are forgiven thee. 6. Then he said to the sicke of the palsey. Arise, take vp thy bed, and walke to thine house. Ioh. 5. 5. A certaine man was there which had bene diseased eight and thirrie yeeres. 8. Iesus saide vnto him, Take vp thy bed and walke. 14. After that Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. 2. Chron. 16. 12. And Asa in the nine and thirrie yeare of his reigne, was diseased in his feete, and his disease was extreme: yet he sought not to the Lord in his disease, but to the Physicians. 3. A voiding of an iniurie, offered by some private person: this, if it be against an vnuly and vnlayed adultery, and the defence be faultlesse, is very lawfull, and is so farre from priuate reuenge, that it is to be accounted a iust defence. The defence is then faultlesse, when a man doth so assault his adversary, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely his alone safetie from that imminent danger.

A doubt. Whether may a man file in the plague time? *Ans.* Such as bee hindered by their calling may not; as Magistrates, and Pa-

stors, hauing charge of soules: yet free men, not bound by calling, may. Reason. I. A man may prouide for his owne safetie, if he be not to the hinderance of another. II. A man may file warres, famine, floods, fire, and other such dangers: therefore the plague. III. There is lesse danger of sicknesse, the more the multitude of people is diminished. *Obiect.* I. To file, is a token of distrust. *Ans.* This diffidence is no fault of the fact, but of the person. II. It is offensive. *Ans.* The offence is taken, not giuen. III. To file, is to forsake our neighbour against the rule of charitie. *Ans.* It is not, if kinsfolke and Magistrates bee present. I V. Men are to visit the sicke by Gods appointment. *Ans.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it bee dangerously contagious.

CHAP. XXVI.

Of the seventh Commandement.

THE seventh Commandement sheweth how that we should preclude the chasticke of our selues, and of our neighbour.

The words are these:

Thou shalt not commit adultery.

The Resolution.

[Adultery] To commit adultery, signifieth as much, as to doe any thing, what way soeuer, whereby the chasticke of our selues, or our neighbours may be stained. *Math. 5. 28.*

The negative part.

Thou shalt no way either hurt, or hinder thy neighbours chasticke.

In this place are prohibited:

I. The lust of the heart, or the enill concupiscence of the flesh. *Math. 5. 28. If say vnto you, whosoever looketh on a woman to lust after her, hee hath already committed adultery with her in his heart. Coloss. 3. 5. Mortifie your members which are on earth: fornication, vnclennesse, the inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward feruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. If they cannot abstaine, let them marrie, for it is better to marrie than to burne.

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beasts. *Leuit. 18. 23. Thou shalt not lie with any beast to be defiled therewith; neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the diuell, as witches doe by their owne confession. For why should not a spirit as well haue societie with a witch, as to eate meate?

III. With one of the same sexe. *Leuit. 18. 22. Thou shalt not lie with the male, as one lieth*

with

with a woman: for it is abomination. This is a sin which they commit, whom God hath giuen ouer into a reprobate sense. *Rom. 1. 26. For this cause God gave them up to vile affliction: for even their women did change their naturall vse into that which is against nature. 27. And the men left the naturall vse of the woman, and burned in their lusts one toward another, & man with man wrought filthiness. It was the sinne of Sodome, Gen. 19. where it was so common, that to this day it is termed Sodomie.*

IV. With such as bee within the degrees of consanguinity, or affinity, prohibited in the word of God. *Leuit. 18. 6. None shall come neere to any of the kindred of his flesh, to uncover her shame, I am the Lord.*

V. With vnmarried persons. This sinne is termed fornication. *Deuter. 28. 28. If any man find a maid that is not betrothed, and take her and lie with her, and they be found, 29. Then the man that lay with her, shall giue vnto the maid father his hire shekels of silver, and she shall be his wife, because he hath humbled her: he cannot put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.*

VI. With those, whereof one is married, or at the least betrothed. This sin is called adultery: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed, as hee doth vpon such as are already married. *Deut. 21. 22. If a man be found lying with a woman married to a man, then shall they die even both: to wit the man that lay with the wife, and the wife: so shall thou put away euill from Israel. 23. If a maid be betrothed to a husband, and a man finde her in the towne and lie with her. 24. Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones. This is a marvellous great sinne, as may appeare in that it is the punishment of Idolatry. *Rom. 1. 23. They turned the glorie of the vncorruptible God, to the similitude of the image of a corruptible man, &c. verse 24. Wherefore God gave them up vnto their heauie lusts, vnto vnclennesse. Yeathis sinne is more heinous then theft. *Prou. 6. 30. A dead doe not despise a thief, when hee stealth to sacrifice his soule, when hee is hungry. 32. But hee that committeth adultery with a woman, is destitute of understanding, hee that doth it, destroyeth his owne soule. Again, the adulterer breaketh the covenant of marriage, which is Gods covenant. *Prou. 2. 17. Which seeketh the guide of her youth, and forgetteth the covenant of her God. Adulterers dishonest their owne bodies. 1. Corinthians 6. 18. Flee fornication, every one that a man doth without the body: but hee that committeth fornication, sineth against his owne body. And because their neighbours of a great and vncouerable benefit: namely of chasticke. As for the children which are begotten in this sort, they are shut out from that preeminence, which they otherwise might obtaine in the congregation.****

*Deuteronom. 23. 2. A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord. He maketh his familie a stewes, as appeareth in David, whose adultery was punished by Absolons lying with his fathers concubines. 2. Samuel 16. 21. Absolom said to Absolom, Go to thy fathers concubines, which he hath left to keepe the house. Iob 31. 9. If mine heart haue bene deceived by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grinde vnto another man: and let other men bowe downe vpon her. Mans posterity feedeth the smart of this sinne. Iob 31. 12. This (adultery) is a fire that shall deuoure to destruction, and which shall route out all mine increase. To conclude, though this sinne bee committed neuer so closely, yet God will reueale it. Num. 5. from the 1. verse to the 33. And it vually hath one of these two, as companions, namely, euill conscience; or a marvellous horror of conscience. *Hof. 4. 11. Where wine, and vine, take away their heart.**

As for the Patriarks Polygamie, or marrying of many wives, albeit it cannot be defended, yet it may be excused: either because it serued to the enlarging of the number of mankind, when there were but few, or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their liberty; if they know each other so long as the woman is in her flowers. *Ezechiel 23. 10. In these haue they discovered their fathers shame: in these haue they vexed her that was polluted in her flowers. Leuiticus 18. 10. Thou shalt not goe vnto a woman to vncouer her shame, as long as shee is put apart for her defile. Ezechiel 18. 6. If a man hath not lien with a menstruous woman. Or vying marriage-bed intemperately. Ambros. lib. de Philo. which Augustine citing, lib. 2. contra Iulian. saith, That he committeth adultery with his wife, who in the vse of wedlock hath neither regard offemeliness nor honestie. Hierome in his first booke, against Iouinian saith: A wife man ought to loue his wife in iudgement, not in affection. Hee will not giue the bride vnto head-strong pleasure, nor headily companie with his wife. Nothing (saith hee) is more shamelesse, then to loue a wife as though these were a trumpet.*

VIII. Nocturnal pollutions, which vife of immoderate diet, or vnchast cogitations, going before in the day. *Deut. 23. 10. Vnto sinne (Gen. 38. 8.) was not much vnto these.*

IX. Effeminate wantonnesse, whereby occasions are sought to stir vp lust. *Gal. 5. 19. The workes of the flesh are manifest, which are adultery, fornication, vnclennesse, &c. Occasions of lust are, 1. cies full of adultery. 2. Pet. 2. 14. Having eyes full of adultery, and that cannot cease to sinne. 2. Idlenessse. 2. Sam. 11. 2. When it was evening tide, David arose out of his bed, and walked vpon the rooffe of the Kings Pallace: and from the rooffe hee saw a woman washing her selfe:*

and the woman was very becomfull to looke upon. 3. And David sent & inquired what woman it was? and one said, It is not this Bathsheba the daughter of Eliab, wife to Fria, the Hittite? The David sent messengers, and took her away: and she came unto him, and he lay with her. 3. Riotous and lascivious attire. 1. Tim. 2.9. The woman shall array themselves in costly apparell, with shamefastness and modestie, not with brodered haire, or gold, or pearls, or costly apparell, but as becommeth women that profess the feare of God with good works. Efs. 3.16. Because the daughters of Zion are bawtie, and walke with stretched out neckes, and with wandering eyes, walking and mincing as they go, and making a snicking with their feet. 17. Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts. 18. In that day shall the Lord take away the ornament of the shippers, & the caules, & the round tiers. 19. The sweet bals, and the bracelets, and the bonnets. 20. The tyers of the head, and the stoppers, and head-bandes, and the tabletes, and the earrings. 21. The rings, and the mufflers. 22. The costly apparell and the vnaies and the wimples, and the crisping pinnes. 23. And the glaffes, and the fine linnen, and the heades and the lawnes. And no maruaile if the Prophet bee so sharpe against exccesse and wanton apparell: for this is, I, a lawfull and prodigal waisting of the benefites of God, which might well be employed vpon better vses. 11. It is a testimonie, and as it were the cognizance or ensigne of pride, whereby a man would haue himselfe in greater reputation than another. 111. It is a note of great idleness and slothfulness. For commonly such as bestow much time in tricking & trimming themselves vp: doe quite neglect other busineses, & of all things cannot away with paine. I V. It argueth leuitie, in deuising every day some new fashion, or irritating that which others deuse. V. It maketh a confusion of such degrees and callings as God hath ordaind, when as men of interiour degree and calling, cannot be by their attire, discerned from men of higher estate. 4. Fulnesse of bread and meate, which prouoke lust. Ezech. 16.49. This was the iniquity of thy sister Sodom, pride, fulnesse of bread, and idleness was in her, and in her daughters. Luk. 16.19. There was a certain rich man which was clothed in purple and fine linnen, & fared well, and delicately euery day. Rom. 13. 13. Walke honestly, as in the day time, not in gluttony & drunkenness, neither in chambering and wantonnes. 5. Corrupt, dishonest, and vnseemly talke. 1. Cor. 5. 33. Erre not, will talke corrupteth good manners. Such are reuaine loue-songs, ballads, interludes, and amorous bookes. This is the thing we are carefully to shun in the reading of Poets, yet so as mariners do in navigation, who forsake not the sea, but decline and flee from the rocks. 6. Lascivious representations of loue matters, in Playes and Comedies. Eph. 5.3.4. Fornication and all vncleannes, let it not once be named among ym, as it becometh Saints, neither filkinnes, nor foolish talking, neither

leisling, which are shings not comely. 7. Vndeccent and vnseemly pictures. 1. Thesi. 5.22. Abstaine from all appearance of euill. 8. Lascivious dancing of man and woman together. Mark. 6. 22. The daughter of the same Herodias came in and danced, and pleased Herod, &c. 9. Company with effeminate persons. Prou. 7. 25. Let not thine heart decline to her waies: for she is a wanderer thou not in her paths.

V. To appoint some light or sheete-punishment for adulterie, such as that Romish Synagogue doth. For it is nothing else, but to open a gappe for other lewd persons to runne headlong into the like impietie.

The affirmatiue part.

Thou shalt preserve the chastitie of thy neighbor.

Chastitie is the purity of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence. The body is chaste, when it putteth not in execution the concupiscences of the flesh. 1. Thesi. 4.3. This is the will of God, euen your sanctification, and that ye should abstaine from fornication. 4. That every one of you should know how to possesse his vessel in holines and honour. 5. And not in the lust of concupiscence, euen as the Gentiles, which know not God. 1. Cor. 7.34. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit.

There are two speciall vertues which preserve Chastitie, Modesty, and Sobriety. Modesty is a vertue, which keepeth in each work an holy decorum, or comelines: and it is seene, 1. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob 31. 1. I made a concubine with mine eye, why then should I binke on a maid? Gen. 24. 64. Rebekah lift up her eyes and when she saw Izhak, shee lighted downe from the camell. 65. So sheeooke a veile, and covered her face. Prou. 7. 13. She caught him, and kissed him, and with an impudent face said vnto him, &c. 11. In words. When a mans talke is decent, in speaking of such things, as by reason of their nature are become shamefull. Gen. 4. 1. Then Adam knew Hualah his wife: who, &c. Psalm. 51. 1. A Psalm of David, when the Prophet Nathan came vnto him after he had gone in to Bathsheba. Efa. 7. 20. In that day shall the Lord haue with a razer that is hired, euen by them beyond the riuer, by the King of Assur the head, and the haire of the feet, and it shall consume the beard. Iudg. 3. 24. When he was gone out, his seruants came: who seeing that the doores of the parter were shut, they said, Surely he conuerts his feste, that is, he doth his caement in his summer-chamber. Again, a mans talke must be little and submisie. Mat. 12. 19. Behold my seruant whom I haue chosen, he shall not strive, nor crie, neither shall any man beare his name in the street. Prou. 10. 19. In many words there cannot want iniquitie: but hee that

refraineth

refraineth his lips, is wise. And it is a note of a strumpet to bee a giglot, and loud tongued, Prou. 7. 11. She is babbling and loud, 111. In apparell, were multo obferue an holy comelineffe. Tit. 2.3. The elder women must be of such behaviour, as becometh holinesse. Holy comelineffe, is that which expresseth to the eie the sincerity, that is, the godlinesse, temperance, and grauitie either of man or woman. This decencie will more plainly appeare, if we consider the ends of apparell, which are in number five. 1. Necessitie, to the end that our bodies may be defended against the extremitie of parching heate, & pinching cold. 2. Honesty, that that deformitie of our naked bodies might be coeured, which immediatly followed the transgression of our parents. 3. Commodity, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugality, when a mans attire is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, time and actions. For a man hath his set attire, a woman hers, a young man is apparellled on this fashion, an old man on that. And therefore it is vnseemly for a man to put on a womans apparell, or a woman the mans. Deut. 22.5. If he woman shall not weare that which pertaith to the man, neither shall a man put on the womans rayment: for all that do so, are an abomination to the Lord thy God.

To fet downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this cause, the iudgement & practise of modest, graue, and sincere men, in euery particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to steppe one foote without the precincts. IV. In purging the exccrements of nature, care must be had, that they must be cast forth into some separate & close place, & there also coeured. Deu. 23. 12. Thou shalt haue a place without the host, whither thou shalt reioy, 13. And thou shalt haue a paddie among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine exccrements. 14. For the Lord thy God walketh in the midst of the campe to deliuer thee: therefore thine host shall be holy, that hee see no filthy thing in thee, and turne away from thee. 1. Sam. 24. 4. And he came to the sleepe-coats by the way, where there was a cave, and Saul went in to couer his feet.

Sobriety is a vertue which concerneth the vseage of our diet in holinesse. For the better obseruation thereof, these rules may serue: I. The chieftest at the banquet, let him consecrate the meates to God, by saying grace. 1. Sam. 9. 13. The people will not eat, till he (that is, Samuel) come because he will blese the sacrifice. 2. And then eate they that be bidden to the feast. Mark. 6. 39: Ecce commanded them to make them all sit downe by companies upon the grasse, &c. 41. And

heeooke the five lawnes and two fishes, and looked up to heauen, and gaue thanks. Act. 27. 35. When he had thus said, hee (that is Paul) gaue thanks in the presence of them all, and when hee had broken bread, hee began to eate. 11. It is lawful to furnish a table with store of dillies, not onely for necessity, but also for the good entertainment of a friend, and for delight. Luk. 5. 29. Leui made him (that is, Iesus) a great feast in his owne house, where there was a great company of publicans, and of others that sat at table with him. Psal. 104. 15. Hee giveth wine that maketh glad the heart of man, and oyle to make the face shine, and bread that strenghteneth mans heart. Ioh. 12. 2. There they made him a supper, and Martha serued, but Lazarus was one of them that sat at table with him. 3. Thenooke Marie a pound of oymment of Spikenard very costly, and anointed Iesus feet. 111. Choose the lower room at a banquet, and rather then bee troublesome, fit as the master of the feast assigneth thee. Luk. 14. 7. Hee saie a parable to the guests, when he marked how they chose out the chiefe rooms, and said, 8. When thou shalt be bidden of any man to a wedding, sit not thy selfe down in the chieft place, lest a more honourable man then thou bee bidden of him, 9. And hee that hadde both him and thee, come and say, Give this man room. 10. But goe and sit downe in the lowest room, when hee that hadde thee, cometh, hee may say vnto thee, Friend, sit vp higher. Prou. 25. 6. Stand not in the place of great men, &c. IV. Man must eate at due times, not at vnseasonable houres. Eccles. 10. 16. Was bee thy times, O land, when thy princes eate in the morning. 17. Blessed are thou, O land when thy Princes eate in time. V. Man must eate and drinke moderately, so that the body may receiue strength thereby, and the soule bee more fresh & lively, to performe the actions of Godlinesse. Luk. 21. 34. Take heede to your selues, least at any time your hearts bee oppressed with surfeiting and drunkenness. Prou. 23. 29. To whom is wee? &c. Euen to them that tarrie long at wine, to them that goe and seeke mist wine. 30. Look not thou vpon the wine when it is redde, and when it sheweth his colour in the cuppe, and goeth downe pleasantly, &c. Prou. 25. 16. If thou hast found home, eate that is sufficient for thee, lest thou bee over-full and vomit. Prou. 31. 4. It is not for Kings to drink wine, nor for Princes strong drinke. 5. Lest hee drinke and forget the decree, and change the iudgement of all the children of affliction. VI. We must then especially regard these things, when we eate at great mens tables. Prou. 23. 1. When thou sittest to eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man giuen to thy appetite. 3. Benet desirous of his deuitie meates: for it is a delectable meate. VII. Godly mirth at meate is tolerable. Act. 2. 46. They did eate their meat together with gladnesse & singlenesse of heart. VIII. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharisees table, Luke 14 from the 1. verse, to the 16. verse. IX. See that

F 4 after

after the banquet ended, the broken meate be not lost, but referred. Ioh. 6. 12. *When they were satisfied, he said unto his Disciples, Gather up the broken meate in which remaineth, that nothing be lost.* X. At a feast leave somewhat. Ruth. 2. 14. *She did eate and was justified, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must, I. with great care keepe their affections & bodies in holinesse. Psal. 119. 9. *How shall a young man purge his waies? by directing the same after thy word.* I. Ioh. 2. 13. *I write unto you fathers, because yee haue knowne him that is from the beginning. I write unto you young men, because yee haue overcome that wicked one.* 14. *I write unto you babes, because ye haue knowne the father.* Eccles. 12. 1. *Remember thy creature in the daies of thy youth, while the evil daies come not, nor the years approach, wherein thou shalt say, I haue no pleasure in them.* II. They must falk often. 1. Cor. 9. 27. *I beate downe my body, and bring it unto subjection, least by any means, after I haue preached to others, I my selfe should be reproved.* III. They must take heed they burne not in lust: for 1. Cor. 7. 9. *It is better to marry, then to burne.*

Chastitie in wedlocke, is when the holy & pure life of wedlocke is observed. Heb. 12. 4. *Marriage is honourable among all, and the bedde undefiled, but whoremongers and adulterers God will iudge.* To preferre purity in wedlocke, these cautions are profitable: I. contracts must be in the Lord, and with the faithfull onely. Malach. 2. 11. *Judah hath transgressed, and an abomination is committed in Israel, and in Hierusalem: for Judah hath defiled the holmes of the Lord which he loved, and hath married the daughter of a strange god.* 1. Cor. 7. 39. *If her husband be dead, shee is at libertie to marrie with whom shee will, onely in the Lord.* II. Both parties must separate themselves in the time of a womans discase, and at appointed faits. Ezech. 18. 6. 1. Cor. 7. 5. *Defraund not one another, except ye bee with consent for a time, that ye may give your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke must be vied rather to suppreffe, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God, which is done by an holy feede: Rom. 13. 14. *Put on the Lord Iesus Christ, and take not care of the flesh, to satisfie the lusts thereof.* I. V. It must be vied with prayer and thanksgiving. 1 Tim. 4. 3. 4.

CHAP. XXVII.

Of the eighth Commandment.

THIS commandment concerneth the preferment of our neighbours goods. The words are these:

Thou shalt not steale.

The Resolution.

Steale To steale, is properly to conuey any thing closely from another. Gen. 31. 20. *Take*

A steale away the heart of Laban the Aramite. In this place it signifies generally, to with that which is another mans, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither be wanting to preferre, nor a meane to hinder or hurt thy neighbours goods.

In this place these finnes are forbidden: I. Inordinate liuing, whether it be in no set calling, or idly, wherein by neglecting their duties, such persons mispend their time, goods, and renewes. 2. Theff. 3. 11. *Wee heare that there are some among you which walke inordinately, and worke not at all, but are busie bodies.* Gen. 3. 19. *In the sweat of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1 Tim. 5. 8. *If there be any that provide not for his owne, especially for them of his household, he denieth the faith, and is worse than an infidel.*

II. Vniust dealing, which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Math. 13. 19. *One of the beames come euill thoughts, murders, adulteries, fornications, thefts, &c. Couetousnesse is idolatry.* Eph. 5. 5. *Wee know that no couetous person, which is an idolater, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all euill, not begetting, but nourishing all kind of sin. 1 Tim. 6. 10. *The loue of money is the roote of all euill, which while some listeth after, they erred from the faith, and pierced themselves through with many sorrowes.*

Vniust dealing in deede, is in bargaining, or out of bargaining. Vniust dealing in bargaining, hath many branches, Theff. 4. 6. *Let no man oppresse, or deceiue his neighbour in a bargain: for God is the auenger of such things.*

I. To sell, or bargain for that which is not faleable. Of this kind, I. is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money, 16. Saying, giue mee also this power, that on whomsoever I lay the hands, hee may receiue the holy Ghost.* 20. *Then Peter said vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* II. Church-goods are not faleable.

Therefore it is not to be allowed, for men to sell or alienate them from the Church. Prou. 20. 25. *It is destruction for a man to denounce that which is sanctified, and after the vow to enquire.* Mal. 3. 8. Church-goods are the possession of the Lord. III. Whatsoeuer is vprofitable either to the Church or Common-weale, must not be sold.

II. All coloured forgery and deceit in bargaining, as, I. vsing forged caualition: Luke 19. 8. *Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged caualition, I restore it foure-fold.* II. When men sell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making shew onely of the good.

Amos

Amos 8. 4, 5, 6. *Heare this ye that swallow vp the poore, saying, When will the new moon be gone, &c. that we may sell the refuse of the wheat.* 1. 11. When men falsifie their measures and weights. Deut. 25. 13. *Thou shalt not haue iusty bagges two manner of weights, a great and a small.* 14. *But thou shalt haue a right and a iust weight: a perfect and a iust measure shalt thou haue.* Leuit. 19. 35 *Ye shall not doe vniustly in iudgement, in line, in weight, or in measure.* 36. *Ye shall haue iust balances, true weights, a true Ephah, and a true Hin.* Amos 8. 4. *Heare this, ye that say, When will the Sabbath bee gone, that we may sell corne, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?*

III. When the buyer concealeth the goodnesse of the thing, or the seller the faults of it, and blind-foldeth the truth with counterfeit speeches. Math. 7. 12. *Whatsoeuer ye would that men should doe vnto you, even so doe to them: for this is the Law and the Prophets.* Prou. 20. 14. *It is naught, it is naught, saith the buyer, but when he is gone apart, he befooth.*

IV. When in buying and selling the people are oppressed. And this is done, 1. when the iust price of things is raised. For in bargaining, it is not lawfull to purlie one penny, without the giuing of a penny worth. 2. Sale vpon a set day, which is, when day is giuen, that the price may be inhauced. For what is this, I pray you, but to sell time, and to take more of our neighbour, then right? 3. To ingrosse, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the same, thou maist sell it at thine owne price. 4. To become bankrupt, that thou maist be enriched by the damages, and goods of other vnder. 5. Not to restore that, which was leant to one, pledged to one, or found by him. Ezech. 18. 7. *Neither hath oppressed any, but hath restored the pledge to his debtor: hee that hath spoiled none by violence, &c.* 6. To delay any kinde of restitution from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maist doe it then.* Plal. 37. 21. *The wicked man borroweth, and payeth not againe, but the righteous is mercifull and lendeth.* 7. To practise vsurie. Plal. 15. 5. *Which hath not put his money to vsurie.* Exod. 22. 25. *If thou lentest money to my people, to the poore man which dwelleth with thee, be not to him as an usurer, lay not vsurie vpon him.*

Vsurie is againe exacted by couenant, about the principall onely in lieu, and recompence of the lending of it. Vsurie being considered as it is thus defcribed, is quite contrarie to Gods word, and may very fitly be termed byting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatsoeuer is hurt or dyeth, if the owner of the thing be not present, let him bee recompensed.* 15. *If he bee present, recompence him not: if he bee buried for a price, it is sold for the same price.* Ezech. 18. 8. *He hath not giuen to vsurie, neither hath taken increase.* 2. Cor. 8. 13. *Neither is it that other men should bee eased, and you*

grieved. 14. *But vpon like condition at this time, your abundance supplieth their lacke, that also their abundance may be for your lacke: that there may be equalitie.*

And this vsurie, positive lawes doe not only retrain, but not allow.

Quest. Is it not lawfull to take at sometime about the principall?

Ans. Y. surely, with these conditions: I. If a man take heed that hee exact nothing, but that which his debtor can get by good and lawfull means. II. Hee may not take more then the gaine, may not all the gaine, nor that part of the gaine which drinkes vp the liuing of him that vield the money. III. Hee must sometimes bee so farre from taking gaine, that hee must not require the principall, if his debtor be by inevitable and iust casualties brought behind, and it bee all p-ntine that hee could not make, no not by great diligence, any commoditie of the money borrowed.

The reasons why a man may take sometimes about the principall, are, 1. That which the debtor may giue, hauing himselfe an honest gaine besides, and no man any waies endamaged, that the creditor may safely receive.

2. It is conuenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods hee is enriched.

3. It is often for the benefit of the creditor, to haue the goods in his owne hands which hee lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receive more then we lent out.

Ans. Albeit money in it selfe be not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground which is not fruitfull except it be tilled.

Last of all, when a man detaineth the labourers wages, Iam. 5. 4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are eured into the eares of the Lord of hosts.*

Vniust dealing out of bargaining, is likewise manifold: I. To pronounce false sentence or iudgement for a reward, either preferred, or promised. Esa. 1. 23. *The Princes are rebellious, and companions of thieves: every one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the widows cause come before them.* This is the Lawyers and Iudges sinne. II. To feede, or clothe stont and lusty rogues or beggers. 2. Theff. 3. 10. *When we were with you, we enioyned you this, that if any would not labour, the same should not eate.* What then thinke you, must those licenced rogues and beggers by authority, I meane, all idle Monks and Abby-lubbers haue? Soe are in the Tripartite history, faith plainely, that that Monk which laboureth not with his hands, is no better than a theefe. III. Gaining for money and gaine. For thou maist not enrich thy selfe by impoverishing thy brother. This gaming is worse

farre

farre then vsury, and in a short while will more enrich a man. IV. To get money by vnlawfull Artes: such are Magique, Iudiciall Astrologie, Stage-plays, and such like. Eph. 4.28. *Let him that hath stolen, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deut. 18.11. Eph. 5.3. 1. Thess. 5.22. *Abstaine from all appearance of euill.* V. To fish or pilfer the least pinne or point from another, though it were for the greatest good. Mark. 10. 19. *Thou shalt not steale, thou shalt not hurt any man.* Rom. 3.8. *And (as we are blamed, and as some affirme that we say) Why doe we not euill, that good may come thereof? whose denoniation is iust.* VI. To remouee ancient bounds. Prou. 22. 28. *Thou shalt not remouee the ancient bounds which thy Fathers haue made.* Hof. 5.10. *The Princes of Iudah are like them which remouee the bounds.* VII. To sleue other mens seruants, or children, to commit sacrilege, or robbery. 1. Tim. 1.10. *To Whore-mongers, Buggers, and Men-stealers.* Ioh. 7.19. *Achan steale.* 1. Cor. 6.10. *Neither Thieves, nor couetous persons, nor Robbers, &c. shall inherit the Kingdoms of God.* For Robberies, these sorts of men especially are famous: Theemes by the high wayes, Pyrates vpon the Seas, Souldiers not content with their pay, and whoeuer they bee, that by maine force take that which is none of their owne. Luk. 3.14. *The Souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your Wages.* VIII. To conspire with a Thiefe, whether by giuing aduice how he may compass his enterprise, or by concealing his fact, that hee bee not punished. Prou. 29.24. *He that is partaker with a Thiefe, hateth himselfe, and hee that beareth curfing, and discouereth it, is not.*

The punishment of theft may at the discretion of the Iudge be sometimes aggravated, as hee seeth the quality of the offence to be. Therefore theuues sometimes are punished with death. Now if any man obiect, that the Iudiciall law of God, doth onely require the restitution thereof fourefold for such an offence: I answer, that the ciuill Magistrate, when hee seeth some one, or many offences to increase, he may by his authoritie encrease the ciuill punishment due to that sinne. Now it is manifest, that the sinne of theft is farre more grievous in our Common-weale, then it was among the Iewes. For first, the inhabitants of this Common-weale are generally by many degrees, poorer then the Iewes were: therefore to steale a thing, but of some small value, from one in this Countrey, doth more endamage him, then a thing of great value would haue done the Iewes. Again, the people of this Countrey are of a more stirring, and fierce disposition; the which maketh Theuues to bee more outrageous, with their Robberies ioyning Violence, and the disturbance of the publicke tranquillitie of the Countrey: whereof more

A regard ought to bee had, then of one private mans life.

The affirmative part.

Thou shalt preferre and increase thy neighbours goods.

To this are required these that follow:

I. A certaine Calling: wherein cury man, according to that gift which God hath giuen him, must bestow himselfe honestly, to his owne and neighbours good. 1. Cor. 7.24. *Let every man wherein he was called, therein abide with God.* Eph. 4.28. 1. Pet. 4.10. *According as every man hath receiued a gift, so let him administer to another, that yee may bee good dispensers of the manifold graces of God.* Gal. 5.13. *In leue serue one another.*

II. The true vse of Riches, and all the goods a man hath: to which belong two Vertues, Contentation, and Thriftinesse.

Contentation is a Vertue, whereby a man is well pleased with that estate, wherein he is placed. 1. Tim. 6.6. *Godlinesse is great gaine, with a contented minde.* 7. *For wee brought nothing into the world, neither shall we carry any thing out of the world: But, hauing goodes and rayement, let vs be content.* Phil. 4.11. *I haue learned in whatsoever state I am, therewith to be content.* 12. *I can be abased, and I can abound; euery where in all things I am instructed, both to be full, and to be hungry; and to abound, and to lacke want.* Matth. 6.11. *Give vs this day our daily bread.* Heb. 13.5. *Let your conversation be without couetousnesse, and be content with the things which you haue: for he saith, I will not forsake thee, nor leave thee.*

Thriftinesse, or frugalitie, is a Vertue, whereby a man carefully keepeth his goods which hee hath gotten, and employeth them to such vies, as are both necessarie and profitable. Prou. 5.15. *Drinke the water of thy Cistern, and of the Riuer, out of the middes of thine owne Well.* 16. *Let thy Fountains flow forth, and the Riuer of Waters in the streets.* 17. *Let them be thine owne yea, thine only, and not the strangers with thee.* Pro. 21.5. *The thoughts of the diligent doe surely bring abundance.* 17. *Flee that loneth pastime, shall be a poore man, and hee that loneth wine and oyle shall not bee rich.* Prou. 12.27. *The deceitfull man resteth not: that which he hath taken is burning: but the riches of the diligent are precious.* Ioh. 6.12.

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psal. 15.2. *He that walketh uprightly, and worketh righteousnesse, he that speaketh the truth in his heart.* Gen. 23.15. *Ephron said to Abraham, The land is worth foure hundred shekels of silver, what is that betwene mee and thee? bury therefore thy dead.* 18. *So Abraham bargained to Ephron, and Abraham weighed to Ephron the silver, which hee had named in the audience of the Hittites, euen foure hundred shekels of current Money among Merchants, &c.*

IV. Iust dealing. 1. Thess. 4.6. *Of this there are many kindes.*

I. In buying and selling, in letting and hiring of Farmes, Tenements, Lands: in Marchan-

dize,

dize, & all maner of commodities, men must racke nothing, but keepe a iust price. A iust price is then obserued, when as the things prized, and the price giuen for them, are made equally, as neere as may be. For the obseruation of this equallitie, these foure rules are to be considered: for by them all bargaines must be ordered.

1. There must be a proportion and equality in all contracts: the which will then be, when as the seller doth not value the thing, onely according to his owne paines, and coit bestowed vpon it: but also seeth what profit it may bee to the buyer, and in what neede hee standeth of it. Leuit. 25.14. *When thou sellest ought to thy neighbour, or buyest ought at his hand, ye shall not oppresse one another.* 15. *But according to the number of the yeeres after the Iubile, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy remembrance, he shall sell vnto thee.* 16. *According to the number of yeeres thou shalt increase the price thereof: and according to the fewnesse of yeeres thou shalt abate the price of it, for the number of frutes he doth sell vnto thee.* II. They must be squared according to the law of nature, the sum whereof Christ propoundeth in these words. Mat. 7.12. *Whatsoever ye would that men should doe to you, doe the same vnto them.* III. The bond of nature must bee kept, which bindeth him that receiuet a benefit, & maketh a lawfull gaine of another mans goods, that he being once enriched, shall make proportionable and naturall recompence, euen about the principall. IV. Men must communicate and make vse of their goods, with that caute which Paul giueth. 2. Cor. 8.13. *not so to bestow them, as that others may be eased, and they grieved: or contrariwise.*

II. Men must make sale of such things, as are in their kinde substantiall, and fit for vse.

III. They must vse iust waights and measures. Deut. 25.13. *Thou shalt not haue in thy bagge twomaner of waight, a great and a small: but thou shalt haue aright & iust waight, a perfect and iust measure shalt thou haue.* Ezech. 45.10. *Ye shall haue iust balancer, a true Ephah, and a true Bush.* Mich. 6.11. *Shall I susteine the wicked balance, and the bagge of deceitfull waight?*

IV. Hee that hireth any thing, must not onely pay the appointed hire, but make that which he hired good, if ought but good come vnto it, by his default. Exod. 22.14, 15. *If a man borrow any thing of his neighbour, and it be hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought to be redeemed, & if it be of important necessity, as that which preferreth the life of our neighbour, it must be restored to him incontinently. Exod. 22.26. *If thou take thy neighbours rayment to pledge, thou shalt restore it againe before the sunne goe downe: for that is his covering only.* Deut. 24.6. *No man shall take the neuber or opper Adulterers to pledge, for this gage is his living. Neither may a man in a pledge be his owne carner, but he must take such an one as is offered.* Deut. 24.10. *When thou shalt aske against of thy neigh-*

bour any thing lent, thou shalt not goe into his house to fetch his pledge. 11. *But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.* 12. *Furthermore, if it be a poore body, thou shalt not sleepe with his pledge.* 13. *But shalt restore him his pledge, &c.*

VI. To become surety onely for men that are honest: and very well known: and that warily, with much deliberation. Prou. 11.15. *He shall be sore vexed that is surety for a stranger. And he that hateth suretieship is sure.* Prou. 17.18. *A man destitute of vnderstanding toucheth the hand, and becometh surety for his neighbour.* Prou. 22.26. *But if it be so that a man hath intangled himselfe by suretieship, the best way is to craue his creditours fauour, by his owne humble suit, & the instant request of his friends.* Prou. 6.1. *My sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger: 2. Thou art snared with the words of thine owne mouth. 3. Doe this now, my sonne, and deliver thy selfe, seeing thou art come into the hand of thy neighbour, &c., and humble thy selfe, and sollicit thy friends. 4. Goe no sleepe to thine eie, nor slumber to thine eyelids. 5. Deliver thy selfe, as a Doe from the hand of the hunter, & as a bird from the band of the fowler.*

VII. All iust covenants and promises, though they be to our hinderance, must bee performed. For a promise doth binde, if it be lawfull, so far forth as he will, vnto whom we make the promise. Psal. 15.4. *Which sweareth to his hurt and changeth not.* Prou. 25.14. *A man that boasteth and keepeth not promise, is like clouds and wind without raine.* Iudg. 1.24. *The Philistines saw a man come out of the cite, and they said vnto him, Shew vs we pray thee, the way into the cite, and we will shew thee mercy.* 25. *And when he had shewed them the way into the city, they smote the cite with the edge of the sword, but they let the man and all his household depart.* Therefore, if after promise made, he either see that hee shall be endamaged thereby, or hindred in the performance of his promise, he may craue release: and if it be granted, accept of it.

VIII. To lend that we doe freely, Luk. 6.35. *Lend, looking for nothing againe, and your reward shall be great.* And when we borrow, we must be careful to make restitution, euen if neede be, with the sale of our owne goods. 2. King. 4.2, 3, 4, 5, 6, 7. *Hee the wife of the sonne of the Prophet Ieltheb her oyle which God sent by the hand of Elshaz, to pay her creditour.*

IX. To restore that which is committed to our custodie without delay. Matth. 21.41. *He will destroy the euill husbandmen, and let out his vineyard to others, which shall deliver him the fruits in their season.* Prou. 3.28. *But if such a thing be lost, not by our default, we are not vrged to repay it.* Exod. 22.7. *If a man deliver his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay three double. 8. If the thiefe be not found, then the master of the house shall be brought before the iudges to sweare, whether hee haue put his hand to his neighbours goods or no.*

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X. That which a man findeth, is to be kept in his own hand, if the true owner cannot be heard of; but if he be, he must restore it. Deut. 22.1. *Thou shalt not see thy brother's ox, or his sheep go astray, and withhold thyself from them, but shalt bring them again unto thy brother. 2. If he be not near unto thee, or thou know him not, thou shalt deliver it unto thine house, and it shall remain with thee until thy brother seek after it, then shalt thou deliver it to him again. 3. So shalt thou do with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suites in all holy manner, and with these cautions. I. In all suites, we must not doe any thing, that may prejudice the profession of Christian religion. Therefore all suites in law offend, when they trust more in man, then in God, and make their religion a left to worldlings; partly by triuing about things of small importance, and partly by not admitting any conditions of reconciliation. 1. Cor. 6.1. *Dare any of you, having business against another, be adjudged under the unjust, and not under the Saints?* II. Law must be the last remedy, as a desperate medicine is the last remedy the Physician useth: We must assay all means possible, before we sue this, especially to a brother. 1. Cor. 6.7. *There is utterly a fault among you, because ye go to law one with another: why rather suffer ye wrong? why rather suffer ye not harm?* III. In all suits of Law, we must be mindfull of the law of charity, and not so much indevout to maintain our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

The ninth commandement concerneth the preservation of our neighbours good name.

The words are these: *Thou shalt not bear false witness against thy neighbour.*

The Resolution.

Thou shalt not bear: That is, answer when thou art asked before a iudge. Deut. 19. 17. *Then both the men which strue together, shall stand before the Lord, even before the priests and iudges which shall be in those daies. 18. And the iudges shall make a diligent inquisition, and if the witness be found false, and hath given false witness against his brother.*

Witness: By a figure, signifieth every word, whereby the credit and estimation of our neighbour is either impaired or diminished.

The negative part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden:

I. Envy, dislike of others, desire of a mans own glory, 1. Tim. 6.4. *He is puffed up, and*

knoweth nothing, but doeth about questions, and strife of words, whereof cometh envie, strife, railing, 1. Pet. 2.1. Wherefore laying aside all malice, unselfish, and envie, and all guile, and evill speaking. Math. 12.15. But when the chief Priests and Scribes saw the miracles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they did disdain.

II. Evill suspitions. 1. Tim. 6.4. 1. Sam. 17. 28. *And Eliab his eldest brother heard when hee spake unto the men, and Eliab was angry with David, and said, Why comest thou downe hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the malice of thine heart. Act. 28.4. Now when the Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murderer, whom though hee hath escaped the sea, yet vengeance hath not suffered him to live. Here are condemned, hard censures and finister iudgements against our neighbour. Math. 7.1. Judge not, that ye be not iudged. 2. For with what iudgement ye iudge; ye shall be iudged: and with what measure ye mete; ye shall be measured to you againe. These iudgements which Christ forbiddeth, are private & reprochfull or slanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse part; or when a light offence is made hainous through evill will, without all desire either to amend or to couer the same. Act. 2.13. And others mocked and said, they are full of new wine. 14. But Peter standing with the eleven lift up his voice, and said unto them, Ye men of Iudea, and all ye that inhabit Jerusalem, be this knowne unto you, and hearken unto my words: 15. For these are not drunken, as ye suppose, since it is but the third houre of the day. 1. Sam. 1.13. For Hannah spake in her heart, her lips did move only, but her voice was not heard, therefore Eli thought she had bene drunken. But wee must know, that there are three kinds of iudgements, which are not forbidden by this commandement of Christ. The first, is the ministerie of the Gospel, which iudgeth & reproacheth sinne. The second, is the iudgement of the Magistrate. The third, is the iudgement of a friend admonishing vs: as when he saith, Abstaine from the company of such a man, for I know him to be a drunkard, &c.*

III. A relation of the bare words onely, and not of the fence and meaning of our neighbour. Math. 26.59. *Now the chief of the Priests, and the elders, and all the whole Councell, sought false witnesses against Iesus, to put him to death. 60. But they found none, and though many false witnesses came yet found they none: but at the last came two false witnesses. 61. And said, This man said, I can destroy the Temple of God, & build it in three daies. Indeed, Christ said some such thing in words, as appeareth, Ioh. 2.19. Iesus answered and said unto them, Destroy this temple, and in three daies I will raise it up againe.*

IV. A lie, whereby every falsehood with purpose to deceive, is signified, whether in words, or in deeds, or concealing the truth, or

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any other way whatsoever: be it for neuer so great a good to our neighbour.

V. To pronounce vniu's sentence in iudgements to rest in one witness; to accuse another wrongfully to betray a mans cause by collusion. 1. Kin. 2.1. 12. *They proclaimed a fast, and set Naboth among the chief of the people. 13. And there came two wicked men, and sat before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God & the king: then they carried him away out of the city, & stoned him with stones, that hee died. Deu. 17.6. As the mouth of two or three witnesses shall he that is worthy of death die; but as the mouth of one witness he shall not die.*

VI. Openly to raise forged and hurtfull tales and reports of our neighbour, or privily to defile the same. Rom. 1.29. *Whisperers, 30. Backbiters, haters of God, proud boastful, detesters of evill things. 1. Lu. 19. 16. Thou shalt not walke about with tales among thy people, thou shalt not walke against the blood of thyneighbour: I am the Lord. 1. Tim. 5.13. And likewise if being idle, they learne to get about from house to house: yea, they are not onely idle, but also praters, and busie bodies, speaking things which are not comely. To spread abroad flying tales, or to faile & adde any thing unto them. Pro. 26.20. Without wood the fire is quenched, & without a tale, beaver strife ceaseth. 21. As a coale maketh burning coals, & wood a fire, so the contentious man is apt to kindle strife. 22. The words of a tale bearer are as flatterings, and they go downe into the bowels of the bellie. 2. Cor. 12.20. For I feare lest when I come, I shall not finde you such as I would, & lest there be strife, envying, wrath, contentions, backbitings, whisperings, wrangling, and discords among you. To receive or beleue those tales which we heare of others. Exod. 23.1. *Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness. 1. Sam. 24.10. And David said to Saul, Wherefore giueth thou an eare to mens words, that say, behold, David seeketh evill against thee?**

VII. To accuse our neighbour for that which is certain and true, through hatred and with intent to hurt him. 1. Sam. 22.9. *Then answered Dagg the Edomite (who was appointed our the servants of Saul) & said, I saw the son of Iphai when he came to Nob, so Ahimelech the son of Ahiah. 10. Who asked counsel of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistin. Of this deed David thus speaketh. Psal. 52.1. Why boastest thou thyself in thy wickednes, O man of power? the loving kindness of the Lord endureth for ever. 2. Thy tongue imagineth mischief, and is like a sharp razor: shalt utterest deceitfully. 3. Thou dost leave evil more then good; and lies, more then to praise the truth. 4. Thou hast all words that may destroy, O deceitfull tongue.*

VIII. To open or declare our neighbors secrets to any man, especially, if hee did it of infirmity. Mat. 18.15. *Moreover, if thy brother trespasseth against thee, go and tell him his fault be-*

sweete thee and him alone: if he heare thee, thou hast won thy brother. Pro. 11.13. He that goeth about as a slanderer, discometh a house: he that is of a faithful heart, concealeth a matter.

IX. All babbling talke and bitter words. Eph. 5.3. *But fornication and all uncleannes, let it not be once named among you. Neither filthines, neither foolish talking, neither ising, which are not comely, but rather giving of thanks. Ioh. 9. 34. They answered & said unto him, thou art altogether borne in sin, and dost thou teach us? so they cast him out. This letting, or as it is now termed, wit, which Aristotle the Philosophier accommeth a vertue, is by Paul the Apostle accounted a vice: and that not without cause: I. Such quips as sting others; though they bee a great pleasure for some to heare, yet are they very offensive to such as are so gyrded. II. If it be very hard to make Christian both godly and gravity to agree with such behaviour.*

Obiect. But faine and tart speeches are vsuall in the Scriptures, 1. Kin. 18.27. *Eliab mocked the priests of Baal. Eia. 14.9.*

Ans. Such speeches are not spoken to please others, but are sharply denounced against Gods enemies to his glory.

X. Flattery, whereby we praise our neighbour above that we know in him. Pro. 27.6. *The words of a flatterer are faithful, but the kisses of an enemy are to be shunned. 14. He that praise his friend with a loud voice, rising early in the morning, he shall be counted to him as a curse. Act. 12. 22. And the people gave a shout, saying, The voice of God, and not of man. This is a grievous sin in the ministers of the word. 1. The. 2. 5. Neither did we ever oyle flatterers words, as ye know, nor coloured countenances, God is record. Ier. 6.13. For from the least of them, enter unto the greatest of them, every one is given unto countenances, & from the Prophet, even unto the Priest, they all deale falsely. 14. They have healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace. Rom. 16.18. For they that are such, serve not the Lord Iesu Christ, but their own bellies, & with sweet speech and flattering deceive the hearts of the simple.*

XI. Foolish and over confident boasting. Pro. 27.1. *Boast not thyself of to morrow, for thou knowest not what a day may bring forth. 2. Let another praise thee, and not thine own mouth, a stranger, and not thine own lips.*

XII. To accuse or witness against one fallily. 1. Kin. 21.13. *Naboth blasphemed God and the king.*

The affirmative part.

Preferre the good name of thy neighbour. Eccl. 7.3. *A good name is better then a good oylment. Here is commanded.*

I. A rejoicing for the credit and good estimation of thy neighbour. Gal. 5.22. *But the fruit of the spirit is love, joy, peace, gentleness. Rom. 1.8. First I thank my God through Iesu Christ, for you all, because your faith is published throughout the whole world.*

II. Willingly to acknowledge that good.

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neff we see in any man whatsoever, and onely to speake of the same. Tit. 3. 2. *I but they speake euill of no man, that they be no fighters, but self, shewing all meeknes to all men.* Moreover, we must withall desire, receiue, and beleuee reuolt of our neighbours good. Act. 16. 1. *Then came he to Derbe and Lystra, and beheld a certain disciple was there, named Timotheus, a woman's son which was a Jewisse, and beleued, but his father was a Grecian.* 2. *Of whom the brethren which were at Lystra and Iconium reported wel.* 3. *Therefore Paul would that he should goe forth with him, and toke and circumcised him.* Notwithstanding this must be so performed of vs, that in no wife we proue and allow of the vices and faults of men. Chro. 25. 2. *And he did uprightly in the eyes of the Lord,* but not with a perfect heart. & 27. 2. *And he did uprightly in the sight of the Lord, according to all that his father Pashiah did, save that he entered into the temple of the Lord, & the people did yet corrupt their waies.*

III. To interpret a doubtfull euill to the better part. 1. Cor. 13. 5. *Love thinketh not euill.* 7. *It beleueth all things, it begeth all things.* Gen. 37. 31. *And they took Joseph's coat, & killed a kid of the goats, & dipped the coat in the blood.* 32. *So they sent that purple-colored coat, & they brought it to their father, & said, this haue we found. So now, whether it be thy sons coat, or no. 33. Then he knew it, and said, It is my sons coat, a wicked beast hath denoured him, Joseph is surely come in pieces.*

And here obserue the religion of that Joseph, which was betrothed to Mary, who when he saw that Mary was with child, was ready to conclude, that before her betrothing she was with child by committing fornication, then after by committing adultery. Math. 1. 19. *But for all this, men must not be too too credulous or light of belief.* Ioh. 2. 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

IV. Not to beleue an euill report, running abroad amongst the common people, by the whispering of tale-bearers, as it were by conduit pipes. Psal. 15. 3. *He that slandereth not with his tongue, nor doth euill to his neighbor, nor receiveth a fable report against his neighbor.* Ier. 40. 14. *And they said vnto him, Knowest thou not that Baal is the King of the Ammonites, thou shalt not say that Baal is the son of Nerabiah, so sayest thou? but Gedaliah the sonne of Ahikam, beleued him not.* 16. *But Gedaliah the son of Ahikam, said vnto Iohanan the sonne of Kareah, thou shalt not do this thing, for thou speakest falsly of Ishmael.* But we ought also to be angry at such whisperings. Pro. 2. 23. *As the North Wind driueth away the raine, so doth an angry countenance the flattering tongue.*

V. To keepe secret the offence of our neighbour, except it must of necessity bee revealed. Prou. 10. 12. *Hatred stirreth up contention: but love covereth all trespasses.* Math. 1. 19. *Then Joseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.*

A man would suppose, that by this meane, we should be partakers of other mens finnes. But we must know, that we ought to conceale our neighbours imperfections, lest he should be provoked to offence, yet in the meane season, hee must be admonished, that hee may amend. Gal. 6. 1. *Iam. 5. 19. Brethren, if any of you haue erred from the truth, and some man hath converted him, 20. Let him know, that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of finnes.*

But if the sinne which is concealed, cannot thereby be taken away, then must we in loue and chatity, declare the same to those, which may remouee and amend the same. Gen. 37. 2. *When Joseph was seauenteene yeares old, he kept sleep with his brethren, & the child was with the women of Bilhah, and with the sons of Ziphah, his fathers wives: and Joseph tolde vnto their father, that he euil sayings.* 1. Cor. 1. 11. *For it hath bin declared vnto me, my brethren of you, by them that are of the house of Cloe, that they are contentions among you.* Math. 18. 16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses every word may be confirmed.*

VI. To get a good name and estimation among men, and to keepe the same when we haue gotten it. Phil. 4. 8. *For hereafter in euery, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are of good report, if there be any vertue, if there be any praise, think on these things.* A good name is gotten. 1. If we, seeking the kingdom of God before all things, do repent vs of al our sins, and with an earnest desire, embrace & follow after righteousness. Pro. 10. 7. *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.* Mar. 14. 9. *Verily I say vnto you, whosoever this Gospel shall be preached throughout the whole world, this also shall be preached throughout the whole world, this also shall be spoken of in remembrance of her.* 2. We must haue a care both to iudge, & speake wel of others. Mar. 7. 2. *With what iudgement ye iudge, ye shall be iudged.* Eccl. 7. 23. *Give not thine heart also to all the words that men shall say, lest thou doe heare thy neighbor cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 3. We must abstaine from all kinde of wickednesse, for one only vice or sinne doth obscure and darken a mans good name. Eccle. 10. 1. *Dead flies cause to stink, & purrife the ointment of the Apothecary: so doth a little folly him that is in estimation, or wisdom, and for glory.* 4. We must in all things earnestly seeke for the glory of God only, and not our own. Mat. 6. 5. *And when thou prayest, be not as the hypocrites, for they loue to stand & pray in the Synagogues, & in the corners of the streetes, because they would be seene of men: verily, I say vnto you, they haue their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.*

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But if when we forsake the glory of God, honesty and godly men doe praise & testifie well of vs, we must not despise their testimony and commendation: and although they neuer praise vs, nor testifie of vs at all, yet must we take it in good part. 1. Cor. 1. 12. *For our reioicing is this, the testimony of our conscience, that in simplicity and godly purpasse, and not in fleshly wisdom, but by the grace of God we haue had our conversation in the world, and most of all to you words.* And c. 10. 13. *But we will reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed to vs a measure, to attaine vnto you.* Psal. 116. 5. *This Lord is the portion of mine inheritance, and of my cup: thou shalt maintain mine inheritance, vnto me.* 6. *The lusts are fallen vnto me in pleasant places: yea I haue a faire heritage.* 1. Cor. 1. 31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commandement.

The tenth Commandement concerneth concupiscences against our neighbour.

The words are these:

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his ass, nor any thing that thy neighbour hath.

The Reiteration.

Covet.] The cogitation or motion of the heart, is of three sort: the first is some glancing or sudden thought, suggested to the mind by Satan, which suddenly vanissheth away, and is not received of the minde: This is no sin. For it was in Christ when he was tempted by the diuill, Math. 4. 1. 3. The second, is a more permanent thought or motion, the which as it were tickleth and inueigleth the mind with some inward ioy. The third, is a cogitation drawing from the wil and affection, full assent to sin. We are to vnderstand this commandement of the second sort of motions only: for the third kind which haue consent of wil, be long to the five former Commandements.

Now then to covet is to thinke inwardly, & also to desire any thing, whereby our neighbour may be hindered, albeit there ensue no assent of the will, to commit that euil. For the very Philosophers condemne couetousnesse of the heart; and Ciuilians disallow a purpose only to do euill, if it be conioyned with a manifest deliberation. And as for the concupiscence in this place forbidden, wee may well thinke it is more close and secret; because S. Paul, a Doctor of the Law, was altogether ignorant of it. Rom. 7. 7. *I had not knowne lust, except the Law had said, Thou shalt not lust.* A gaince, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the Decalogue. For the sixteenth commandement forbiddeth some kinde of coveting

of our neighbours wife.

How.] The commandement is illustrated by an argument drawn from the distribution of the objects of concupiscence; whence it is apparent, that only euill concupiscence is condemned in this place. Col. 3. 5. *For there is a good concupiscence or desire: as of meate and drinke, and that of the spirit.* Gal. 5. 17. *The spirit lusteth against the flesh.*

The negative part.

Thou shalt not covet that which is thy neighbors.

Here are prohibited, 1. Concupiscence is selfe, namely, original corruption, in as much as it is hurtfull to our neighbour. Iam. 1. 14.

II. Each corrupt and fadden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luke 10. 27. *Then shalt thou love the Lord, with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not content, delights, & tickles the heart. Ibid. Of this kind are these foolish wishes: I would such an house were mine, such a lining, such a thing, &c. And hitherto may we reuerse all vncleane dreames, arising from the force of concupiscence.

The affirmative part.

Covet that only which is allowable to thy neighbors good.

Here are commanded:

1. A pure heart towards our neighbor. 1. Tim. 1. 5. *The end of the commandement is love out of a pure heart, a good conscience, & faith vnfeined.* 11. Holy cogitations, and motions of the spirit. Paul prayeth, 1. Thess. 5. 23. *That the Thessalonians may be holy, not onely in body and soule, but also in spirit.* Eph. 4. 23.

III. A content against the euill affections and lusts of the flesh. Rom. 7. 22. *I reioyce in the law of God, in regard of the inward man.* 23. *But I see another law of my members, rebelling against the law of my mind, and making me captive to the law of sin, which is in my members.* 24. *Miserable man that I am, who shall deliver me from this body of death?* 2. Cor. 12. 7, 8, 9.

CHAP. XXX.

Of the office of the Law.

The use of the Law in vntenerate persons, is three-fold.

The first, is to lay open sinne, and make it knowne. Rom. 3. 20. *By the workes of the law shall no flesh be iustificed in his sight: for by the law comes the knowledge of sinne.*

The second vice, is accidentally to eff. & augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to incline to that which is prohibited. Rom. 7. 8. *Sin took occasion by the commandment, and wrought*

in me all manner of concupiscence: for without the Law sinne is dead. 9. For I once was alive without the Law, but when the commandment came, sin revived. 10. But I did, and that commandment which was ordained unto life, was found to be unto me unto death.

The third vie, is to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounceth against offendours, and by it, partly by threatening, partly by terrifying, it reigneth and ruleth ouer man. Rom. 3. 19. We know that whatsoeuer the law saith, it saith to thi which are under the law, that every mouth may be stoped, & al the world be culpable before God. Gal. 3. 10. As many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all that is written in the booke of the law to do them. 2. Cor. 3. 7. If the ministration of death written with letters, & engraven in flowers, was glorious: 8. How shall not the ministration of the spirit be more glorious? For if the ministration of condemnation were glorious, &c.

The end why sinne reigned in man, is to vrge sinners to flee vnto Christ. Gal. 3. 22. The Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be giue to them that beleue. 24. Wherefore the Law was our school-master to Christ, Heb. 12. 18, 19, 20.

The continuance of this power of the law is perpetual, unless a sinner repent; and the very first act of repentance to free him, that he shall no more be under the law, but under grace. 2. Sam. 12. 13. Then said David to Nathan, I haue sinned against the Lord: wherefore Nathan saith to David, the Lord also hath forgiven thy sin, and thou shalt not die. Rom. 6. 14. Sin shall not have dominion ouer you: for ye are not under the Law, but under grace.

If therefore, thou desirest seriously eternal life: first, take a narrow examination of thy selfe, and the course of thy life, by the square of Gods law: then set before thine eyes the curse that is due vnto sinne, that thus bewailing thy misery, & despairing utterly of thine owne power, to attaine euerlasting happines, thou maist renounce thy selfe, and be pronounced to seeke and flee vnto Christ Iesus.

The vse of the Law in such as are regenerate, is far otherwise: for it guideth them to new obedience in the whole course of their life, which obedience is acceptable to God by Christ. Rom. 2. 3. 1. Do we therefore through faith make the law of none effect? God forbid: nay we rather establish the law. Plal. 119. 24. Thy testimonies are my delight, they are my counsellors. V. 105. Thy words is a lamp vnto my feet, and a light vnto my pathes.

CHAP. XXXI.

Of the covenant of Grace.

Hitherto concerning the covenant of works, and of the Law, now followeth the covenant of grace.

A The covenant of grace, is that whereby God freely promising Christ, and his benefits, exacts againe of man, that he would by faith receiue Christ, & repent of his sins. Heb. 2. 18. In that day will I make a covenant for them, &c. 19. And I will marry thee vnto me for euerye. 20. I will marry thee vnto me in righteousness, and in iudgement, and in mercy, and in compassions. 20. I will marry thee vnto me in faithfulness, and thou shalt know the Lord. Ezch. 36. 25. I will purge cleane water vpon you, and ye shall be cleane: yea, from all your filthinesse, and from all your idolls will I cleanse you. 26. And I will giue you a new heart: & a new spirit will I put within you. 27. And cause you to walke in my statutes. Mal. 3. 1. The Lord, Whome ye seek, shall suddenly come to his temple: even the messenger of the covenant whom ye desire: behold, he shall come saith the Lord of Hosts.

This covenant is also named a Testament: for it hath partly the nature & properties of a testament or will. For it is confirmed by the death of the testator. Heb. 9. 16. Where a testament is, there must bee the death of him that made the testament. 17. For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it, is alive. Secondly, in this covenant we doe not much offer, for promise any great matter to God, as in a manner onely receiue: euen as the last will and testament of a man, is not for the testators, but for the heires commodity.

C The Couenant, albe it he be one in substance, yet is it distinguished into the old and new testament.

The old testament or covenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The new testament declareth Christ already come in the flesh, and is apparently shewed in the Gospel.

The Gospel is that part of Gods word which containes a most worthy & welcome message: namely, that mankind is fully redeemed by the blood of Iesus Christ, the onely begotten Son of God, manifested in flesh, so that now for all such as repent & beleue in Christ Iesus, there is prepared a full remission of all their finnes, together with saluation & life euerlasting. Ioh. 3. 14. As Moses lifted up the serpent in the wilderness: so must the son of man be lifted up. V. 15. That whoso beleueth in him, should not perish, but haue euerlasting life. Act. 10. 43. To him also giue all the Prophets witness, that through his name, al that beleue in him, shall receiue remission of sins.

D The end and vse of the Gospel is, first to manifest that righteousness in Christ, whereby the whole law is fully satisfied, and saluation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the holy Ghost, to fashion and detieue faith into the foule: by which faith, they which beleue, doe, as with an hand, apprehend Christ righteousnes. Rom. 1. 16. I am not ashamed of the Gospel of Christ: for it is the power of God to saluation to as many as beleue, to the Iewe first, and then to

the

the Grecian. 17. For the inflicke of God is reuelled by it, from faith to faith. Ioh. 6. 63. It is the spirit which quickeneth, the flesh profiteth nothing: the words which I speake are spirit and life. 1. Cor. 1. 21. It pleased God by the foolishnesse of preaching, to save such as beleue.

The Gospel preached is, in the flourishing estate of Christ church, that ordinary means to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleere light of the word is darkened, then this word read or repeated, yea the very sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarily effectually, so them whom God will haue called out of that great darkness into his exceeding light. Rom. 10. 14. How shall they call on him in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher? Act. 11. 19. And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout til they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man, but to the Iewes only. 20. Now some of them were men of Cyprus and Cyrene, which when they were come into Antiochia, spake vnto the Grecians and preached the Lord Iesu.

21. And the hand of the Lord was with them, so that a great number beleued, and turned vnto the Lord. Ioh. 4. 28. The woman then left her water-pot, & went her way into the city, and said to the men. 29. Come, and see a man which hath told me all things that euer I did: Is not he the Christ? then they went out of the city, & came vnto him. 39. Now many of the Samaritans beleued in him, for the saying of the woman, which testified, He hath told me all things that euer I did. 41. And many more beleued, because of his owne word. 42. And they said vnto the woman, now we beleue, not because of thy saying: for we haue heard him our selves, and know that this is indeed the Christ the Saviour of the world. Rom. 10. 18. I demand, haue they not heard? no doubt: their sound went through all the earth, and their words into the ends of the world. Thus we may see, how many of our fore-fathers, & ancestors in the midst of Popery obtained eternal life. Reu. 12. 17. The dragon was wroth with the woman, and went & made war with the remnant of her seed, which kept the commandments of God, & haue the testimony of Iesu Christ. Rom. 11. 4. What faith the diuine Oracles? I haue referred me to 7. thousand men, which neuer bowed knee to Baal.

CHAP. XXXII.

Of the Sacraments.

Thus much of the preaching of the word: now followeth the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ and his fauing graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Roman. 4. 11. He receiued the signe

A of circumcision, as the seale of the righeousnes of the faith which he had, when he was uncircumcised. Gen. 17. 11. Te shall circumcision be the forskin of your flesh, and it shall be a signe of the couenant betwene me and you.

God alone is the author of a Sacrament, for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose hands the benefite promised must be received. Therefore God it is alone, which appointeth signes of grace, in whose alone power it is to bestow grace.

And God did make a Sacrament, by the sacramentall word, as August. witnesseth, saying: Let the word come to the element, & there is made a Sacrament.

B The sacramentall word, is the word of institution, the which God after a full manner, hath set down in each Sacrament. Of this word there are two parts: the commandment, and the promise. The commandment is, by which Christ appointeth the administration of the Sacraments, and the receiving of the same. As in Baptisme, See into al the world, baptizing them in the name, &c. Mat. 28. 19. In the Lords Supper, Take, eate, drinke, doe ye this. Mat. 26. 26. The promise is the other part of the institution, whereby God ordained elements, that they might be instruments and seales of his grace. As in Baptisme, I baptize thee in the name of the Father, of the Son, and of the holy Ghost. In the Supper, This is my body giuen for you: and, This is my blood of the new Testament. Therefore this word in the administration of the Sacrament ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explained also: to the end, that all they to whom the commandment and promise appertaineth, may know and vnderstand the same. And hence it is very plaine, that the Ministers impietie, doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthy receiuer: no more then the piety of a good minister can profite an vnworthy receiuer: because all the efficacy in worthinesse thereof, dependeth onely vpon Gods institution, so be it that be observed.

The parts of a Sacrament are, the signe, and the thing of a Sacrament.

D The signe is either the matter sensible, or the action come faint about the same.

The matter sensible, is usually called the signe.

The mutation of the signe, is not natural: by changing the substance of the thing; but respectiue, that is only in regard of the vse. For it is secured from a common to an holy vse: Therefore there is not any such either force or efficacy of making vs holy, inherent or tyed vnto the externall signes, as there is naturally bathes to purifie corrupt diseases: but all such efficacy is wholly appropriate to the holy spirituality, so as it is an inseparable companion of true faith and repentance, and to such as turne vnto the Lord, is, together with the signe, exhibited. Whence it cometh to passe, that by

Gods ordinance ; a certaine signification of grace, and feeling thereof agreeeth to the signe.

The thing of the Sacrament, is either Christ and his graces which concerne our saluation, or the action conuerfant about Christ.

I say first Christ, and then his grace, because no man receiued grace from Christ, vntlesse he be made truly partaker of his very body and blood ; euen as no man can by right reape any fruite of the ground, whereof first he hath no iust title and interest.

The action about Christ is spirituall, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Christ and his graces to the faithfull.

The action of faith, is the consideration, desire, apprehension, and receiuing of Christ, in the lawfull vse of the Sacrament.

Thus much of the parts of the Sacrament : now followeth the vnion of the parts.

This sacramentall vnion, I. Is not naturall according to place : for there is no mutation of the signe into the thing signified, neither is the thing signified, either including in, or fastned vpon the signe. But II. It is respectiue, because there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were certen visible words incurring into the externall senses, doe by a certaine proportionable resemblance draw a Christian minde to the consideration of the things signified, and to be applied.

This mutuall, and, as I may say, sacramental relation, is the cause of so many figuratiue speeches and Metonymies which are vsed : as when one thing in the Sacrament is put for another. As.

I. The signe is vsed for the thing signified.

Ioh. 6. 51. *I am the living bread, which came downe from heauen: if any eate this bread, he shall liue for euer, &c. the bread which I will giue, is my flesh, which I wil giue for the life of the world.* I. Cor. 5. 7. *Christ our Pasche is sacrificed for vs* I. Cor. 10. 17. *We that are many, are one bread, &c. one body because we are all partakers of one bread.*

II. The name of the thing signified, is giuen to the signe; as; *The bread is Christs body, the cup is Christs blood.* I. Cor. 11. 24. Mat. 26. 28. *Te shall eate it (namely the Lambe) in haste, for it is the Lords Pasche.* Exod. 12. 11.

III. The effect of the thing signified, is giuen to the signe, as circumcision is a covenant, Gen. 17. 10. Act. 7. 8. *The cup is the new Testament in Christs blood.* Luk. 22. 20. *Baptisme is the washing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe is attributed to the thing signified. Deut. 10. 16. *Circumcise the foreskinne of your heart.* Ioh. 6. 53. *Who eate the flesh of the Sonne of man, and drinke his blood, ye shall haue new life in you.*

The end why a Sacrament was ordained,

is, 1. for the better confirmation of our faith: for by it, as by certaine pledges giuen, God of his great mercy, doth as it were, binde him selfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soueraigne medicine receiued by a patient, the which, whether a man sleepe or wake, confirmeth his strength: but rather by reasoning, and vsing the signes ; when the holy Ghost shall frame in our hearts such a conclusion as this :

All such as are conueried, rightly vsing the Sacraments, shall receiue Christ and his graces.

But I am conueried, and either now doe, or before haue rightly vsed the Sacraments?

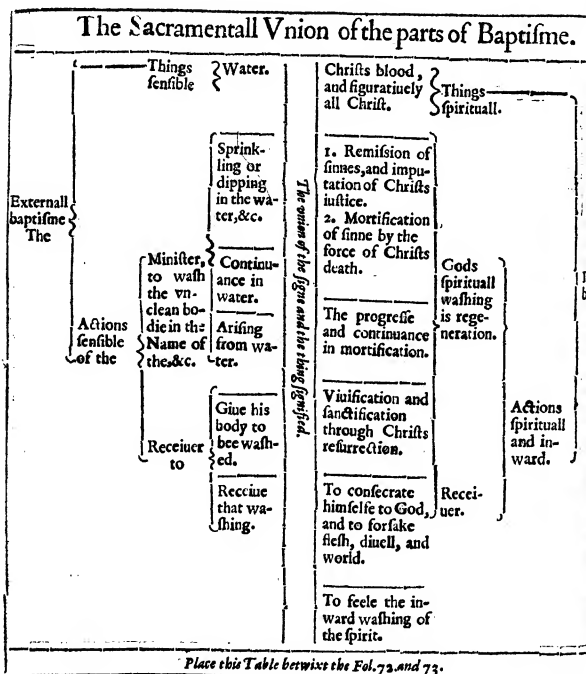
Therefore, I shall receiue Christ and his graces.

II. That it may bee a badge and note of that profession, by which the true Church of God is distinguished from other congregations. III. That it might be a meanes to perseuer and spread abroad the doctrine of the Gospell. IV. It serueth to binde the faithfull, that they doe continue both loyall and gratefull to their Lord God. V. It is the bond of mutuall amity betwixt the faithfull.

How a Sacrament is necessary to saluation. The covenant of grace is absolutely necessary to saluation: for of necessity a man must be within the covenant, and receiue Christ Iesus the very substance thereof ; or perish eternally ; but a Sacrament is not absolutely necessary, but only as it is a proppe and stay for faith to leane vpon. For it cannot title vs into the inheritance of the sons of God, as the covenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As wee see in humane contracts the bond ariseth from the mutuall consent of the parties ; but the instrument or bill, &c. the setting to of the seale, they do not make but rather confirme the bond mutually before made : the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when we are iustly hindred from the receiuing of the same: as when one is preuented by death, or liueth in such a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeie it be a very grievous sinne, yet it is such an one, as for which hee that is heartily penitent for the same, may well hope for pardon.

The holy vse of a Sacrament is, when such as are truly conueried, doe those rites which God hath prescribed vnto the true ends of the Sacrament. Therefore 1. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the signes alone without the things signified by the signes: because the signe without the right vse thereof, is not a Sacrament to the receiuer of it. So Paul saith, Rom. 2. 25. *Circumcisia verily is profitable if thou keep*



the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision. And Augst. hath this saying, If thou receive it carnally, yet carnally it is not to be spirituall, though to thee it be so. II. The elect, as yet not converted to the Lord, doe receive in like manner the bare signes without the thing signified; yet so as that Sacrament shall in them afterward haue his good effect. For the Sacrament receiued before a mans conversion, is afterward to the penitent both ratified, and becometh profitable: and that vse of the Sacrament which before was vnderly vnlawfull, doth then become very lawfull. III. The elect already converted, doe to their saluation receive, both the signe and the thing signified together; yet so, as that for their vnworthie receiving thereof, the which cometh to passe by reason of their manifold iniquities, and relapses into sinne, they are subiect vnto temporall punishments.

The difference betwixt a Sacrament and a Sacrifice, is; in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old Testament, and these of the new. I. They were many; these but few. II. They pointed at Christ to come; these shew that he is come. III. They were appropriate vnto the posteritie of Abraham; but these are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptisme.

THere are two Sacraments. 1. Cor. 10. 1. I would not haue you ignorant, that all our Fathers were vnder the cloud, and all passed through the sea. 2. And were all baptized vnto Moses in the cloud, and in the sea. 3. And did all eate the same spirituall meat. 4. And drinke all the same spirituall drinke: (for they drinke of the spirituall rocke that followed them, which rocke was Christ.) Tertul. 4. booke contra Marcion. Augst. de Symbol. ad Catechum. 4. booke. 6. cap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby they are perpetually preferred and nourished in the same Church, is the Lords Supper.

Baptisme, is a Sacrament, by which such as are within the couenant, are washed with water, in the name of the Father, the Son, & the holy Ghost, that being thus engrafted into Christ, they may haue perpetuall fellowship with him. Mat. 28. 19. Go, teach all nations baptizing them in the name of the Father, the Son, & the holy Ghost, Mar. 16. 16. He that beleueth & is baptized, shall be saved: he that beleueth not shall be condemned. 1. Cor. 1. 13. Is Christ diuided? was Paul crucified for you? whether were ye baptized into the name of Paul? 14. I thank God, I baptized

none of you but Christ, and Gainus. 15. Least any should say, I had baptized into mine owne name.

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adioyning themselves to the visible Church, doe both testifie their repentance of their sins, and hold the foundations of religion, taught in the same Church, Math. 3. 6. And they were baptized of him in Iordan, confessing their sins. A. C. 8. 35. As they went they came to a water, then the Eunuch said, See, here is water, what hindereth me to be baptized? 37. Then Philip said, If thou beleeue with all thine heart, thou mayest: he said, I beleeue that Iesus Christ is the Sonne of God.

38. And they went downe into the water, both Philip and the Eunuch, and bee baptized him. Exod. 12. 48. If a stranger dwell with thee, and will obserue the Passouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.

Infants within the Couenant, are such as haue one at the least of their parents faithfull. 1. Cor. 6. 14. The vnbetlewed husband is sanctified by the wife, & the vnbetlewed wife is sanctified by the husband, also were your children vnclean, but now they are holy. Rom. 11. 16. If the first fruits be holy, so is the whole lump: & if the root be holy, so are the branches. Gen. 17. 7. I will establish my couenant between me & thee, & thy seed after thee, in their generatiou for an everlasting couenant, to be God vnto thee, & thy seed after thee, 13. He that is borne in thine house, and he that is bought with money, must needs be circumcised: so my couenant shall be in your flesh for an everlasting couenant.

A. C. 16. 31. They said, beleeue in the Lord Iesus, and thou shalt be saved, and thy whole household. **Quest.** How are the children of faithfull parents in the couenant?

Ans. Holy parents are two waies to be considered. First, as they were the founnes of the first Adam, and so are as yet partly carnall: In this estate they in like sort doe beget their fonnest the children of wrath. For the father begetteth a son, not as he is a good man, but simply as a man; and therefore being impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the founnes of God, engrafted into the second Adam: In this estate though they cannot deriue faith vnto their posterity, (for the founnes of God are not made such by naturall generation, but by the Adoption of God the Father, yet may they beleeue both for themselves and others, according to the tenour of the couenant of grace: as Adam did fin both for himselfe & others: and as Parents in bargaines do couenant both for themselves and their heires after them. Hence it is that Paul saith, 1. Cor. 7. 14. that the parents are like vnto the first fruits which sanctifie the whole lump. So then, the faith of the Parents maketh those

their children to be accounted in the covenant, which by reason of their age doe not yet actually beleue.

To be baptized into the name of the Father, &c. is by the receipt of the outward signe of washing, to be made one of Gods family, which is his Church, and to be partaker of the priuiledges thereof. Gen. 48. 16. *The Angel which hath deliuered me from all euill, blesse the children, & let my name be named vpon them, and the name of my father, Abraham and Isaac, that they may grow as fish into multitude, in the midst of the earth.* Etsa. 4. 1. *In that day shall I seane Women take hold of one mans saying, We will ease our owne bread, & we will weare our owne garments: onely let vs be called by thy name, and take away our reproach.* By this it is manifest, that in this washing of Baptisme, there is propounded and sealed a maruileous solemne covenant and contract: first of God with the baptized; that God the Father vouchsafeth to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God; who promitteth to acknowledge, inuocate, and worship none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of Baptisme, is water: for the Minister may not baptize with any other liquor, but onely with naturall water.

This was the iudgement of the Primitive Church. For when as a certaine minister, for want of water, took sand, and baptized one with that: she partie thus befouled, was further baptized, the former being esteemed of none effect. Niceph. hitor. 3. booke, 33. chapter.

The externall forme of baptisme, is the Ministers washing of the baptized, according to the prescript rule of Gods word.

The ancient custome of baptizing, was to dippe, and, as it were, to digne all the body of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocæsarea: but now especially in cold countries, the Church vseth only to sprinkle the baptized, by reason of childrens weaknes; for very few of ripe yeares are now adaeis baptized. We neede not much to maruelle at this alteration, seeing charitie and necessity may dispence with ceremonies, and mitigate in equitie the sharpnesse of them.

The Sacramentall vnion of the parts of baptisme, is on this fort.

The element of water whereby the vncleanes of the body is purified, by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Synecdoche, taking the part for the whole, Christ. 1. Ioh. 1. 7. *And the blood of Iesuu Christ cleanseth vs from all sin.*

The action of the Minister, is his washing of the party baptized with the element of water. This sealeth and confirmeth a double action of God. 1. the ingrafting or incorporating of the partie baptized into Christ. Gal. 3. 27. *As*

many as are baptized into Christ, haue put on Christ. 1. Cor. 12. 13. *By one spirit we are all baptized into one body.* 11. Our spirituall regeneration. Tit. 3. 5. *Not by the workes of righteousness, which we had done, but according to his mercy hee saued vs, by the washing of the new birth, and the renewing of the holy Ghost.*

Of washing there be three parts. The putting into the water: the continuance in the water: and the coming out of the water.

The putting into, or the sprinkling of water, doth ratifie, 1. the shedding of the blood of Christ for the remission of all our sins, and the imputation of his righte outnesse. Act. 22. 16. *Arise and be baptized, and wash away thy sins in calling on the name of the Lord.* 1. Cor. 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesuu, & by the spirit of our God.* 11. The mortification of sin by the power of Christs death. Rom. 6. 3. *Know ye not, that all we which haue bene baptized into Iesuu Christ, haue bene baptized into his death? 6. 7. Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serue sin: for he that is dead is freed from sinne.*

The continuance in the water, noteth the buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom. 6. 4. *We are buried then with him by baptisme into his death.*

The coming out of the water, doth confirme our spiritual viuification to newnesse of life in all holines and iustice, the which we attain vnto by the power of Christs resurrection. Rom. 6. 4. *Like as Christ was raised up from the dead by the glory of the Father: so we also should walke in the newnes of life.* 5. *for if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.*

The action of the party to be baptized, is two-fold.

The first, is to offer himselfe to be baptized before the Minister, and that in the presence of the congregation. This signifieth that he doth consecrate himselfe vnto the Lord, and that he vterly renounceth the flesh, the world and the diuell. 1. Pet. 3. 21. *To the which also the figure which now saucth vs, euen baptisme agreeth, (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesuu Christ.*

The second, is to receive the externall washing by water: this signifieth, that the partie baptized doth receiue the internall washings, which is by the blood of Christ, or at the least, that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once only born, so is it in spirituall regeneration. Therefore they that are baptized of a minister, which is an heretike, not yet degraded from that calling, (if the externall forme of administration be obserued) must not be baptized againe of the Church of God; especially, if after bap-

The Sacramentall relation, which is in the

Lords Supper, is on this manner.

Things sensible.	1. Bread. 2. Wine.	1. The bodie? 2. The blood? of Christ.	Things spiritual.
The sen- sible and externall actions of the	Take bread and wine in his hands.	To seale Christ, to beare the office of a Mediatour, Ioh. 6:27.	God.
	Consecrate the bread & wine by re- peating the promise, & prayers made for that end.	To send Christ to bee Mediatour, for which hee was sealed from all eterni- tie.	
	break bread and powre out wine.	The execrable passion of Christ, and effusion of his blood.	
	Giue the bread and wine into the recei- uers hands.	To offer Christ to all, euen to the hypocrites, but to giue him onely to the true Christians.	
Christia recei- uers to	Take the bread and cup in his hand.	To apprehend Christ by faith.	The Christi- an recei- uers.
	Eare the bread and drinke the wine, for the nourish- ment of his body.	To apply Christ vnto him, that the true vnion and communion with Christ may be increased.	

Place this Table between fol. 74. and 75.

time they haue beene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. *Ensch. Eccles. bish. lib. 7. cap. 8. faith. There was with vs an ancient professour of the faith, yea, before I was created Bishop, may, before my predecessour Hieracles: who when he was present at the Baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came sweeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he saw in our Church, he accounted that no baptisme, in that the confession there used, was fraught with blasphemies. This also he added that he was for this offence so fore grieved, that he durst not so much as lift up his eyes to heauen: wherefore he most earnestly besought mee, that he might be cleansed and purified with the baptisme of our Church, & so receive the grace of the 14. Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him that he had bin so long a professour among vs, & that at the receipt of the Lords Supper: he answered, Amen, these things I told him were of force enough to purge him. And therefore I aduised him, to rest him selfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments. Augult. lib. 3. cap. 1. contra. Petil. literas.*

The right vse of baptisme is this. When inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art moued to commit some sin, then begin to haue some holy meditation of that solemne vow, which thou didst make to God in baptisme.

Again, if through infirmities, thou fallest once or often into some sinne, still haue recourse vnto baptisme, that there thou maist receive courage to thy soule. For although baptisme be but once onely administered, yet that once testifieth that all mens finnes past, present, and to come, are washed away. 1. Pet. 3. 21. Eph. 5. 25, 26, 27. Therefore baptisme may be truly termed the Sacrament of repentance, and as it were, a board to swimme vpon, when a man shall feare the ship-wrackle of his soule. *Mark. 1. 4. 1. Tim. 1. 19. Rom. 6. verse 4. 6.*

Last of all, see thou neuer rest, till such time as thou haue a feeling of that renewing power signified in baptisme: namely, the power of Christs death mortifying sinne, and the verue of his resurrection, in the renouation of the spirit.

CHAP. XXXIV. Of the Lords Supper.

The Lords Supper is a Sacrament, where with in the signes of bread & wine, such as are engrafted into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1. Cor. 11. 23, 24, 25. Rom. 6. 5.

The proportion of the parts of the Lords Supper, is on this wise.

The elements of bread and wine, are signes and scales of the bodie and blood of Christ.

The action of the Minister, is a note of Gods action.

The Ministers action is four-fold. The first, is his taking the bread and wine in his owne hands: this doth seale the action of God the Father, by which he from all eternitie, did separate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man, Ioh. 6. 27. For him both the Father sealed.

The second, is his blessing of it, whereby he, by the recital of the promises, & prayers conueined to that end, doth actually separate the bread and wine receiued from their common vnto an holy vse. This doth seale that action of God, by which he did in the fulnes of time, send Christ to performe the office of a Mediatour, vnto the which he was fore-ordained.

The third, is the breaking of the bread, and powring out of the wine; this doth seale the passion of Christ, by which he verily vpon the crosse was, both in soule and body, bruised for our transgressions.

The fourth, is his distributing of the bread and wine into the hands of the communicants. This sealeth the action of God, offering Christ vnto all, yea, to the hypocrites: but giuing him in dedee vnto the faithful, for the daily increase of their faith, and repentance.

The action of the receiver, is double. The first, is his taking the bread and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith. Ioh. 1. 12.

The second, is his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth the application of Christ by faith, that the feeling of his true vnion and communion with Christ may daily be increased. 1. Cor. 10. 16. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the bodie of Christ?*

The doctrine of transubstantiation, which teacheth, that the bread turned into the very body of Christ, & the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole body of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs body: therefore not his very body. IV. By this means the body of Christ should not onely be made of the substance of the virgin Mary but also of the bakers bread. V. Let the bread

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and wine be kept for a time, and the bread will mould, and the wine turne to the vinegar after the confection; by which we may conclude, that there did remaine the substance of bread and wine. V. This opinion quite overthroweth the sacramental vni-^unamely, the proportion which is betwixt the signe and the thing signified.

The like make be said of the Lutherans substantiat^o, whereby they beare men in hand that there is a coexistence, by which the bodie of Christ, is either in, or with, or vnder the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ: now what need that, if the body of Christ were really present? II. *1. Cor. 10. 16. & 17. Whom the beaues must containe, until the time that all things must be reuered.* III. This is an effectual property of every magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then should the wicked be well as the faithful be partakers of the flesh of Christ: but to cate his flesh, is to beleue in him, & to haue eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his own hands take his own body, & giue it wholly to each of his Disciples.

Such as will in an holy sort prepare themselves to celebrate the Lords Supper, must haue: First, a knowledge of God, and mans fall, and of the promised restauration into the cocumane by Christ. *1. Cor. 11. 26. So often as ye shall eate this bread, and drinke of this cuppe, ye shew the death of the Lord till he come.* 29. And discern his body.

Secondly, true faith in Christ: for euery man receiueh so much, as he beleueh he receiueh. *Heb. 4. 2. For vnto vs was the Gospel preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in things that heard it.* Furthermore, true repentance of their sins. *Esa 66. 3. He that killeth a bullocke is as if he slay a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth himselfe, as if he blessed an idol: yea they haue chosen their owne waies, and their soules delighteth in their abominations.* *Psal. 16. 6. I wash mine hands in innocency, O Lord, and come before thine altar.*

Thirdly, renewed faith and repentance, for daily & new sins committed vpon infirmity: because euery new sinne requireth a new act, both of repentance and faith: and this reputation must be scene by our reconciliation of our selues to our neighbours, for iniuries and wrongs. *Math. 5. 22. If thou bring thy gift to the altar, & there rememberst thy brother hath ought against thee, 24. Leave thy gift before the altar, & goe first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

A If being thus prepared, thou feelest that thou hast a corrupt & rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art liuely touched with a sense of thy crooked disposition. *Luk 4. 18. The spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliverance to the captiues, and recovering of sight to the blind, that I should set at liberty them that are bound.* *Mat. 15. 24. He answered & said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper is a medicine to the diseased and languishing soules: and therefore men must as well seeke to purifie & heale their hearts in it, as to bring pure and found hearts vnto it.

B If thou feele in thy selfe some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to increase it. *Mark. 9. 24. The father of the child crying with teares, said Lord, I beleue, helpe mine unbeliefe.*

If thou canst not doe this thy selfe, vnto the aide of the faithfull, which may by their faith carrie thee, as men did the sicke of the palfie vpon their shoulders, and laide him before Christ. *Mark. 2. 3.*

If thou come not furnished on this manner to the Lords table, thou shalt be adiudged guilty of the body & blood of Christ: as he is guilty of high treason, who doth counterfeite or clip the Princes coine. *1. Cor. 11. 27. He that eateh this bread, & drinkeh this cup unworthily, shall be guilty of the body and blood of Christ.*

But such as feele not themselves penitent, they neither can come to the Lords table without repentance, lest they eate and drinke their own damnation, neither must they defer repentance, by which they may come, lest they procure to themselves final destruction.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

VVE haue hitherto declared the outward means, whereby Gods decree of election is executed. Now follow the degrees of executing the same.

D The degrees are in number two. The loue of God, and the declaration of his loue. *Eph. 1. 6. To the praise of the glorie of his grace, where with he hath made vs accepted in his blood.* 9. And hath opened vnto vs the mystery of his will, according to his good pleasure, which he hath purposed in him.

Gods loue is that, whereby God doth freely loue all such as are chosen in Christ Iesus, though in themselves altogether corrupt. *1. Ioh. 4. 19. We loue him because he loued vs first.* *Rom. 5. 8. God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs.* 10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more we being reconciled shall be saved by his life.

The declaration of Gods loue is two-fold, The first, towards infants elected to saluation,

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the second, towards men of riper yeares.

The declaration of Gods loue towards Infants, is on this manner:

Infants already elected, albeit they in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, being after a secret & vnspokeable manner by Gods spirit engrafted into Christ, obtaine eternall saluation. *1. Cor. 12. 13. By one spirit we are all baptized into one bodie, whether Iewes, or Grecians, bond, or free, and haue bene all made to drinke into one spirit.* *Luk. 1. 35. The Angel answered, and said vnto her. The holy Ghost shall come vpon thee, and the power of the most High shall ouer shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.* 41. And it came to passe, as Elizabeth heard the salutation of Mary, she babe sprang in her belly, and Elizabeth was filled with the holy Ghost. 64. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. 80. And the child grew, and waxed strong in spirit. *Lec. 1. 9. Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of Infants saluation secret and vnspokeable, because I. they want actual faith to receiue Christ for actual faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleueh, doth apply vnto himselfe: but this, infants cannot any waies possibly performe. And surely, if infants should haue faith actually, they generally either loose it when they come to mens estate, or at least they no signes thereof, neither of which could be true, if before they had receiued actual faith. Nay, we see that in those of riper yeares, there are not so much as the shadowes or sparkes of faith to be scene, before they be called by the preaching of the Gospel. II. Infants are said to be regenerated onely in regard of their internal qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore they wait those terrors of conscience, which come before repentance, as occasions thereof, in such as are of riper yeares of discretion. Again, they are not troubled with that conflict & combat betwixt the flesh and the spirit, where with those faithfull ones that are of more yeares are maruellously exercised.

CHAP. XXXVI.

Concerning the first degree of the declaration of Gods loue.

THE declaration of Gods loue, in those of yeares of discretion, hath especially foure degrees. *Rom. 8. 30. 1. Cor. 1. 30.*

The first degree, is an effectual calling, whereby a sinner being seuered from the world, is entertained into Gods family. *Eph. 2. 17. And came, and preached peace vnto you, which were a farre off, and to them that were nere.* 19. Now therefore ye are no more strangers and sojourners, but citizens with the Saints, and of the household of God.

A Of this there be 2. parts. The first is election, which is a separation of a sinner from the cursed estate of all mankind. *Ioh. 5. 19. If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

The second, is the reciprocal donation or free gift of God the Father, whereby he becometh the sinner full man to bee faued vpon Christ, and Christ againe actually & most effectually vpon that sinner full man: so that he may boldly say this thing, namely Christ, both God & man, is mine, and I for my benefit and vse enjoy the life. The like we see in wedlocke: The husband faith, this woman is my wife, whom her parents haue giuen vnto me, so that, she being fully mine, I may both haue her, and gouerne her: Again, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, and doth cherish me as his wife. *Rom. 8. 32. He spared not his owne Son, but gave him for vs.* *Esa. 9. 6. Vnto vs a child is borne, & vnto vs a son is giuen.* *Ioh. 17. 2. Thou hast giuen him power vpon all flesh, that he should giue eternall life to all them whom thou hast giuen him.* 6. I haue declared thy name to the men which thou hast sent me out of the world: thine they were, and thou hast kept them, and they kept thy word. 7. Now they know that all things which thou hast giuen me, are of thee. *Ioh. 10. 29. My father, which gave them me, is greater than all, & none is able to take them out of my fathers hands.*

C Hence cometh that admirable vni-^o, or conjunction, which is the ingrafting of such as are to be faued, into Christ, & their growing vp together with him: so that after a peculiar manner, Christ is made the head and euery repentant sinner, a member of his mystical bodie. *Ioh. 17. 20. I pray not for these alone, but for them also which shall beleue in me, through their word.* 21. That they all may be one, as thou, O father, art in me, and I in thee: even that they may be also one in vs. *Eph. 5. 30. We are members of his body of his flesh, and of his bones.* *Ioh. 15. 1. I am that true vine, and my father is the husbandman.* 2. Every branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit. *Eph. 2. 20. Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ: 21. In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. In whom ye are all built together, to be the habitation of God by the spirit.

This albeit it be a most nere and reall vni-^o, yet we must not thinke, that it is, by touching, mixture, or, as it were, by folding of one soule with another, neither by a bare agreement of the soules among their selues: but by the communion and operation of the same spirit, which being by nature infinite, is of sufficient ability to conioyne those things together, which are of themselves farre distant from each other: the like we see in the soule of man, which conioyneth the head with the

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foote. Eph. 2. 22. 3. Pet. 1. 4. *Whereby most great and precious promises are given unto us, that by them ye should be partakers of the godly nature, in that ye see the corruption, which is in the world through law.* Phil. 2. 1. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, &c.*

The things vni'd. In this vnion not our soule alone is vni'd with Christs soule, or our flesh with his flesh: but the whole person of euery faithful man, is verily cōiōined with the whole person of our Saviour Christ God and man.

The manner of their vnion is this. A faithful man first of all and immediately is vni'd to the flesh, or humane nature of Christ, and afterward by reason of the humanitie, to the Word it selfe, or diuine nature. For saluation & life dependeth on that fullnesse of the godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eat the flesh, and drinke the blood of the Son of man, ye haue no life in you.* He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

The bond of this vnion. This vnion is made by the spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause it is termed a spiritual vnion.

Christ, because he is the head of the faithful, is to be considered as a publike man sustaining the person of all the elect. Hence is it that the faithful are said to be crucified with Christ, and with him to die, and to be buried. Rom. 6. 4, 5, 6. to be quickned. Eph. 2. 5. to be raised vp and placed in heauen. v. 6. Col. 3. 1. the which is not only in regard of the hope of the faithful, but because they are accepted of God certainly to haue done all these things in Christ: euen as in Adams first sinne all his posteritie afterward was tainted of sinne.

A member of Christ is diuerly distinguished: and it is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiuing at length, both themselves and the Church, may be reprobates: and therefore in Gods preſence they are no more true members, than are the noxious humors in mans body, or a wooden leg or other ioynt cunningly fastened to another part of the body.

Again, members before God, are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who being elect & foal eternitie, are either as yet not born, or not called. Ioh. 10. 16. *Other sheep haue I, which are not of this fold: the also must I bring.*

Actual members of Christ, are either liuing or dying members.

An actual liuing member of Christ is euery one elected, which being engraffed by faith, and the spirit into Christ, doth feele and shew forth the power of Christ in him.

An actual dying or decaying member, is euery one truly engraffed into Christ, who hath no feeling of the power and efficacy of the quickening spirit in him. He is like vnto a benumbed leg without sense, which indeede is a part of mans body, and yet receiue no nourishment: such are those faithlesse ones, who for a time doe faint and are overcome vnder the heauy burden of tentations, & their sins: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoeuer in regard of the externall communion with the Church, and efficacy of the spirit, they are not members, till such time, as they being touched with repentance, doe begin as it were, to liue againe.

God executeth this effectual calling by certaine means.

The first, is the fauing hearing of the word of a God, which is, when the said word outwardly is preached, to such an one as is both dead in his finnes, and doth not so much as dreame of his saluation. And first of all, the Law shewing a man his sin, & the punishment thereof, which is eternall death: afterward the Gospell, shewing saluation by Christ Iesus, to such as beleue. (c) And inwardly the eyes of the mind are enlightened, the heart & eares opened, that he may see, heare, and vnderstand the preaching of the word of God. * Ezech. 1. 6. *When I passed by thee, I saw thee polluted in thine owne blood, and said vnto thee, when thou wast in thy blood, thou shalt liue.* Eia. 55. 1. *Ho, euery one that thirsteth, come ye to the waters, & ye that haue no siluer, come buy, and eate: come I say, and buy wine and milke without siluer, and without money.* Ioh. 1. 12. *as many as receiued him, so to he gave this priuiledge, that they should become the sonnes of God: namely, to them which beleued in his name.* (b) Rom. 7. 7. *I knew not sin, but by the law: for I had not knowen law, except the law had said, Thou shalt not lust.* c. 1. Ioh. 2. 27. *But the anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and is true, and is not lying, and as it is taught you, ye shall abide in him.* Act. 1. 6. 14. *A certaine woman named Lydia, a seller of purple of the cite of the Thyatirians, a worshipper of God, heard vs, whose heart God opened, that she attended to the things that Paul said.* Pla. 40. 6. *Thou art not delighted with sacrifice and burnt offerings, but mine eares hast thou opened.* Ioh. 6. 44. *No man can come vnto me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* Eia. 54. 6. *The Lord hath called thee, being as a woman forsaken, and as a yong wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be bruised in peeces, that it may be fit to receiue Gods fauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stumpe hearts out of their bodies, and I will giue them an heart of flesh.*

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There are for the bruising of this stony heart, four principal hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sin, both originall and actual, and what punishment is due vnto them. The third, is compunction, or pricking of the heart, namely a sense and feeling of the wrath of God for the time finnes: The fourth, is an holy desperation of a mans own power, in the obtaining of eternall life. Act. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe? 38. Peter said vnto them, Repent, and be baptized euery one of you in the name of Iesus for the remission of finnes, and ye shall receiue the gift of the holy Ghost.* Luk. 15. 17. *Then he came to himselfe, and said, How many breadcrumbs as my fathers haue bread enough, and I dye for hunger? 18. I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee, 19. And am no more worthy to be called thy sonne: make me as one of thy hired seruants.* Eia. 60. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Iesus being applied by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1. 12. 6. 35. *Iesus said vnto them, I am the bread of life: he that cometh vnto me shall neuer hunger, and he that beleueth in me shall neuer thirst.* Rom. 9. 30. *What shall we say then? the Gentiles which follow not righteousness, haue attained vnto righteousness, when the righteousnes which is of faith.*

Christ is receiued, when euery seuerall person doth particularly apply vnto himselfe, Christ with his merits; by an inward perswasion of the heart, which cometh none other way, but by the effectual certificate of the holy Ghost concerning the mercie of God in Christ Iesus. 1. Corinth. 2. 2. *We haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.* Zach. 12. 10. *I will poure the spirit of grace and of compassion vpon the house of Dauid, and vpon the inhabitants of Ierusalem, and they shall looke vnto me, whom they haue wounded.* Rom. 8. 16. *His spirit beareth witness to our spirit, that we are the sonnes of God.* Eph. 1. 13. *In whom also ye haue trust, after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holy spirit of promise.* 2. Cor. 1. 22.

In the work of faith, there are five degrees, or motions of the heart, linked and vni'd to euery, and are worthy the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirit. Eia. 33. 11. *By his knowledge shall my seruant iustifie many.* Ioh. 17. 3. *This is life eternall, that they know thee to be the only vey God, and whom thou hast sent Iesus Christ.*

To this in such as are truly humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggerie.

And after the foreaid knowledge in all such as are enlightened, cometh a generall faith, whereby they subscribe to the truth of the Gospell, Heb. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard professed not them; because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away, and as concerning the faith, haue made disparacke.* 1. Tim. 2. 4. *Who will that all men should be saved, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke *enkyria eis entinos*, that is, the full assurance of vnderstanding, Coloss. 2. 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of vnderstanding, so know the mystery of God, euen the Father, and of Christ.* Rom. 14. 14. *I know, and am perswaded through the Lord Iesus, that there is nothing vnlawfull if it be lawfully done.* 1. 1. *For as much as many haue taken in hand to forsake the story of Iesus, whereof the Gospel was perswaded.* 1. Thess. 1. 5. *Our Gospel was vnto you not in word only, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, altho he yet feeleth not that his finnes are certainly pardoned, yet he beleueth that they are pardonable. Luk. 15. 18. *I will go vnto my Father, and say to him, I haue sinned against heauen and against thee, and am no more worthy to be called thy sonne, make me as one of thy hired seruants.*

The third, is an hungering and thirsting after that grace which is offered to him in Christ Iesus, as a man hungereth and thirsteth after meat & drinke. Ioh. 6. 35. & 7. 37. *Reu. 21. 6. And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst of the well of the water of life freely.* Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.*

The fourth, is the approaching to the throne of Grace: that there flying from the terror of the Law, they may take hold of Christ, and finde fauour with God. Heb. 4. 16. *Let vs therefore go boldly to the throne of grace, that we may receiue mercy, and find grace to perfect in euery need.*

This approaching hath two parts. The first, is an humble confession of our finnes before God, particularly if they be knowen finnes; and generally, if vnknowen: this done, the Lord forthwith remitteth all our finnes, Plal. 32. 5. *I thought, I will confesse against my self my wickednes vnto the Lord, and thou forganest the punishment of my sinne.* Salab. 2. Sam. 12. 13. *Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sinne, thou shalt not die.* Luk. 15. 10.

The second, is the craving pardon of some fins, with vnspokeable figures, and in persequ-

H rance.

rance. Luk. 15. 21. Act. 8. 22. Repent of this wickedness, and pray God, that if it be possible, the thoughts of these hearts may be forgiven thee. Rom. 8. 26. The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit itself maketh request for us, with sighs which cannot be expressed. Hol. 14. 2. 3. O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take unto you words, & turne to the Lord, & say to him. Take away all iniquity, & receive us graciously.

The fifth arising of the former, is an especial perswasion imprinted in the heart by the holy Ghost, whereby every faithfull man doth particularly apply vnto himselfe those promises which are made in the Gospell. Mat. 9. 2. They brought unto him a man sicke of the palsey, lying on a bed: and when Iesus saw their faith, hee said vnto the sicke of the palsey, Sonne of good comfort, thy sins are forgiven thee. Mat. 15. 28. O Woman, great is thy faith, be it vnto thee as thou desirest. Gal. 2. 20. I live, yet not I now; but Christ liues in me; and that I now live in the flesh; I live by the faith of the Sonne of God, who hath loved mee, and given himselfe for me.

This perswasion is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Math. 15. 22. A woman, a Canaanite, came out of the same coasts, and cried, saying vnto him, Haue mercy on me, O Lord, the sonne of David, my daughter is miserably vexed with a diuill. Mat. 23. 24, 25, 26, 27. Ioh. 20. 29. Iesus said vnto him, I know, because thou hast seene me, thou belieuest: blessed are they which haue not seene, and haue believed. Hebr. 11. 1. Faith is the ground of things hoped for, and the euident of things which are not seene. In Philosophie we first see a thing true by experience, & afterward giue our assent vnto it as in natural Philosophie; I am perswasied that such a water is hot, because when I put mine hand into it, I perceive by experience an hot quality. But in the practice of faith it is quite contrary. For first, we must consent to the word of God, resisting all doubt and diffidence, & afterward wil & experience & feeling of comfort follow. 1. Chr. 20. 20. Put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets, and ye shall prosper. They therefore do very ill, who are fillina doubt of their salvation; because as yet, they feele not in themselves, especial motions of Gods spirit.

Thus much concerning the way which God vseth in the begetting of Faith. There are besides this, 3. notable degrees of faith. The one is the lowest, & as I may speake, the positive degree, the other is the highest, or superlative.

The lowest degree of faith, is called *beginning*, a little or weak faith, like a graine of mustard-seed, or smoking flaxe, which can neither giue out heat nor flame, but onely smoke. Math. 8. 25. His Disciples awaked him, saying, Save vs, Master, wee perishe. 26. And hee said vnto them, Why are ye fearful, O ye of little faith? Mat. 17. 20. If ye haue faith as much as a graine of mustard-seed, ye shall say vnto this mountaine, Remove hence to yonder place; and it shall remove.

Esa. 42. 3. The smoking flaxe shall he not quench. Faith is then said to be weak and feeble, when as, of those five degrees aboue mentioned, either the first, which is *knowledge*, or the fifth, which is *application* of the promises, is very feeble, the rest remaining strong. Rom. 14. 2. One beleueth that he may eat all things, and another which is weak, eats herbs. 3. Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath received him. The Apostles although they beleued, that Christ was the Sonne of the living God; yet they were ignorant of his death and resurrection. Mat. 16. 16. Ioh. 6. 69. Math. 17. 22. Luk. 9. 45. They understood not this word: for it was hid from them, that they could not perceive it. Act. 1. 6. They asked him saying, Lord, wilt thou restore at this time the kingdom to Israel?

For the better knowledge of this kinde of faith, we must obserue these two rules:

I. A serious desire to beleue, & an endeavour to obtaine Gods fauour. is the seede of faith. Mat. 5. 6. Blessed are they which hunger and thirst after righteousness: for they shall be satisfied. Reu. 21. 6. I will giue to him that is athirst, of the well of the water of life freely. Psal. 145. 19. He will fulfill the desire of them that feare him: he also will heare their cry, and will saue them. For in such as begin to beleue, and to be renied, the minde will not lie idle; but being moued by the holy Ghost, striveth with doubtfullnes and distrust, and endeavour to purthie assent to the sweete promise made in the Gospell, and firmly to apply the same to themselves; and in the sense of their weakenesse, desire assistance from aboue; and thus faith is belowed.

II. God doth not despise the least sparke of faith; if so be; by little and little, doe encrease, and menue the means to encrease the same. Luk. 17. 5. The Apostles said vnto the Lord, Encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of Mustard-seed, and should say vnto this mulberry-tree, Plucke thy selfe up by the roote; and plant thy selfe in the Sea, it should euen obey you: Man must therefore stirre up his faith by meditation of Gods word, serious prayers, and other exercise belonging vnto faith.

The highest degree of faith, is *assurance*, a full assurance, which is not onely a certaine and true, but also a full persuasion of the heart, whereby a Christian much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loveth him, and that he will giue to him by name, Christ and all his graces pertaining to eternall life. Rom. 4. 20. Neither doth he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave glorie to God. 21. Being fully assured, that he which had promised, was able also to do it. Rom. 8. 38. I am perswasied, that neither life, nor death, nor danger, nor separation vs from the love of God which is in Christ Iesus: I Samuel 17. 38. Thy servant sue both the Lyon and the Beare: therefore thy vntirecircled Philistine shall bee as one of them

them, seeing he hath rayled on the host of the living God. Psal. 23. 6. Doubtlesse, kindnesse and mercie shall follow me all the daies of my life. Conferred with ver. 1, 2, 3, 4.

Man cometh to this high degree, after the fence, obseruation, and long experience of Gods fauour and loue.

Question. Whether is iustificing faith commanded in the law?

Answer. It is commanded in the law of faith, namely, the Gospell, but not in the law of works, that is, in the morall law. Rom. 3. 27. The reasons are these: I. That which the law reuealeth not, that it commandeth not: but the law is so farre from reuealing iustificing faith, that it neuer knew it. II. Adam had fully, before his fall, written in his heart the morall law: yet had he not iustificing faith, which apprehended Christ.

Obiect. I. Incredulitie is condemned by the law.

Answer. That incredulitie which is towards God, is condemned in the law; but that incredulitie which is against the Messiah Christ Iesus, is condemned by the Gospell. For as by the Gospell, not by the Law, incredulitie in the Sonne as Mediatour, appeareth to be a sinne: so likewise not by the law is incredulitie in the Messiah condemned, but by the gospell, which commandeth vs to heare him and to beleue in him. Mat. 17. 21. Ioh. 3. 23. Thus it is plaine that this sinne, not to beleue in Christ, is expressly and distinctly made manifest, & condemned by the Gospell. And albeit the knowledge of sin be by the law, yet not euery thing which doth reprove and declare some sinne, is the law of works, or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogie.

Answer. Ceremonies may be as examples referred to the decalogie, but indeed they are appendants to the Gospell.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods loue.

The second degree is iustification, whereby such as beleue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. He hath made him to be sin for vs, which knew no sinne: that we should be made the righteousness of God in him. 1. Cor. 1. 30. Rom. 5. 19. As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ) shall many also be made righteous.

Quest. Whether did Christ performe full obedience to the Law, for vs men alone, or for himselfe also?

Answer. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ being hypostatically vnited to the word, and in it selfe fully sanctified, was euen from

the first moment of conception, most worthy to be blessed with eternall life. Therefore by all that obedience which he performed after his conception, Christ merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousness of the law, and hence it is, that hee is called the end of the law vnto righteousness, to euery one that beleueth, Rom. 10. 4.

Here may be objected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for he was not a meere man, but God and man. And albeit Christ did neuer suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostatical vnion, this his passion and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merit to himselfe: yea, in that the flesh of Christ is vnited to the person of the word, & so exalted in dignity and sanctity, aboue all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. *Obiect.* If then Christ performed the law for vs, we are no more bound to the obseruance of the same: as we do not vndergo eternal punishments for our sins, the which Christ in his person did beare vpon the crosse.

Answer. If we keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not: for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the faithfull they are bound to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimony of their gratitude towards God, or a means to edifie their neighbours: euen as Christ suffering eternall punishments for our finnes, we also suffer punishments, as they are either trials, or chastisements vnto vs.

III. *Obiect.* The law and iustice of God doth not together exact both, namely obedience, and punishment.

Answer. In mans perfect estate, the iustice of God requirith onely obedience: but in his estate corrupted, he requires both obedience, and punishment. Punishment, as the law is violated: Obedience, that legall iustice may be performed. Gal. 3. 10. It is therefore plaine, that not only Christs passion, but also his legal obedience, is our righteousness before God.

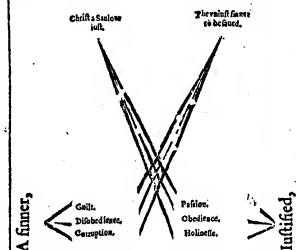
Iustification hath two parts: Remission of sins, and imputation of Christs righteousness.

Remission of finnes, is that part of iustification, whereby he that beleueth, is freed from the guilt and punishment of sinne, by the passion of Christ. Coloss. 1. 21, 22. You hath been reconciled in the body of his flesh through death, to make you holy and unblemished, and without fault in his sight. 1. Pet. 2. 24. Who in his

owne selfe, bare our finnes in his body, on the tree, that wee beinge deliuered from sinne, should line in righteousnesse, by whose stripes ye are healed.

Imputation of righteousnesse, is the other part of iustification, whereby such as beleuee, haneing the guilt of their finnes couered, are accounted iust in the sight of God, through Christs righteousnesse. 2 Cor. 5. 21. Pal. 32. 1. Blessed is he, whose wickednes is forgiven, & whose sin is couered. Rom. 4. the whole chapter, where the Apostle repeats imputation eleuentimes. Phil. 3. 8. 9. I haue counted all things losse, and do iudge them to be dung, that I might win Christ, and might be found in him, that is, not haneing mine owne righteousnesse which is by the law, but that which is through the faith of Christ, euen the righteousnesse which is of faith.

The forme of iustification, is, as it were, a kinde of translation of the beleueers finnes vnto Christ, and againe Christs righteousnesse vnto the beleuer, by a reciprocall or mutual imputation. As is apparent in this picture following.



This obedience of Christ, is called the Righteousnes of God, and of Christ. Of God, I. not because it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne whence it is that Ieremie faith, *I leuoued our Righteousnesse*. II. God doth onely accept of it for vs, because that alone makes vs boldly to approach vnto Gods throne of grace, that we may haue pardon for our finnes, and be receiued to eternall life. It is also called the Righteousnesse of Christ, because being out of vs, it is in the humanity of Christ, as in a fabric.

Obiect. I. No man is made iust by any other mans iustice.

Answer. This iustice is both anothers, and ours also. Another, because it is in Christ as in a fabric: ours, because by meanes of the fore named vnion, Christ, with all his benefites, is made ours.

Obiect. 1. The ancient Fathers neuer dreamed of this imputative iustice, and it may seeme to bee of no greater continuance then fiftie yeares.

Answer. This is both false, and impious to affirm e. August. 3. Tract. vpon Iohn, faith, *All such as are iustified by Christ, are iust not in them-*

selnes, but in him. Bernard in his Sermon (ad exiles temple, cap. 17.) *Mors in Christi morte fugatur, & Christi iustitia nobis imputatur:* that is, Death in Christ is put to flight, and the iustice of Christ is imputed vnto vs. And in his 62. sermon vpon the Canticles: *Where is there any rest (saith he) but in the wounds of our Saviour? I will for ever sing, but what? mine owne iustice? nay, O Lord, I will remember thy iustice alone: for that is also my iustice.* For thou wast made of God vnto mee iustice. But should I feare, whether that one iustice would suffice two? nay, it is not a short cloake that is able to couer a comple. Thy iustice is iustice for euermore, and will both couer thee and mee: it is largely large, and eternall iustice: and in me it couereth the multitude of my finnes, &c. August. lib. de spiritu & littera, cap. 9. & 26. *We must understand this saying so. The doers of the Law shall be iustified, that we may know, that there are no doers of the law but such as are iustified, so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said, they shall be iustified, as if it should be said, they shall be reputed iust and accounted iust.*

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to bee adopted, receiue power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *who hath predestinate vs to bee adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpon his Children. I. They are the Lords heires apparent. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17. *Reu. 1. 6. And made vs Kings and Priestes, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chastisements, iustified vpon them for their good. Rom. 8. 28. *We know that all things worke together for the best, vnto them that loue God.* 36. *It is written for thy sake are we killed all the day long: we are counted as sheepe for the slaughter.* 37. *Neuertheless, in all these things, we are more then conquerours through him that loued vs.* Pa. 89. 32. *I will visit their transgression with the rod, and their iniquities with strokes.* 33. *Yet my loving kindness will I not take from him.* 2 Cor. 12. 7. *There was giuen vnto me a pricke in the fleshe, the messenger of Satan to buffet me, because I should not be exalted out of measure.* 2 Sam. 7. 14. *I will be vnto him a father, and be shall be to me a sonne; and if he sin, I will chasten him with the rod of men, and with the playnes of the children of men.*

IV. They haue dominion ouer all creatures, yet so, as that in this life they haue onely right to the thing; but after this life they shall haue right in the same. 1 Cor. 3. 22, 23. *Whether it be Paul, or Apollo, or Cepha, or the world, or life, or death, whether they be things present, or things to come, euen all are yours.* Heb. 1. 7. *Thou madest him little inferior to the Angels, Thou crownedst him*

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him with glory and honour, and hast set him aboue the works of thine hands. 8. *Thou hast put all things in subiection vnder his foete.*

Lest of all, they haue the Angels as ministering spirits attending vpon them for their good. Heb. 1. 14. *Are they not all ministering spirits, sent forth to minister for their sake, which shall be heires of saluation?* Pal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

Whence it is apparent, that the faithfull alone haue the true vse of the Lords goods, I. Because their perfs are in Christ acceptable vnto him, in whom also they haue restitution made vnto them of those goods which they lost in Adam, that they may with a good conscience vse them. II. They vse them with thanksgiving to their ends appointed by God.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods law.

The third degree, is Sanctification, whereby such as beleuee, being deliuered from the tyrannie of sinne, are by little and little renewed in holinesse and righteousness. 1. Ioh. 3. 9. *Who soeuer is borne of God, sinneth not: for his seed remaineth in him; neither can he sinne, because he is borne of God.* Rom. 8. 1. *There is no condemnation to those which are in Christ Iesus, which walk not after the flesh, but after the spirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6. 2. *How shall we that are dead to sinne, liue yet therein?* 3. *Know ye not, that all we which haue bin baptized vnto Iesu Christ, haue bin baptized into his death?* 5. *We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also should walke in newnesse of life.* Eccles. 5. 6, 7, 11, 12, 13. Galat. 5. 24. *They which are in Christ, haue crucified the flesh, with the affections and lusts thereof.*

The meane of mortification, is the death and buriall of Christ, from which proceedeth such vertue, as at the first giuing sin his deadly wound, doth bereaue it of power to rage and reigne in man, and causeth it to die and consume, as it were in a graue.

The vertue of Christs death, is a certaine power, issuing from his Deitie into his humanity when he dyed, whereby, hee did in the same humane vanquish our sinne imputed vnto him, being our surer, as well in regard of the punishment, as of the guilt thereof, that in like sort by the same power hee might abolish the corruption of sinne in his members.

Viuification, is the second part of sanctification: whereby inherent holipes being begun,

is still augmented and enlarged. First, we receiue the first fruits of the spirit, then a continuall increase of them. Eph. 4. 23. *Be renewed in the spirit of your minde.* 24. *And put on the new man, which after God is created in righteousness, and true holinesse.* Eph. 2. 1. *And you hath he quickened that were dead in trespasses and finnes.* Gal. 2. 20. *Thus I liue, yet not I now, but Christ in me: and in that I know liue in the flesh, I liue by the faith of the Sonne of God, who hath loved me, & giuen him selfe for mee.* Rom. 8. 23. *We which haue the first fruits of the spirit, euen wee doe fight in our fleshe, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The first man Adam was made a liuing soule, and the second Adam was made a quickning spirit.*

The meane of Viuification, is a vertue derived from Christs resurrection, to those that are quickened, which maketh them to rise vp to newnesse of life. Phil. 3. 10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby hee first, did in his owne fleshe, as conqueror ouer death and sin, begin to liue with God, and to be exalted aboue euery name; and then in his members, sinne being dead and buried, he causeth in them an endeaueur and purpose to liue according to the will of God.

The efficient cause of them both, is the holy Ghost, who doth by his diuine power conuey himselfe into the beleueers hearts, & in them, by applying the power of Christs death, & resurrection, createth holinesse. Ioh. 3. 24. 25. *Romanes 8. 9. Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised up Iesus from the dead dwell in you; bee that raised up Christ from the dead, shall also quicken your mortal bodies, because that his spirit dwelleth in you.*

Furthermore, this inherent holinesse is to be distinguished into parts, according to the feuerall faculties of the body and soule of man. 1. Thess. 5. 23. *The very God of peace sanctifies you throughout: and I pray God, that your whole spirit, soule, and body may be kept blamelesse, vnto the coming of our Lord Iesus Christ.*

I. The holinesse, or reining of the minde, which is the illumination thereof, to the knowledge of the will of God; Colosians 3. 10. *We cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, and wisdom, and spiritual understanding.* 1. Corinth. 12. 8. *Talent is giuen by the spirit the speech of wisdom, to another the speech of knowledge, by the same spirit.*

Illumination, is either spiritual understanding, or spiritual wisdom.

Spiritual understanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spiritual wisdom, is an illumination of the minde, whereby the same truth, is applied to the good ordering of particular both things

and actions: as person, place, and time require.

These two have the effects, which follow.

To differenciate between good and evil. Heb.

5.14. Strong meats belongeth to them that are of age, which through long custome have their wittes exercised to discern both good and evil. Phil. 1. 10. That ye may discern things that differ one from another.

II. To discern of spirits. 1. Ioh. 4. 7. Decreely beloved, beleeve not every spirit, but try the spirits whether they be of God. 1. Thes. 5. 21. Try all things, and keepe that which is good. Act. 17. 11. These were more noble men then they which were at Tbesalonica, which received the word with all readinesse, and searched the Scriptures daily, whether these things were so.

III. To meditate upon the words & works of God. Psal. 1. 1. But his delight is in the Law of God; and in that Law doth he exercise himselfe day and night. Psal. 119. 15. I will meditate in thy precepts, and consider thy wayes. Psal. 107. the whole psalme.

IV. To discern and acknowledge mans owne inward blindness. Psal. 119. 33. Teach me, O Lord, the way of thy statutes, and I will keep it unto the end. 1. 8. Open mine eyes that I may see the wonders of thy Law.

II. The sanctitie of the memory is an ability to keepe a good thing, when it is offered to the minde, and as it were set forth to remembrance. Psal. 119. 11. I have hid thy precepts in mine heart, that I might not sinne against thee. Psal. 16. 7. I will praise thee, Lord, with all my heart, with all my might, with all my strength, with all my minde, with all my power, with all my heart, with all my might, with all my strength, with all my minde, with all my power.

III. The sanctitie of conscience is a grace of God, whereby a mans conscience exerciseth him for all his sins, after they are forgiven him in Christ, as also of his upright walking in the whole course of his life. 1. Tim. 1. 19. Having faith and a good conscience, which some having put away, 1. Cor. 4. 4. I know nothing by myself; yet am I not thereby justified. Act. 23. 1. Paul said, I have in all good conscience, served God with all simplicity, with a pure heart, with a good conscience, and with a pure heart, with a good conscience, and with a pure heart.

IV. The sanctitie of the heart is a grace of God, whereby a mans heart is purified from all unclean thoughts, and is made up to God, as also of his upright walking in the whole course of his life. 1. Tim. 1. 19. Having faith and a good conscience, which some having put away, 1. Cor. 4. 4. I know nothing by myself; yet am I not thereby justified. Act. 23. 1. Paul said, I have in all good conscience, served God with all simplicity, with a pure heart, with a good conscience, and with a pure heart.

Heaven in all gold, men are seen the inward peace of God, and the outward alacrity in the countenance. Phil. 4. 4. The peace of God which passeth all understanding, shall preserve your hearts and mindes in Iesus Christ. Prou. 28. 1. The wicked flee, when none pursue him, but the righteous are bold as a Lyon.

IV. Sanctitie of will, whereby man beginneth to will that which is good; and to refuse the contrary. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sin. Phil. 2. 13. It is God which worketh in you, both the will and the deeds, even of his owne

pleasure. Rom. 7. 18. I know that in mee, that is, in my flesh, dwelleth no good thing: for to will is present with mee, but I find no means to performe that which is good. 6. v. 19, 20, 21, 22.

V. Sanctitie of affections, is the right moving of them. 1. Thes. 5. 23. Rom. 7. 24.

Affections of most speciall note, are these: 1. Hope, whereby men with sighing, looke for the accomplishment of their redemption, Rom. 8. 23.

2. This hope, when it is once strong and lively, hath also her confidence, that is, full assurance; as faith hath. Heb. 6. 11. And we desire that every one of you shew the same diligence, to the full assurance of hope, unto the end. 1. Pet. 1. 3. Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead.

II. Feare of offending God, because of his mercy. 1. Pet. 1. 17. If ye call him Father, which without respect of person, judgeth according to every mans work, passe the time of your dwelling here in feare. Psal. 130. 4. There is mercy with thee, that thou mayest be feared.

III. A bafe account of all worldly things, in respect of Christ Iesus. Philip. 3. 7. But the things that were an advantage to me, I have counted losse for Christs sake. 8. Tea doubtlesse, I have lost all things, for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things, and doe judge them to be dung, that I might winne Christ.

IV. The love of God in Christ, which is like unto death and as a fire that cannot be quenched. Cant. 8. 5. Love is strong as death, jealousy is cruel as the grave: the coales thereof are fire coales, and a vehement flame.

V. A fervent zeale to Gods glory. Rom. 9. 3. I would wish myselfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.

VI. Anguish of minde for our owne finnes and others also. Psal. 119. v. 136. Mine eyes gush out with teares, because men keepe not thy law. 2. Pet. 2. 7. And delivered into Lot, being vexed with the violently concupiscence of the wicked. 8. For he being righteous, and dwelling among them, fasting, and bearing vexed his righteous soule from day to day, with their unlawfull deeds.

VII. Exceeding great joy in the holy Ghost. Rom. 14. 17. The kingdom of God is not meat and drinke, but righteousness, and peace, and joy in the holy Ghost.

VIII. Sanctitie of body, whereby it is a instrument for the soule to accomplish that which is good. Rom. 6. 19. As ye have given your members servants to uncleannes, and to iniquity, to commit iniquities, now give your members servants unto righteousness in holiness.

CHAP. XXXIX.

Of Repentance and the fruites thereof.

From Sanctification, Repentance is derived, because no man can earnestly repent,

pent, except he denying himselfe, doe hate sin, even from his heart, and embrace righteousness. This no man either will, or can performe, but such an one, as is in the fight of God regenerated & justified, & indured with true faith.

Therefore albeit in such as are converted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also it is evident, that this repentance, (legall contrition being some occasion, and as it were, a preparation to true conversion,) is wholly begotten by the preaching of the Gospell.

Repentance is, when a sinner turneth to the Lord. Act. 26. 20. Hee shewed first unto them of Damascus, and then to Jerusalem, and through all the coasts of Iudaea, and then to the Gentiles, that they should repent and turne to God, and doe works worthy amendment of life. 1. Ioh. 3. 3. Every man that hath this hope in him, purgeth himselfe, as he is pure.

This is performed, when as any one by the instinct of the holy Ghost, doth purpose, will, desire, and endeavour to relinquish his former finnes, and to become a new man. Psal. 119. 112. I have applied my heart to fulfill thy statutes alway, even unto the end. 1. Ioh. 3. 3. Act. 11. 23. Who when he was come, and had sent the grace of God, was glad, and exhorted all, that with purpose of heart they would cleave unto the Lord.

The fruit of Repentance, is a Christian conversion: wherein are brought forth fruites worthy amendment of life. Mat. 3. 8. Bring ye therefore forth fruits worthy of repentance.

A Christian conversion, is such a course of life, whereby we following Christs example, do by him, performe new obedience to God. Math. 11. 29. Take my yoke on you, and I will ease you, for my yoke is easy, and my burden is light. 1. Pet. 4. 1. For as much as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne. 1. Pet. 2. 21. For hereunto are ye called, for Christ also suffered for us, leaving us an example that we should follow his steps. 1. Pet. 3. 10, 31. If any man long after life and to see good daies, let him refrain his tongue from evil, and his lips that they speake no guile. Let him eschew evil, and doe good: let him seek peace, and follow after it.

There are two parts of new obedience: the denial of our felices, & the profession of Christ. Math. 6. 24. If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.

The denial of our felices, consisteth partly in Christian warfare, partly in the patient bearing of the crosse.

CHAP. XL.

Of Christian Warfare.

Christian warfare, is concerning the right way of fighting in the spiritual battle.

The parts thereof, are the preparation to battle, and the combat it selfe.

To the preparation, wee must give the complete armour of God. Eph. 6. 1. 3. For this cause, take unto you the whole armour of God, that ye may be able to resist in the evil day, and having finished all things, stand fast.

The parts hereof, are especially six. I. Truth. II. Justice. III. Evangelical obedience. IV. Faith. V. The word of God. VI. Continall & fervent prayer with watching. Eph. 6. 14. Stand therefore, and your loynes girded about with verity, and having on the breastplate of righteousness. 15. And your feet shodde with the preparation of the Gospell of peace. 16. Above all, take the shield of faith, wherewith ye may quench all the fierie darts of the wicked. 17. And take the helmet of salvation, and the sword of the spirit, which is the word of God. 18. And pray alwayes with all manner of prayer and supplication in the spirit, and watch therewith with all perseverance & supplication for all Saints. 1. Pet. 5. 8. Be sober, and watch: for your adversary the devill, as a roaring lyon walketh about seeking whom he may devour.

The combat, is a mutual conflict of them that fight spiritually.

The warriors, are the tempter, and the Christian souldier. Eph. 6. 12. For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governments, the princes of the darkness of this world, against spiritual wickednesse, which are in high places.

The tempter, is the Prince, or his helpers. The Prince is Satan and his angels, which are spiritual wickednesse, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is provoked to commit such wickednesse, as is hurtfull to the salvation of his soule. 2. Pet. 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule.

In the souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. I write unto you babes, because you have known I. Fathers: I have written to you fathers, because ye have known him that is from the beginning: I have written to you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked. 1. Pet. 5. 8. Eph. 6. 16. Psal. 119. 13. Thou shalt walke upon the lyon and aspe: the young lyon and the dragon shalt thou tread under feet.

To confirme this, these prefiguratives which follow are very necessarie.

I. When thou art tempted to sinne, doe not only abstaine from it, but earnestly loue and follow after the contrary. Iohn 8. 44.

II. Neuer yeeld or consent to Satans words, whether he speake the truth, accuse falsely, or flatter dissemblingly. Ioh. 8. 44. Tce are of your fathers the devill, and the lusts of your fathers ye will doe: hee hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh alie, then speaketh he of lye.

his voice: for he is a liar, and the father thereof, Mark. 1. 24. And cried with a loud voice, & said, what have I to do with thee, Jesus, the Sonne of the most high God, And Jesus said, Hold thy peace and come out of him. Act. 16. 17. See followed Paul and vs, and cried saying, These men are the servants of the most high God, which show unto us the way of salvation, &c. Aug. serm. 241.

III. One temptation is to be looked for after another, and then especially, when our enemy, as though hee had made truce with vs, is at rest: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the fouldier through infirmities fainteth, being subdued by the power of the enemy. Gal. 6. 1. Brethren, if a man bee fallen by occasion into any fault, yet which are spiritual, restore such an one with the spirit of meeknesse, considering thy selfe, least thou also bee tempted.

To this appertaining the spiritual remedy. A remedy, is a thing hauing apenes to restore him which is falle, to his former estate. Gal. 6. 2.

And here two things mult alwayes be throught on.

I. If there be a willing minde, every one is accepted for that grace which he hath, not for that which he hath not. 2. Cor. 8. 12. For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

II. In all these things, whosoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. And he said unto me, My grace is sufficient for thee, for my power is made perfect through weakness: very glad therefore will I reioyce rather in mine infirmities: that the power of God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguishes for Christ: I take joy when I am weak, then am I strong.

CHAP. XLII.

Of the first assault.

Assaults are three-fold.

The first, is about the Christian mans effectual calling. The temptation is the enterprize of the diuell to blind-fold mans mind, & to harden his heart, least the word of GOD should worke in him to salvation. Math. 13. 4. And as he sowed, some fell by the way side, and the fowles came and devoured them up. 5. And some fell upon stony ground, where they had not so much earth, and anon they sprang up, because they had no depth of earth. 6. And when the Sunne rose up, they were perished, and for lacke of rooting withered away. 7. And some fell among thornes, & the thornes sprung up and choked them. 19. Whensoever a man heareth the word of the kingdom, & understandeth it not, the euill one cometh, & catcheth away that which was sowed in his heart: and this is he which hath receiued the seed by the way side.

A resistance in those that are to be called, is

wrought by the spirit of God, that causeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortal feed of regeneration may spring in them. Psal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. Wherefore lay apart all filthinesse, and superfluities of maliciousnesse, and receiue with meekenesse, the word that is grafted in you, which is able to save your soules. 1. Pet. 1. 22. Seeing your soules are purified in obeying the truth through the spirit: to love brotherly, without feining, love one another with a pure heart fervently. 1. Ioh. 3. 9. Whosoever is borne of God sinneth not: for his seede remaineth in him, neither can hee sinne, because he is borne of God. A resistance in those that are called, is when in a sincere heart they doe ioyne the word which they have heard with faith. Luke 8. 15. But that which fell in good ground, are they which with an honest and good heart, heare the word and keepe it, and bring forth fruit with patience. Heb. 4. 2.

Here are certaine prefratuues to be noted.

I. Premeditation of the power and vfe of the word. Eccles. 4. 17. Take heede to thy feete, when thou enrest into the house of the Lord, and be more weere to heare, then to give the sacrifice of foules: for they know not that they doe euill. Chap. 51. Be not ashy with thy mouth, nor let thine heart be swift to vnder a tongue before God: for God is in the heauen, and thou art on the earth, therefore let thy words be few.

II. Diligent attentio of the mind. Act. 16. 14.

III. An hanging desire of the heart, Ioh. 7. 37. Now in the last and great day of the feast, Jesus stood and cried, saying, If any man thirst let him come to me and drinke.

IV. Integrity of life. Psal. 26. 6.

V. The casting away of euill affections. Iam. 1. 22. And be ye doers of the word, and not hearers only, deceiuing your owne soules.

VI. The inward consent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, lest we should sinne. Psal. 119. 11. I have hidde thy word in my heart, that I might not sinne against thee.

VIII. A trembling at the presence of God in the assemblée of the Church. Eccl. 6. 6.

IX. For all these things, both mine hand made, and all these things, haue bene, saith the Lord, and to him will I looke, euen to him that is poore, & of a contrite spirit, and trembleth at my words. Act. 10. 33. Then I am I for thee immediately, & thou shalt be well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

The fall, is either a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errors.

The remedie for this, is subiection, which must be made to the iudgement & censure of the brethren and ministers. Reuel. 3. 15. I know thy works, that thou art neither cold nor hot. Gal. 6. 2. 1. Tim. 1. 20. Of whom is Hymeneus and Alexander, whom I haue deliuered unto Satan, that they might learne not to blasphem.

CHAP.

CHAP. XLIII.

Of the second Assault.

The second assault is, concerning faith.

The temptation, is an illusion which the diuell casteth into the hearts of godly men: as when he saith, Thou art not of the elect: thou art not iustified: thou hast no faith: thou mult certainly bee condemned for thy finnes, Math. 4. 3. Then came to him the tempter, and said, If thou be the Son of God: command that these stones be made bread.

The occasions which he taketh of these illusions, are;

I. Aduersities: as dangers, losses, persecutions, grievous offences, &c. Psal. 73. 12. Loee these are the wicked, yet prosper they alway, and increase in riches. 13. Certainly, I haue cleansed mine heart in vaine, and washed mine hands in innocencie. Iob 13. 23. How many are mine iniquities and sinners? shew me my rebellion and my sone. 24. Wherefore hiddest thou thy face, and takest me for thine enemy? 25. With thine breake a leafe driuen to and fro, and wilt thou pursue the fine fiddle?

II. The remembrance of finnes past. Iob 13. 26. For thou writest bitter things against me, & mislead me to possess the iniquities of my youth.

III. A feeling of death euen already at hand.

The resistance is made by a true faith applying Christ with all his merits particularly, after this manner. I assuredly beleue that I shall not be condemned, but that I am elected, and iustified in Christ, and am out of all doubt, that all my finnes are pardoned. Eley 53. 12. He shall be the cruell of his soule, and shall be iustified, by his knowledge shall my righteous servant iustify many: for he shall beare their iniquities. Rom. 8. 38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. 39. Nor height, nor depth, nor any other creature shall be able to separate vs from the love of God, which is in Christ Iesus our Lord.

The prefratuue, is in temptation, not to behold faith, but the object of faith which is Christ. Phil. 3. 12. Not as though I had already attained unto it, either were already perfect: but I follow, insofar as I may comprehend that, for whose sake also I am comprehended of Christ Iesus. 13. One thing I do forget that which is behind, and endeavour my selfe: that which is before, 14. And follow hard toward the marke, for the price of the high calling of God in Christ Iesus. Ioh. 3. 14. And as Moses lift up the serpent in the wilderness, so must the Son of man be lift up, that he that belieueth in him, &c.

The falling, is doubtfulness, and distrust of our election, and of Gods mercy. Psal. 77. 6. I called to remembrance my song in the night: I communed with my owne heart, and my spirit searched diligently. 7. Will the Lord absent himself for euer? & will hee shew no more fauour? 8. Is his mercy cleane gone for euer? durt his promise faile for euermore? So Dauid of himselfe saith, Psal. 22. 1. My God my God, why hast thou forsaken me, and art so farre from my healt, and from the words of my roaring?

The remedy is double.

First, the operation of the holy Spirit stirring vp faith, and increasing the same. Phil. 1. 6. I am perswaded of this same thing: that he that hath begunne this good worke in you, will performe it: vntill the day of Iesus Christ. Luke 22. 32. And the Apostles said unto the Lord, Increase our faith.

The second, is an holy meditation, which is manifold.

I. That it is the commandment of God, that we should beleue in Christ. 1. Ioh. 3. 23. This is then his commandment, that we beleue in the name of his Son Iesus Christ, and love one another: as he gaue commandment.

II. That the Euangelical promises are indefinite, and doe excludeno man, vntill peraduenture any man doe exclud himselfe. Eley. 55. 1. Ho, every one that thirsteth, come ye to the waters, and ye that haue no flace, come, buy, and eate, come, I say, buy wine & milk without silver and without money. Math. 11. 28. Come unto me, all ye that are weary & laden, and I will ease you. Ioh. 3. 15. That whosoever beleueth in him should not perish, but haue eternall life. Also the Sacraments of Baptisme and the Lords supper, doe to every one effectually apply indefinite promises, and therefore are very effectual to enforce particular assurance or plerophorie of forgiveness of finnes.

III. That doubtfulness and despaire are most grievous finnes.

IV. That contrary to hope, men must vnder goe beleue with Abraham. Rom. 4. 18. Which Abraham aboue hope, beleued unto hope, that he should be the father of many nations, according to that which was spoken to him, So shall thy seed be.

V. That the mercy of God, and the merit of Christs obedience, being both God and man, are infinite, Eley. 54. 10. For the mountains shall remove, and the hills shall fall down: but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord, that hath compassion on thee. Psal. 103. 11. For as high as the heauen is above the earth, so great is his mercy toward them that feare him. 1. Ioh. 2. 1. My babes, these things write I vnto you, that ye sin not: and if any man sinne, we haue an advocate with the Father, Iesus Christ, the iust. 2. And he is the reconciliation for our finnes: and not for ours only, but also for the finnes of the whole world. Psal. 130. 7. Let Israel waite on the Lord, for with the Lord is mercy, and with him is great redemption.

VI. That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. For they that are after the flesh, fauour the things of the flesh, but they that are after the spirit, the things of the spirit. 7. Because the wisdom of the flesh, is enemie against God: for it is not subiect to the law of God, neither indeed can be. Rom. 7. 20. Now if I doe that? would not, it is no more I that do it, but the sinne that dwelleth in me. 21. I find then by the law, that when I would doe good, euil is present with me. 22. For I delight in the

law

law of God, concerning the inner man. Mal. 3. 13. I will spare them, as a man spares his sonne that reuerenceth him.

V II. When one sinne is forgiven, all the rest are remitted also; for remission being given once without any prescription of time, is given for ever. Rom. 11. 29. For the gifts & calling of GOD are without repentance, &c. 10. 43. To him also give all the Prophets witness, that through his name, all that believe in him, shall receive remission of sinnes.

V III. That grace and faith are not taken away by falls of infirmity, but thereby are declared and made manifest. Rom. 5. 20. Moreover, the law entered thereupon, that the offence should abound; neverthelesse, where sinne abounded, their grace abounded much more. 2. Cor. 17. 7. And lest I should be exalted out of measure, &c. there was given unto mee a prick in the flesh, the messenger of Satan to buffet me. 8. For this thing I besought the Lord thrice, that it might depart from me. 9. He sayd, My grace is sufficient for thee.

X. That all the works of God are by contrary means. 2. Cor. 12. 9. My power is made perfect through weakness.

CHAP. XLIII.

Of the third assault.

The third Assault, is concerning Sanctification.

The temptation, is a prouoking to sinne, according to the disposition of every man, and as occasion shall offer it selfe. 1. Chro. 21. 1. And Satan stood up against Israel, and provoked David to number Israel. Ioh. 13. 2. And when supper was done, &c. the diuell had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.

In this temptation, the diuell doth wonderfully diminish and extenuate those sins, which men are about to commit, partly by objecting closely the mercy of God, and partly by couering or hiding the punishment which is due for the sinne.

Then there are helps to further the diuell in this temptation.

First, the flesh, which lusteth against the spirit, sometimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good intents and motions. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot do the same thing: that you would. 19. Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonnes, 20. Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, 21. Envy, murders, drunkennes, gluttony, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherit the kingdom of God. Iam. 1. 14. But every man is tempted, when he is drawne away by his owne concupiscence, and is infused.

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, ho-

our, and euill examples. Eph. 2. 3. Among whom we also had our conversation in time past, in the lust of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. 1 Ioh. 2. 16. For all that is in the world, as the lust of the flesh, and the lust of the eye, and pride of life, is not of the Father, but is of this world.

Resistance is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, 23. Meeknesse, temperance: against such there is no law. 24. For they that are Christs, haue crucified the flesh, and the affections: and the lusts thereof, 26. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

The prelatiues are these, whereby men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5. 9. A little leaven doth leaven the whole lump. Rom. 6. 23. For the wages of sinne is death, but the gift of God is eternal life, through Iesum Christ our Lord.

II. To auoide all occasions of sinne. To these rather agreeeth the prouerbe vfed of the plague: *lagni, tarde, cito*: that is, *alittle, slowly, quickly*. 1 Thess. 5. 22. Abstaine from all appearance of euill. Iud. vers. 23. And other saue with feare, pulling them out of the fire, and hate enter the garment spotted by the flesh.

III. To accustom thy selfe to subdue the lesser sinnes, that at the last, thou maiest overcome the greater, Rom. 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the fame.

V. To oppose the law, the iudgements of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosnesse of the flesh. Prou. 28. 14. Blessed is the man that feareth alway: but hee that hardeneth his heart shall fall into euill. Gen. 39. 9. There is no man greater in his house than I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I doe this great wickednesse, and so sinne against God?

Here certain prelatiues take place.

Against vniust anger, or priuate desire of reuenge. Here meditate, I. That injuries happen vnto vs by the Lords appointment, for our good. 2 Sam. 16. 10. II. God of his great goodness forgiveth vs far more sins, then it is possible for vs to forgive men. III. It is the duty of Christian loue to forgive others. IV. We must not desire to destroy them, whom Christ hath redeemed with his precious blood. V. Wee our selues are in danger of the wrath of God, if we suffer our wrath to burne against our brother. Forgive (saith he) and it shall be forgiven. Math. 6. 14. VI. We know not the circumstances of the facts, what the minde was, and purpose of them against whom we swell.

Bridles,

Bridles, or externall remedies, are these: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. Learn of me, for I am humble and meke. Mat. 11. 29. II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Attenuandum* commended Augustus, that hee being angry, should repeat all the letters of the Alphabet, or A B C. before he did either speake or doe any thing against another. III. To depart out of those places where those are, with whom we are angry. I V. To auoid contention, both in word and deede. Doe nothing through contention. Phil. 2. 3.

Remedies against those bad desires of riches, and honour, I. God doth euen in famine quicken and reuiue them which feare him. Pal. 33. 18, 19. The eye of the Lord is vpon them that feare him, to deliver their soules from death, and to preserve them from famine. I I. Godliness is great gaine, if the minde of man can be therewith content, 1 Tim. 6. 6. III. We doe waite and looke for the resurrection of the body, and eternal life: therefore we should not take such carking care for this present mortall life. IV. We are seruants in our fathers house, therefore looke what is comenient for vs, that will hee lovingly bestow vpon vs. V. The palpable blindness of an ambitious minde desireth to be set aloft, that hee may haue the greater downefall; and hee feared to be humbled, least he should not be exalted. VI. Adam when he would needs be checkmate with God, did bring forth himselfe and his posterity headlong to destruction. VII. He is a very ambitious rob-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Prelatiues against the desires of the flesh. I. He that will be Christs Disciple, must euen day take vp his crosse. Luk. 9. 23. II. They which are according to the spirit, fauour of such things as are according to the spirit. Rom. 8. 5. III. They that walke after the flesh shall die. Rom. 8. 13. IV. We ought to behaue our selues as citizens of the kingdome of heauen. Phil. 3. 20. V. We are the temple of God. 1. Cor. 3. 16. Our members they are the members of Christ. 1. Cor. 6. 15. And wee haue dwelling within vs the spirit of Christ, which we should not grieve. Eph. 4. 30. Concerning this, looke more in the explication of the fiftenth commandment.

In this temptation, the fall is, when a man being ouertaken, falleth into some offence. Gal. 6. 1.

Here Satan doth wonderfully aggravate the offence committed and doth accuse & terrifie the offendour with the iudgements of God. Mat. 27. 3. Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirty peeces of silver to the chief Priests & Elders, saying I haue sinned, betraying the innocent blood: but they said,

What is that to vs? see thou to it. 5. And when he had cast downe the silver peeces in the temple, hee departed, and hanged himselfe.

The remedie, is a renewed repentance, the beginning whereof is sorrow in regard of God for the same sinne: the fruits whereof are especially feuen. 2. Cor. 7. 9. Now I reioyce not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs. 10. For godly sorrow causeth repentance vnto saluation, not to berepented of: but worldly sorrow causeth death. 11. For behold, this thing that ye haue bene godly sorrow, what great care it hath wrought in you: yea, what clearing of your consciences: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue followed your selues, that ye are pure in this matter.

I. An endeavour and purpose to doe well, according to the rule of Gods word.

II. An Apologie, that is a confession of the sinne before God, with an earnest intreaty of pardon for the offence. Pal. 32. 5. Then I acknowledged my sinne vnto thee, neuer hid I mine iniquitie: for I thought, I will confesse against my selfe, my wickednesse vnto the Lord, and thou shalt forgive the punishment of my sin. 2 Sam. 2. 13. Then David said vnto Nathan, I haue sinned against the Lord: and Nathan said to David, The Lord also hath put away thy sinne, thou shalt not die.

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Pal. 130. 3. If thou thoroughly marrest iniquities, O Lord, who shall stand?

V. A desire to be fully renewed, and to bee delivered from sinne.

VI. A fervent zeale to loue God, and to imbrace and keepe all his commandments.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. XLIV.

Of the patient bearing of the crosse.

The patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

The crosse, is a certaine measure of afflictions, appointed by God, to every one of the faithfull. Math. 16. 24. If any man will follow me, let him forsake himselfe, take vp his crosse, & follow me. Col. 1. 24. Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

Wee ought to take vp his crosse willingly, euen with both hands, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseverance. Col. 1. 11. Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulness. Luk. 21. 19. Possesse your soules with patience.

The prelatiues of patience are: I. Strength by the holy Ghost. Phil. 4. 13. I am able to doe

all things through the help of Christ, which strengtheneth me. Phil. 1.29. It is given to you for Christ, that not only ye should believe in him, but also suffer for his sake. 11. An holy meditation, which is manifold.

1. That the afflictions of the faithfull come not by chance, but by the counsell and providence of God, which disposeth all things in a most excellent sort. Gen. 45.4-5. It was God that sent Joseph into Egypt. 2. Sam. 16.10. The Lord biddeth Shemei curse David. Plal. 119.71. It was good for me, that I was afflicted, that I might learn by my statutes. Hence it is evident, that afflictions to the godly are inevitable. Act. 14.22. By many afflictions you must enter into the kingdom of God. Matthew 7.14. The gate is strait, and the way narrow that leadeth unto life, and few there be that find it. Ioh. 16.33. In the world ye shall have troubles.

11. That albeit afflictions are grievous, yet are they good and profitable: for they are helps, whereby men being troubled for their finnes before God, obtaine peace and holiness of life. 2. Cor. 1.9. We received sentence of death in our selves, because we should not trust in our selves, but in God, which raiseth the dead. Efa. 26.16. Lord in trouble have they visited thee, they poured out a prayer, when they chastening was upon them. Hof. 5.15. I will goe, and returne to my people, till they acknowledge their fault, and seek me in their affliction they will seek me diligently. Plal. 78.34. When he slew them, they sought him, & they returned, and they sought God early. Ierem. 31.18. I have heard Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an untrained calf: I convert thou me, and I shall be converted. Heb. 12.11. No chastisement for the present seemeth joyous, but grievous: but afterward it bringeth the quiet fruit of righteousness unto them, which are thereby exercised. Plal. 30.5. Weeping may abide as eating: but joy cometh in the morning. Ioh. 15.2. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit: I. Pet. 1.6. Wherein ye rejoice, though now for a season (if need require) ye are in heaviness through many temptations. 2. Cor. 1.4. The God of all comfort, which comforteth us in all our tribulations, that we may be able to comfort them which are in any affliction: by the comfort wherewith wee our selves are comforted of God. Rom. 5.3. We boast in afflictions, knowing that affliction bringeth patience. Heb. 2.10. He did consecrate the Prince of their salvation through afflictions. Wee permit Chirurgians: that they should both bind vs lying diseased in our beds, and scare vs with hot yrons, yea, lanch and searh our members with razours: and lastly, wee send them away vitally with friendly and kinde speeches: and often with a golden fee for their thus handling vs. Shall wee then suffer so many things of a Chirurgeon to cure a bodily disease, and will wee not give God leave to cure by affliction the most infected diseases of our soules?

By this also may we gather, that the afflictions of the Godly are signes of their adoption.

on. Heb. 12.6. Whom the Lord loveth he chasteneth, and he scourgeth every one whom he receiveth. 7. If ye endure chastisement, God offereth himself unto you, as unto sinners.

And that they are to them the Kings high way to heaven. Iam. 1.12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. 2. Cor. 4.17. For our light affliction which is but for a moment, causeth unto us a far more excellent and an eternal weight of glorie.

11. That God hath promised favour, mitigation of punishment, his presence, and deliverance. Phil. 1.29. 1. Cor. 10.13. God is faithful, who will not suffer you to be tempted above measure, but with temptation will give deliverance. 2. Sam. 7.14. Plal. 50.15. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me. Plal. 121.4. He that keepeth Israel will neither slumber nor sleepe. Efa. 43.2. When thou passest through the waters, I will be with thee, and through the floods: that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kinde upon thee. 3. For I am the Lord thy God, the holy one of Israel, thy Saviour.

IV. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4.13. Rejoice, that ye are partakers of the afflictions of Christ. 2. Cor. 4.10. Every where we beare about in our body the dying of Christ, that the life of Iesus might also be made manifest in our bodies. Col. 1.24.

V. That the Angels are ready to defend such as feare God. Plal. 34.7. 2. King. 6.16. Feare not, there are more with us then against us.

CHAP. XLV.

Of the ending upon God.

Thus much concerning the denall of our selves, now followeth the profession of Christ: which respecteth either Christ himselfe, or his members: namely, the faithfull, Mat. 25.40. Verily I say unto you, in as much as ye did it to one of the least of my brethren, ye did it unto me.

That profession which directly concerneth Christ, is either continuall, or only in the time of danger.

Continuall, is the calling vpon the name of God, and ought ever to be performed of vs, in the name of Christ Iesus our Mediator. 1. Cor. 1.2. To the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, Saints by calling, with all that call on the name of our Lord Iesus Christ in every place, both their Lord and ours. Act. 9.14. He hath authority from the high Priest, to bind all that call upon thy name. Col. 3.17. Whatsoever ye shall doe in word or in deede, doe it in the name of the Lord Iesus, giving thanks to God, and the Father by him.

The calling vpon Gods name, is by prayer, or thanksgiving. Phil. 4.6. In all things let your requests be shewed unto God, in prayer and supplication, with giving of thanks.

Prayer hath two parts: Petition, and Assent. Mark. 11.24. I say unto you, whatsoever ye desire when

when ye pray, believe that ye shall have it, and it shall be done unto you.

Petition, is the first part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of such necessities as we want, 1. Ioh. 5.14. This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us.

In every petition wee mult expresse two things: 1. A sense of our wants. 11. A desire of the grace of God to supply those wants. 1. Sam. 1.10. Shee was troubled in her minde, and prayed unto the Lord, and wept sore. Dan. 9.4. And I prayed to the Lord my God, and made my confession, saying, 5. We have sinned and have committed iniquities, &c. 16. O Lord according to thy righteousness, I beseech thee, let thine anger and thy wrath be turned from the city Hierusalem, &c. to the 20. verse. Plal. 130.1. Out of the deepe I called to thee O Lord. 1. Sam. 1.15. Then Hannah answered & said, Nay my Lord, but I am a woman troubled in spirit: I have drunke neither wine nor strong drink, but have poured out my soule before the Lord, &c. to the 17. verse. Plal. 143.6. I stretch forth mine hands unto thee, my soule desireth after thee, as the thirly land.

Assent, is the second part of prayer, where, by we beleue, and profess to beare God, that he, in his due time, will grant unto vs those our requests, which before we have made unto his maiesty. 1. Ioh. 5.14, 15. This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we aske, we know that we have the petitions that wee have desired of him. Math. 6.1. Leade us not into temptation: but deliver us from euill. For thine is the kingdom, thine is the power, and thine is the glory, for ever and ever, Amen.

As for the faithfull, howsoever they in their prayers, bewray many infirmities: yet no doubt they have a notable sense of Gods favour, especially, when they pray zealously, and often unto the Lord. Iam. 5.16. Pray one for another, that ye may be healed: for the prayer of a righteous man availeth much if it be fervent. Luk. 1.13. The Angel said unto him, Feare not Zacharias: for thy prayer is heard. Iona. 4.1. It displeased Iona exceeding, and he was angry. 2. And Iona prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I presented it to sit unto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindeheart, and repentest thee of the euill. Rom. 8.26. Gen. 19.18. Let said unto them, Do not so, I pray you my lords, &c. Plal. 6.1. O Lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c. verse 2, 3, 4, 5. Plal. 8.9. Plal. 20.5. Plal. 35.9. 18.28. Plal. 16.7.

Thanksgiving, is a calling vpon Gods name, whereby we with ioy and gladnesse of heart, doe praise God for his benefits either received, or promised. Plal. 45.1. Mine heart will utter forth a good matter, I will intrust in thy words of the King: my tongue is as the penne of a

swift writer. Eph. 5.20. Giving thanks alwaies for all things unto God even the Father, in the name of our Lord Iesus Christ. Plal. 36.8.9. How excellent is thy mercy, O God? therefore the children of men trust under the shadow of thy wing. They shall be satisfied with the sameness of thine house, and thou shalt give them drinke out of the fountains of thy pleasures. Coloss. 3.16, 17.

CHAP. XLVI.

Of Christian Apologie, and Martyrdome.

The profession of Christ in dangers, is either in word, or deede.

Profession in word, is Christian Apologie, or the confession of Christ. Rom. 10.10. With the heart, man believeth unto righteousness: and with the mouth man confesseth to salvation. Plal. 22.22. I will declare thy name unto my brethren, in the midst of the congregation will I praise thee.

Christian Apologie, is the profession of Christ in word, when as we are ready with feare and meeknesse, to confesse the truth of Christian religion, to often as need requirith; and the glory of God is endangered, even before unbelieveers, especially if they be not past all hope of repentance. 1. Pet. 3.15. Sanctify the Lord God in your hearts: and be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you: 16. And that with meeknesse and reverence, having a good conscience, that when they speak euill of you as of euill doers, they may be ashamed, which blame your good conversation in Christ. Act. 7. the whole chapter. Stephen there maketh an Apologie for himselfe.

Mat. 7.6. Give not that which is holy to doges, nor cast your pearls before swine, lest they treade them under their feet, and turning againe all to rent you.

Profession, which is indeede, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth for the doctrine of faith, for iustice, & for the salvation of his brethren, vndergoe the punishment of death, imposed vpon him by the adulteraries of Christ Iesus. Mar. 6.18. 27, 28. He that hateth his life, it is not lawful for thee to hate thy brothers wife. And immediately the king sent the hangman, & gave him charge that his head should be brought: so he went and beheaded him in the prison. 2. Cor. 12.5. I will most gladly bestow, and be bestowed for your soulds, though the more I love you, the less am I loved.

Notwithstanding, it is lawful for Christians to lie in persecution if they find themselves not sufficiently resolved and strengthened by Gods spirit to stand. Mat. 10.23. When they persecute you in one citie, flee into another. Verily I say unto you, ye shall not have finished all the cities of Israel, till the sonne of man come. Ioh. 10.39. Against, they flattered to apprehend him, but he escaped out of their hands. Act. 9.30. When he brethren knew it, they brought him to Cesarea, and sent him forth to Tarfus. 1. King. 18.17. Was it not told my Lord what I did, when I sawed flax the

Prophets of the Lord, how I bid an hundred men of the Lords Prophets, by stripes in a cane, and fed them with bread and water? A. 20. 22. Now behold, I go bound in the spirit unto Hierusalem, and know not what things shall come unto me there.

CHAP. XLVII.

Of Edification, and Almes among the Faithfull.

That profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes. Edification is every particular duty towards our brethren, whereby they are furthered either to grow up in Christ, or els are more fully vnitied to him. Rom. 14. 19. Let us follow those things which concerne peace, and wherein we one may edifie another.

To Edification, these things which follow appertaine:

I. To give good example. Matth. 5. 16. Let your light so shine before men, that they may see your good work, and glorifie your Father which is in heauen. 1. Pet. 2. 12. Have your conversation honestly among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of visitation.

II. To exhort. Heb. 3. 13. Exhort one another daily, while it is called to day, lest any of you be hardened through the sight of the deceitfullnesse of sinne. Rom. 1. 12. That I might be stirred up together with you, through our mutual faith, both yours and mine.

III. To comfort. 1. Thess. 5. 14. Comfort the feeble minded, beare with the weak, be patient towards all men. 1. Iam. 5. 16. Acknowledge your faults one to another, and pray one for another, that ye may be healed. 20. He that converteth a sinner from going astray out of this way, shall save a soule from death, and shall hide a multitude of sinnes. 1. Thess. 4. 18. Comfort your felues one another with these words.

IV. To admonish. Rom. 15. 14. I myself am persuaded of you, brethren, that ye also are full of goodness, and filled with all knowledge; and are able to admonish one another. 1. Thess. 5. 14. We desire you, brethren, admonish them that are vniuely.

They shall obserue an holy manner of admonition, who in the spirit of meeknes, & as it were, guilty of the like infirmities themselves, doe admonish forthwith all their brethren of such faults, as they cernely know by them, & that out of Gods word. Gal. 6. 1. Brethren, if any man by escaype be fallen into any fault, ye, which are spiritual, restore such a one in the spirit of meeknes, considering thy selfe, lest thou also be tempted. Math. 7. 5. Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to take the mote out of thy brothers eye. 2. Tim. 4. 2. Preach the word: be instant in season, and out of season: im- prove rebuke, exhort, with all long suffering and do- line. Mat. 18. 15. If thy brother trespass against thee, goe and tell him his faults betweene thee and him alone: if he heare thee, thou hast wonne thy brother.

1. Rom. 15. 14. 2. Tim. 4. 2. Leu. 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

Reliefe peculiar to the godly among themselves, is a dutie, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability, & sometimes beyond their ability. 2. Cor. 8. 3. To their power (I beare record) ye, beyond their power they were willing. A. 2. 44. 45. All that bled were in one place, and had all things common; and they sold their possessions and goods, and parted them to all men, as every one had need.

CHAP. XLVIII.

Of the fourth degree of the declaration of Gods loue: and of the estate of the Elect after this life.

The fourth degree of the declaration of Gods loue, is Glorification, Rom. 8. 30. Glorification, is the perfect transforming of the Saints into the image of the Son of God. Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe. 1. Cor. 15. 44. It is sowne a naturall body, and it is raised a spiritual body: there is a naturall body, and there is a spiritual body. 45. As it is also written, The first man Adam was made a liuing soule: the last Adam was made a quickning spirit. 49. And as we haue borne the image of the earthly, so shall we beare the image of the heavenly. Phil. 17. 15. I will behold thy face in right conscience, and when I awake, I shall be satisfied with thine image.

The beginning of Glorification is in death, but it is not accomplished and made perfect before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ, whereby the body & soule is seuered. The body (b) that after corruption it may rise to greater glory. The soule, that it being fully sanctified, may (d) immediately after departure from the body, be transported into the kingdom of heauen. (a) 1. Cor. 15. 17. If Christ be not raised, they which are asleepe in Christ, are perished. A. 7. 60. When he had thus spoken, he slept. (b) 1. Cor. 15. 36. Of foule, what which thou sowest is not quickened, except it die. (c) Reu. 21. 27. There shall enter into it none: vncleane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambs book of life. Rom. 7. 25. I myself in my mind serue the law of God, but in my flesh the law of sinne. (d) Luk. 13. 42. He said to Iesus, Lord remember me when thou comest to thy kingdom. 24. Then Iesus said to him, Thy faith shall thee with me in Paradice. Reu. 14. 13. Then I heard a voice from heauen, saying unto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the spirit: for they rest from their labours, and their works follow them.

Against the feare of death, note these pre-fermatiuies:

I. Death

I. Death, it freeth the godly from the tyranny of Satan, sinne, the world, the flesh and eternall damnation, yea, from infinite both perils and losses, and doth place vs both life and happy, vnder the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified vs to vs both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1. 21.

IV. Those consolations which the spirit of Christ doth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of god, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, we shall be clothed with glory, 2. Cor. 5. 1.

VII. The thing of death, namely sinne, is then so taken away, as that that Serpent can no more hurt vs. 1. Cor. 15. 55. O death, where is thy sting? O graue, where is thy victory? Hebr. 2. 15. That he might deliuer all them, which for feare of death, were all their life-time subiect to bondage.

VIII. We should not so much thinke of our death, as to take an exact accounte of our life. For that man cannot die ill, who hath liued well: and he seldom dieth well, that hath liued badly.

IX. The angels they stand at our elbowed, tho so soone as a Saint departeth, they may with all speed, immediately transport his soule into heauen.

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the name of God, & partly doe waite, and pray for the consummation of the kingdom of glorie, and full felicitie in bodie and soule. Reuel. 5. 8. And when he had taken the booke, the foure beasts, and the foure & twenty elders fell down before the Lamb, hauing euery one harp, and golden vials full of odours, which are the prayers of the Saints. 9. And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation. Reuel. 14. 2. I heard the voice of harpers harping with their harpers. 3. And they sung as in were, a new song before the throne. Reuel. 6. 10. And they cried with a loud voice, saying, How long, Lord holy and true; dost thou not iudge, and avenge our blood on them that dwell on the earth?

CHAP. XLIX.

Of the estate of the Elect at the last day of iudgement.

The last day of iudgement shall be on this manner:

I. Immediately before the coming of

Christ, (a) the powers of heauen shall bee shaken: the Sunne and Moone shall be darkened, and the Starres shall seeme to fall from heauen: (b) that which fight the elect then liuing shall reioyce, but the reprobate shall shake euery ioynt of them. (c) Math. 24. 29. Immediately after the tribulation of those daies shall the Sonne be darkened, and the Moone shall not give her light, the Starres shall fall from heauen, & the powers of heauen shall be shaken: 30. And then shall appeare the signe of the sonne of man in heauen: and then shall all the kindreds of the earth mourn, & they shall see the sonne of man come in the clouds of heauen, with power and great glorie. (b) Luk. 21. 26. Mens hearts shall faile them for feare, and for looking after these things, which shall come on the world. 28. And when these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth neere. 2. Tim. 4. 8. Henceforth is laid up for me the crowne of righteousness, which the Lord, the righteous iudge shall give me at that day; and not to me only, but unto them that loue his appearing.

II. Then the heauens, being all set on fire, shall with a noife like to that of chariot wheeles, suddenly passe away, & the elements, with the earth, and all therein shall bee dissolved with fire. 2. Pet. 3. 12. Looking for, and hastning onto the coming of the day of God, by which the heauen being sette on fire, shall bee dissolved, and the elements shall melt with heate. 13. But we looke for new heauens, and a new earth, according to his promise, wherein dwelleth all righteousness.

At the same time, when as all these things shall come to passe, (a) the found of the last Trumpet shall be heard, founded by the Archangel. (b) And Christ shall come suddenly in the clouds, with power, & glory, and a great traine of Angels, (c) Mat. 24. 31. And he shall send his Angels with a great found of a Trumpet: 1. Thess. 4. 16. The Lord himselfe shall descend from heauen with a shout, even with the voice of the Archangel, and with the Trumpet of God: and the dead in Christ shall rise first. (b) Mat. 24. 30. 1. Thess. 4. 17. Then shall we which are liue and remaine, be caught up with them also in the cloudes to meete the Lord in the air, and so shall we euer be with the Lord.

III. Now at the found of the Trumpet, the Elect which were dead, shall rise with those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be recreated, and the foules of them shall descend from heauen, and be brought againe into those bodies, and be brought againe into those bodies. As for (a) them which then shall be aliue, they shall be changed in the twinkling of an eye, and this mutation shall bee in stead of death. And at that time, the bodies shall recieue their full redemption; (b) and all the bodies of the Elect shall be made like the glorious bodie of Christ Iesus, and therefore shall bee spiritual, immortal, glorious, and free from all infirmity. (c) 1. Cor. 15. 51. 52. We shall not all sleepe, but we shall be changed, in a moment, in the twinkling of an eye, at the last Trumpet. 43 (b) 1

is sown in dishonour, it is raised in honour: it is sown in weaknesse, it is raised in power. 44. It is sown a naturall body, it is raised a spirituall bodie.

IV. Last of all, when they are all conuened before the tribinall seate of Christ, he will forthwith place the Elect, secured from the reprobate, & taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this sentence: *Come ye blessed of my father, possesse the kingdome prepared for you from the foundations of the world.* Mat. 25. 33. *He shall set the steepe on his right hand, and the goates on the left.* 1. Thess. 4. 17. *Reu. 20. 15. Whoſeuer was not found written in the booke of life, was cast into the lake of fire.*

CHAP. L.

*Of the estate of the Elect after
indgement.*

THe last iudgement beeing once finished,
the elect shall enjoy immediately blessed-
nesse in the kingdome of heauen.

[illegible]

Blessednesse hath two parts: Eternall life,
and perfect glory.

Eternal life is that fellowship with God, (2) whereby God himself is, through the Lamb Christ, life vnto the Elect. For in the kingdom of heaven, the elect shall not need meat, drinke, sleepe, aire, heate, colde, phisicke, apprell, or the light of the Sunne and Moone, (3) but in place of all these, that they haue in them Gods spirit, by which immediately they shall be quickened for euer, (4) 1. Ioh. 14. 23. *If any man loue me, he will keepe my word, and my father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4. 15. *Who euer confesseth that I Christ is the Sonne of God, God dwells in him, and he in God.* Rec. 21. 3. *And I heard a voice, saying Beholde the Tabernacle of God is with vs, and he will dwell with them, and they shall be his people, and God himselfe shall be with them and dwell with them.* 23. *At that Christ hath no need of Sunne or Moone to shine in; for the glorie of God did light it, and the Lambe is the light of vs.* Rec. 22. 2. *In the midst of the street of it, and of either side of the river, Was the tree of life, which bare twelue manner of fruites, and gaue fruitie eueri moeth; and the leaues of the tree (served to heale the nations with).* 4. *And there shall be no night there, and they neede*

no candle, nor light of the Sunne, for the Lord giueth
them light, and they shall raigne for euermore,
(b) 1. Cor 15. 45. Rom. 8. 11. If the spirit of him
that raised up Iesus from the dead, dwell in you
hee that raised up Christ from the dead, shall also
quicken your mortall bodies, because that his spirit
dwelleth in you.

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall bee in a farre better estate then any heart can wish. This glorie consisteth in three points. I. In that they shall first beholde the face of God, which is his glorie and maiestie *Reu. 22.4. As they shall see his face, and his name shall bee in their forehead.* *Psalme 17. 15.* I will behold thy face in righteousness, and when I awake I shall be satisfied with thine image. II. In that they shall be most like to Christ, namely, iust, holy, incorruptible, glorious honourable, excellent, beautiful, strong, mightie and nimble. *1. Ioh. 3. 2. Deeply beloved, now are wee the sonnes of God, but yet it doth not appeare what we shall be, and we know that when he shall appeare, we shall be like him, for we shall be like him as he.* *Philipp. 3. 21.* Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himselfe. III. They shall inherit the kingdome of heauen, yea, the new heauens and the new earth shall bee their inheritance. *1. Pet. 1. 4. God hath begotten you to an inheritance immortall and undefiled, and that fadeth not away, reserved in heauen for you.* *Math. 25. 34.* Then shall the King say to them on his right hand, Come ye blessed of my Father, possess the kingdome prepared for you before the foundations of the world were laid. *Reu. 5. 10.* Thou hast made vs unto our God Kings and Priests, and wee shall reigne on the earth. *Reu. 21. 7.* Hee that ouercometh shall inherite all things, and I will bee his God, and he shall be my sonne.

The fruit that commeth from both these parts of blessednesse, is of two sorts : Eternall ioy, and the perfect seruice of God. Psalm. 16.

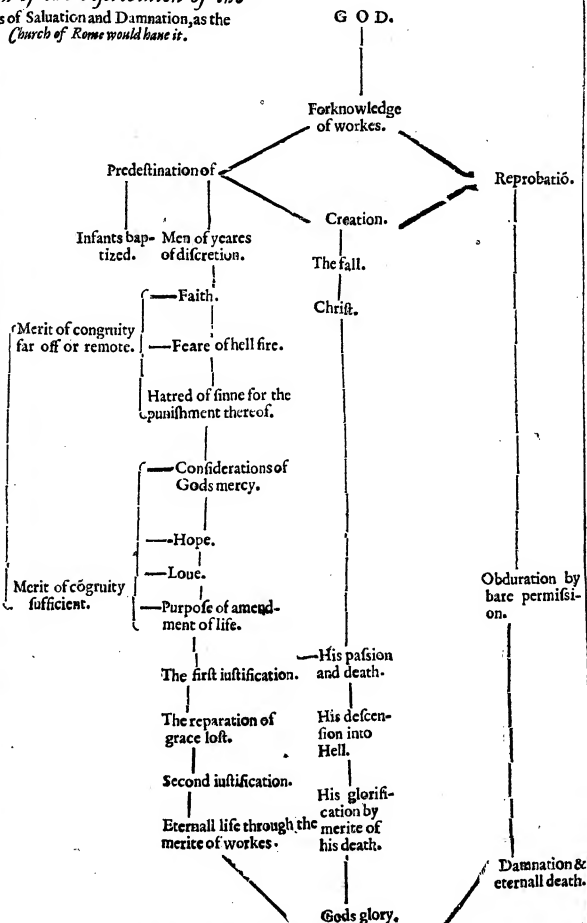
11. *Thou wilt shew me the path of life, in thy presence is the fulnes of ioy: and at thy right hand there are pleasures for euermore.* Psal. 36.8. *They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the riuer of thy pleasures.* 9. *For with thee is the well of life, and in thy light shall we see light.*

The parts of Gods service, are Prayer, and Thanksgiving. Reul. 21. 3. *And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* Cap. 5. 12. *Saying with a loud voice, worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and prayse, &c.* 13. Cap. 11. 17. *The foure & twenty Elders which sat before God out their faces, fell on their faces and worshipped God saying, we give thee thanks, Lord God almighty, Which art, and Which was, for which art to come: for thou hast received thy great might, and hast obtained thy kingdom.*

The

A view of the distribution of the

causes of Salvation and Damnation, as the
Church of Rome would have it.



Place this Table between the fol. 95. 96.

The manner of performing this service, is to worship God by himselfe immediately. In heaven there shall neither bee temple, ceremony, nor Sacrament, but all these wants shall God himselfe supply together with the Lambe, that is, Christ, Reuelat. 21. 22. *I saw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it.*

This service shall be daily, and without intermission. Reuel. 7. 15. *They are in the presence of the throne of God, and serve him day and night in his temple.*

A Corollarie, or the last conclusion.

THUS God, in saving the elect doth clearly set forth his iustice and mercy. His iustice, in that hee punished the finnes of the Elect, in his Sonnes owne person. His mercy, in that hee pardoned their sinne, for the merites of his Sonne. Ephes. 1. 18. *That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints. 19. And what the exceeding greatnes of his power towards vs, which belene, according to the working of his mighty power. 20. Which he wrought in Christ, cap. 3. 18. That ye may be able to comprehend with all Saints, what is the breadth, & length, & depth, and height: 19. And to know the love of Christ.*

All these things the Lord himselfe doth thus decree, and in his good time will accomplish them to the glorious praise of his name. Pro. 16. 4. *The Lord hath made all things for his owne sake: yea, even the wicked for the day of euil.*

CHAP. LI.

CONCERNING THE ORDER
of the causes of Salvation, according
to the doctrine of the Church
of Rome.

THERE are two things requisite to obtaine saluation: Predisposition, and the Execution thereof.

Predisposition, is a fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebastian. Cattaneus. Enchir. tract. 1. cap. last.

This, in regard of the first effects thereof, which are vocation, election, and ordination to eternall life, hath the cause of it in God, namely, his will: but in regard of the last effect, which is the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it in man; because according to the common opinion, Gods predisposition is by reason of workes fore-seene in men, that is, God doth therefore predetermine or reiect some man, because he foreseeth that he will well or badly vse his grace. But for the more euident declaration of this, here follow conclusions must be set downe.

I. The Predisposition, and Reprobation of God, doe not constrain or enforce any necessity vpon the will of man.

I I. God hath predetermined all men, that is, he hath appointed and disposed all mankind, as they might obtaine eternall saluation. I I

III. Man is neither by necessity, nor chance saved or condemned, but voluntarily.

I V. God hath predetermined some, which hath he reiected.

V. Those whom God hath predetermined by his absolute predetermination, which cannot be lost, shall infallibly die in grace: but they which are predetermine, by that predetermination which being according to present iustice, may be lost by some mortall sinne, which followery are not infallibly saved, but oftentimes such are condemned, and lose their crowne & glory. Hence ariseth that position of theirs, that he which is iustified may be a reprobate, and perish eternally. Torrens. Aug. Confess. 2. booke. 4. chap. 20. Sect. Therefore predetermination is not certaine, seeing it may be lost.

V I. God alone doth know the certaine, and set number of them which are predetermine.

V II. There is one set number of them which are predetermine, or reiect, and that can neither be increased nor diminished.

The Execution of predetermination, is either in infants, or those of yeeres of discretion.

Concerning Infants, the merit of Christ is applied vnto them by baptism rightly administered: so that whatsoever in original corruption may truly and properly be accounted for sinne, is not onely, as I may say, not pardoned away, or not imputed, but vterly taken away.

For there is nothing that God can have in such as are renewed. Concil. Trid. 5. sect. 5. Can.

Neuertheless we must confesse, that there remaineth yet in such as are baptized, concupiscence, or the relics of sin. The which seeing it is left in men to wastle withall, it hath no power to hurt but such as yeeld vnto it.

The execution of Predetermination in such as are of riper yeares, hath fixe degrees.

The first, is Vocation, whereby men, not for their owne merites, but by Gods preuenting grace through Christ, are called to turne themselves vnto God.

The second, is a Preparation to righteousness, whereby men, through the inherent power of Free-will, do apply themselves to iustification, after that the same power is stirred vp by the holy Ghost. For Free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same. This Preparation hath seauen degrees, Biel 4. booke 13. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God and his will, reuealed in the word of God.

This is the foundation of iustification, & prepareth the heart: because it stirrs vp free-will, that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith, is to apprehend the vgliness of sinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

And herein stands the disposition of *Con- gruity*, not immediately, nor sufficient, but far removed.

IV. At the length, faith turneth it selfe to the contemplation of Gods mercies, and beleeueth that God is ready to forgive sinnes, by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby they begin to desire God, as the chiefest good.

VI. Out of this act of hope, ariseth loue, whereby God is loved about all things, by the strength of nature.

VII. After this loue, followeth a new dislike, and a detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God, who is finally loved more then all other things.

VIII. After all these, followes a purpose of amendment of life: and here comes in the measure of congruity, that is, sufficient: or else the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of Predestination, is the first iustification, whereby men of vniuers, are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntary receiuing of grace and gifts.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Sauour Christ, whereby he purchased iustification for men. The instrumentall cause, is baptisme. The formal cause, is not that iustice which was inherent in Christ, but which hee infused into man: and that is especially hope, and charity.

The fourth degree, is the second iustification, whereby men are of iust, made more iust: the cause hereof is faith, joined with good works.

It is possible for such as are renewed, to keep the commandments: and therefore it is false, that a iust man committeth so much as a venial sinne in his best actions, much lesse, that he deserteth eternall death for the same.

The fifth degree, is the reparation of a sinner by the Sacrament of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparation is necessary, is, because men lose the grace of iustification by enery mortall sinne.

The last degree, is the fruit of iustification, namely, the glory of eternall life, the which workes done in grace, do *ex condigno*, condignely merit, or by sufficient worthinesse.

Condigne merit, is when as the reward is after such fort due, as that if it bee not given, iniustice will be committed: This by the ri-

gour of iustice is due.

Two conditions are requisite to make a merit. I. That a reward should by some compact or bargain be due: And this condition is in works, in regard of God. For God in the scriptures hath promised a reward to such as work well. II. That besides this compact whereby the debtor is bound, there should bee also some worthinesse in the worke, or some proportion of the worke to the reward.

The worthinesse or dignity of the worke, dependeth. I. On Christ, because Christ did not onely merit that his own proper actions should be meritorious, but the actions also of his members. II. On the holy Ghost. For the holy Ghost doth conspire, excite, and moue men to doe. III. On an habitual grace, which is a certaine participation of the diuine essence.

Thus much concerning the degrees of executing Predestination. Now followes the applying of Predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mystery of Gods Predestination, as to determine vndoubtedly that hee is in the number of them whom God hath ordained to eternall happinesse. For no man without especiall reuelation can know, whom God hath chosen to be his heires, *Self. Eccl. x. 1.*

The summe of all these, is this: God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is termed an *speciall ayde*, doth moue a man, that he may dispose himselfe vnto his iustifying grace, namely, that he may beleeue, feare, repent, loue, and propound to himselfe newnesse of life, &c.

Furthermore, if a sinner doe by his free will yeeld his assent vnto this diuine motion, and doth consequently and accordingly rightly dispose himselfe, God doth incontinently forgive him his sinne, and withall doth infuse into him iustifying grace, by which hee may doe good workes, and so by them merit eternall life. *Beaum.*

Errors of the Papists in their distributing of the causes of saluation.

And this is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of, then as a gallows set vp for the torture and massacre of mens consciences. And that this may the more manifestly appeare to bee so, I will set downe the most principall errors of popish doctrine in this case.

The I. error.
Predestination is onely of the Elect, the Reprobates they are onely fore knowne.

The confusion.
The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken

taken indeed sometimes in the good part, & spoken of the Elect and faithful called, as Rom. 8. 30. *Whom he predestinated, them also he called, and whom hee called, them also he iustified, and whom hee iustified, them also he glorified.* So are the Ephesians said to be predestinate into the adoption of the sonnes of God, Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternall death. The reasons: I. Act. 13. 28. *They gathered themselves together against thine holy Sonnes Iesus to doe whatsoeuer thine hand and thy counsell had determined (or fore-ordained, or predestinated, as we say) before hee was done.* II. August. de Bono perue. Chap. 17. he calleth Predestination the disposition of future workes: and in his 15. booke of the Citie of God, chap. 1. he diuideth all mankind into two cities: *Where of one is predestinate to reigne with God eternally, the other predestinate to vndergoe eternall punishment with the diuill.* And in his Manuel to Laurentius, chap. 100. hee saith, *That God hath wisely predestinated wicked men vnto punishment, & mercifully predestinated the good vnto grace.* Thomas of Aquine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are fore-knowne, and not predestinate; is very inuiolous: because Gods foreknowledge, may in nothing which is to be, be shuered from his will and eternall decree. For that, which beeing hereafter to bee, is fore-knowne of God, that assuredly will come to passe, and shall be, & that either by the will of God, or without his will: if with his will, then no doubt, he both decreed & pre-ordained the same: if without or against his will, how is God then omnipotent? And surely euil it selfe, albeit God will it not in his approuing or allowing wil yet wil hee the free & willing permission thereof. August. in his Manuel or Enchiridon to Laurentius, cha. 100. hath an excellent saying to this purpose. *Although (saith he) that those things which are euil, in that they are euil, cannot be good, yet that there are not onely good, but also euil things, it is very good: to the intent that after a maruillous & vnspokeable manner, that thing may not bee besides, or without his will, which also is done against his will, because it should not be done, vnlesse hee suffered it, neither doth hee suffer it against his will, but willingly.*

The II. Error.
That Predestination is mutable. For, (according to the common opinion of the Papists) whosoever is predestinate, he is contingently predestinate as well on Gods part, as on manes: whence it followeth, that he which is predestinated, that is appointed to saluation, may be condemned; and he which is foreknowne that is, appointed to damnation, may be saved.

The Confutation.
The contrary to this their doctrine is most true. Namely, that the decree of God concern-

ing euery mans eternall both saluation and damnation, is from all eternity set downe, and immutable. The reasons: I. Testimonies of Scripture. Rom 11. 26. *The gifts and calling of God they are without repentance, such as are without repentance.* Math. 24. 22. *There shall arise false Christs and false Prophets: and shall doe great signes and miracles, so that [if it were possible] they should deceiue euen the elect.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. *The foundation of God standeth sure, and hath this scale, The Lord knoweth who are his.* II. Election and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I the Lord am not changed.*

II. *My counsell shall stand, and I will do whatsoeuer I will.* III. If this Popish conclusion should be granted, then would it follow of necessity, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dreame of. For hee which changeth his counsell, or his will, doth therefore change it; either because he at the length seeth that hee might haue taken better aduise, or else in that he seeth that hee could not bring his former purpose about as he would: Either of which are farre from our Lord God. IV. If were so, that the counsell of God is in any way mutable, it wil by this come to passe, that euery man must bee vncertaine whether he bee predestinate to life or not: whereby that notable say and only ground of our full assurance to be faued, is vtterly shaken and ouerturned. Wherefore let this truth bee maintained of vs, namely, that both the election and reprobation of God stand immutable, so that neither the Elect can become reprobates, nor the reprobates elect; and consequently neither these be faued; nor they condemned.

Against this doctrine, the popish fort except. If you speake in a compound sense or meaning (*in sensu compo*) it is very true, that the predestinate cannot be damned, nor such as are foreknowne be faued: but if in a simple sense (*in sensu diuiso*) it is not so. This distinction is plaine by this example. White colour in a compound meaning cannot bee blacke, because blacknes is repugnant and contrarie to whitenesse: But in a diuided sense, white colour now may afterwards be made blacke. In like sort, one predestinated to saluation may, by reason of the free-will be filthy, sinne, and so be damned. *Answe.* These are silly shifts, and meere sophismes, because such as are predestinated to the end, namely, saluation, are necessarily predestinated to the means and saluation, the which they cannot but vse, and by them come to the end it selfe.

The III. Error.
All men are predestinate, that is, disposed and ordained of God, so as they might attaine eternall life. Sebast. Cattenens in his Enchirid. ch. p. of Predett.

The confusion.

This is manifestly false. For, I. infants who so soone as they are borne, depart this life, seeing for want of time they cannot in this life vie the means of saluation, albeit they may haue life eternall, yet obtaine they it not by vying the means vnto the fame. II. That which the Lord indeede actually doth, the very same hath he determined to doe. For hee doth nothing neither vnaduisedly, or vnwillingly: but he actually forsaketh a very great part of mankind, the which being shut vp vnder contumacie, he doth leaue to it selfe. Act. 14. 16. *whom times past suffered all the Gentiles to walke in their owne waies.* Hence also is it, that Eph. 2. 12. all the Gentiles are said to be *without God in the world.* Therefore God decreed to forsake some men in this life, & consequently he ordained not all men to the obtaining of eternall life. Nay if God once but would in his secret will, that all men should be saved, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if the that was ordained to saluatori perih, then must God now needs haue left off to will that, which he would fro al eternitior els being to will that, which before hee would not; the which cannot be said of God, without blasphemie. I. I. Paul, 2. Thess. 2. 10. faith, that there be certaine men, *simoniacos, which perse,* and them he distinguisheth from the elect. v. 13. Rom. 9. 21. 22. *hath not the potter power, &c.* where there is not only mention made of vessels of glory, & mercy, but also of certaine, made, and fashioned in Gods eternall counsel, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he neuer disposed to obtaine eternall life.

The IV. Error.

Predestination, in regard of the last effects thereof, hath his cause in man, that is, in mans free-will, and Works: for they whome God had foreseen, that they would receive grace offered in Christ, & leade their life according to the Law, them he predestinated, not of works, but of his mercy; yet so, as that he had respect vnto works, or to deale with them according to their works: or as others say) to ordaine them by their works foreseen. As for example: God did from all eternitie foresee and foreknow that Peter should be saved, and Indus condemned; because he from the same eternitie did foresee & foreknow, that Peter would accept of the grace offered vnto him, and after of the same aright: and hee did also foresee that Indus should receive the grace offered, yet notwithstanding by reason of his peruerse will, use the same peruerly.

The confusion.

This their forged denie of foreseene works, I. Paul doth shew to be plainly counterfeit, when as he faith that the Ephesians were elected in Christ before the foundations of the world were laid: Eph. 1. 3. and that not because he did foresee that they would be holy, but that they might be holy and vnblemished before God with I. ue. And c. 2. v. 10. he faith, they were created

A. to good works in Christ, that they might walke therein. In which places, good works they are made effects of predestination; but the effect foreseene can not be the cause of his cause: for that enery cause; in the order both of nature & knowledge, doth goe before his effect. I. I. Tit. 3. 5. *Not of works which we haue done, but according to his mercie did God elect and saue vs.* III. God in electing vs, did not regard anything out of himselfe, but in himselfe did he elect vs, Eph. 1. 4. and 9. Therefore did hee not regard future works. IV. Some of the Popish schoolemen confesse, that Predestination, doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1. prime. quest. 13. art. 2. V. Election is onely of Gods mercy. Rom. 9. 16. VI. God saw no grace in man, but that which he himselfe mult bestow vpon him; whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either about God, or greater then God, it must needs bee impious to assigne any cause of his will, either out of, or about his maiestie: and therefore that his fore-knowledge of faith and workes should bee accounted the impulsue cause of his decree, concerning mans saluation, wee doe rightly denie.

The V. Error.

By Baptisme rightly administered, not onely the guiltines, but also the corruption of originall sinne, is washed away, as that it is not afterward properly accounted a sinne.

The confusion.

We contrarily do thus distinguish of sinne. Sinne, in regard of the guiltinesse of Gods wrath, and also in regard of the punishment, together by one act is takē away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successiue; & by little and little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begun and increased in vs. Reasons. I. Paul would not so greatly bewaile his originall sinne, if after Baptisme it ceased any more to be sinne, *see, faith he, another law in my members, rebelling against the law of my minde, and leading mee captive vnto the law of sinne which is in my members.* O miserable man I who shall deliuer mee from this body of death? Rom. 7. 23. 24. II. Originall sinne, is called a sinne out of measure *insupport.* Rom. 7. 13. And, Heb. 12. 1. *a sinne that hangeth fast on,* or, easily compasseth vs about. III. Concupiscence is the roote of all actuall sinne: and therefore euen after Baptisme, it must properly be a sin. IV. Vnlesse that concupiscence were a sinne, where would or could bee that vehemēt and hot combate betwene the flesh and the spirit? Gal. 5. 17.

The VI. Error.

Baptisme is absolutely necessary to saluation, especially for children.

The

The Confutation.

Wee deny that Baptisme is of absolute necessity to saluation. Reasons. I. Sacraments do not conferre grace, but rather confirme grace when God hath conferred the same. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeeres of discretion before they be baptized, they cannot be baptized vnlesse they beleue. Now all such as beleue, are both iustified, and reconciled to God; and therefore albeit they without their owne default, are deprived of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcision to bee on the eigh't day, not on the first, or the second: now there is no doubt, but that many infants, before their eight day, were preuented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessity, why was it for the space of forty yeares in the desert intermitted: and that onely because the Israelites being often in iourney, such as were circumcised were by it in iopardie of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had beene absolutely necessary to saluation. IV. This doctrine of the absolute necessity of Baptisme, was vnknowne to the ancient Fathers. For the primitive Church did tolerate very Godly men though wee allow not their fact) that they should defer their baptisme many yeares, yea often to the time of their death. Hence was it, that Constantine the great was not baptized till a little before his death: and Valentinian by reason of his delay, was not at all baptized: whom notwithstanding Ambrose pronounceth to be in heauen. And Bernard in his 77. epist. doth putreth, that not euery deprivation of baptisme, but the contempt or palpable negligence is damnable.

The VII. Error.

As soon after the fall of Adam hath free will as well to do that which is good, as that which is euill; although it be in a diuers manner, that is, hee hath free-will to do euill simply, & without any external aide: but to do well, none at all, but by the grace of God preuenient, or guiding vs: the which grace notwithstanding enery man hath, and to the which grace it is in our free will either to consent and together worke with the same, or not. And therefore the power of free will to do that which is good and acceptable to God, is onely attenuated and weakened before conserfion, not quite taken away, and therefore man can of himselfe worke a preparation to iustification.

The Confutation.

Man not regenerated, hath free-will to doe onely that which is euill, none to doe good. Hee being not already conuered cannot so much as will to haue faith, and be conuered. Reasons. I. Man is not said to be weake or

A. sicke, but dead in sinne. Eph. 2. 1. Col. 1. 13. As hee therefore that is corporally dead cannot stirre vp himselfe, that he may performe the works of the liuing, no not them when others help him. so he that is spiritually dead, cannot moue himselfe to liue vnto God. II. Hee is the seruant of Satan, & bondslau of sin. Eph. 2. 2. Rom. 6. 13. Now we know, that a seruant standeth at the beck and pleasure of another, and can do nothing els. III. That which no man can by himselfe know and beleuee, the same he can not will: but no man can know and beleuee those things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueh not the things of the spirit of God.* 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke any thing as of our selues.* Therefore no man can will by himselfe, those things that appertaine to Gods kingdome. IV. That which is a deadly enemy to goodnes, and is directly repugnant thereunto, the same desireth not that which is good; but the will is an enemy, and directly repugnant vnto goodnes. Rom. 8. 7. *The wisdom of the flesh is hatred against God: for it is not subiect to the law of God, neither indeed can be.*

Obiect. I. The word is nere vnto thee in thine heart, and in thy mouth, that thou maist doe the same. Deut. 30. 14. *Ans.* It is not easie to performe the law legally, but Euangelically. Now this is done, when as any man doth fulfill the law by a Mediator, and from him receiuing the spirit of God, doth endeavour to performe new obedience.

Obiect. II. God giueth many precepts by which wee are commanded to repent, & beleue, obey God, &c. Therefore to do these, we haue free-will. *Ans.* Such places do admonish vs, not of our strength, but of our duty & infirmities: neither do they shew what men can doe, but what men should doe. I. I. They are instruments of the holy Ghost, whereby hee doth reue and conuert such as shall be saved. *They obiect againe.* God in commanding these, doth not require things impossible. *Ans.* He doth not indeede to men in their innocencie, but now to all such as fell in Adam hee doth, and that by their owne default, not Gods.

Obiect. III. Phil. 2. 13. Work out your saluation with feare and trembling. *Ans.* Paul speaketh of such as are already conuered, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is constrained to do that which is good. *Ans.* The will both in it selfe, and of it selfe, is a meere patient in her first conuerfion vnto God; but if it be considered as it is mooned by the spirit of God, it is an agent. For, beeing mooued, it moueth. It is not therefore compelled, but of a willing will, is made a willing will.

The VIII. Error.

The holy Ghost doth not giue grace to will, but onely that vnlesse the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification.

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The Confutation.

It is apparently false. To will those things which concerne the kingdom of God, as faith, conversion, and new obedience, is the meere gift of Gods Spirit. Mat. 11. 27. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him.* Luk. 8. 10. *To you it is given to know the mysteries of the kingdom of God.* Phil. 2. 13. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 3. *No man can say that Iesus is the Lord, but by the holy Ghost.* Briefly, he who according to God is to be created in righteousness and holiness, Eph. 4. 24. cannot any waies dispose himselfe to iustification, or new creation. For it is impossible that a thing not created, should dispose it selfe to his creation.

The IX. Error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruity deserve iustification.

The Confutation.

These things smell of more then Satanicall arrogancie. For what man, but such an one, as were not in his right minde, would beleefe, that he, vnto whome so many millions of condemnations are due, could once merit the least dramme of grace? The prodigall sonne was not received into fauour by reason of his deserts, but by fauour. Luk. 15. 21. *His sonne said vnto him, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne.*

The X. Error.

The faith of the godly, or that which iustifieth, is that whereby a man doth in generall beleefe the promises & blessing of GOD, and by which also he giueth his assent to other mysteries reuealed of God concerning the same.

The Confutation.

Faith is not onely a generall knowledge, & assent to the historie of the Gospell, but further also a certaine power, both apprehending and feuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sins are forgiven him, and that he is reconciled vnto GOD. Reasons. I. A particular assurance of the fauour of God, is of the nature of faith. Eph. 3. 10. *By whom we haue boldnesse, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of GOD through vnbeleefe, but was strengthened in the faith, & gave glory vnto God.* 21. *Being fully assured that hee which had promised, was also able to doe it.* Heb. 10. 22. *Let vs draw nere with a true heart in assurance of faith.* II. Particular doubting is reprehended. Mar. 14. 31. *O thou of little faith, why dost thou doubt?* Luk. 12. 29. *If hee ye not in suspense.* III. That which a man prayeth for to God, that must he assuredly beleefe to receive. Mark. 11. 24. *But the faithfull in their prayers make request for adoption, iustification, and life eternall: and therefore they must certainly beleefe that they shall receive these benefits.* IV. Rom. 5. 1. *Wee being therefore iustificed, haue peace with*

A GOD. But there can be no peace, where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie particularly, that must also be beleefe particularly: But the spirit of God doth giue a particular testimony of the adoption of the faithfull. Rom. 8. 16. Gal. 4. 6. This therefore is in like sort to be beleefe.

Whereas they say, that no man hath a particular assurance, but by special reuelation, as was that which Abraham and Paul had, is false. For the faith of these two is set down in Scripture, as an example which we should all follow. For this cause Abraham is called the Father of the faithfull. Rom. 8. 11. and Paul testifieth the very same of himself, 1. Tim. 1. 16

B For this cause, (saith he) *was I received to mercy, that Iesus Christ should first shew on me all long suffering, vnto the example of them, which shall in time to come beleefe in him vnto eternall life.* Augustine, whereas they say, that we haue a morall assurance, but not the assurance of faith, it is a popish deuise. For, Rom. 8. 16. *the spirit of adoption (quasi pater) together beareth witness to our spirit.* Where wee see two witnesses of our adoption, our owne spirit, and the Spirit of God. Our spirit doth testifie morall of our adoption, by sanctification, and the fruites thereof: and therefore also the spirit of God witnesseth after another manner, namely, by the certainty of faith, declaring and applying the promises of God.

C Obiect. I. We are commanded to worke our saluation with feare and trembling. *Ans.* This feare is not in regard of Gods mercy forgiving our sins, but in respect of vs, and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercy, we must hope for saluation: but in respect of our vnworthinesse, we must doubt. *Ans.* I. We may not lawfully doubt of Gods mercy, and because doubtfulness is not of the nature of faith but rather a naturall corruption. II. If we consider our own vnworthinesse, it is out of all doubt, we must be out of all hope, and despair of our saluation.

Obiect. III. There be many sins vnknowne vnto vs, and so also uncertaine whether they be pardoned vnto vs. *Ans.* Hee that certainly and truly knoweth that but one sinne is pardoned him, he hath before God all his sins remitted, whether they be known or vnknown.

Obiect. IV. No man dare sweare, or die in the defence of this proposition: *I am the child of God, or in Gods fauour, and iustificed.* *Ans.* They which haue an vnfaide faith, will, if they be lawfully called, not onely testifie their adoption by an oath, but seale it also by their blood.

Obiect. V. A man may haue this faith which the Protestants talke of, and lye in a mortall sinne, and haue also a purpose to perseuere in a mortall sinne. *Ans.* It is farre otherwise: for Act. 15. 9. *A true faith purifieth the heart,*

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The Sophisters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind, concerning the truth of Gods word, is the roote and foundation of iustification. The which, if it be true, why should not the diuell be iust? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his assent; who notwithstanding hee haue such a faith, yet can hee not be called one of the faithfull.

Here they except and say: The diuels faith is void of charity, which is the forme of faith: But this is a doting surmise of their owne brain. For charity is the effect of faith. 1. Tim. 1. 5. But the effect cannot informe the cause.

The XI. Error.

Man: lone of God, doth in order and time go before his iustification and reconciliation with God.

The Confutation.

Nay contrarily, vnlesse we be first perswaded of Gods loue towards vs, we neuer loue him. For we loue him, because he loued vs first. 1. Ioh. 4. 19. Again, it is impossible, that Gods enemy should loue him: but he which is not yet iustified, or reconciled to God, he is Gods enemy. Rom. 5. 9. 10. Neither is any man before the act of iustification, made of Gods enemy his friend.

The XII. Error.

Inferred or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God formally.

The Confutation.

We doe contrarily hold, that the materiall cause of mans iustificatio, is the obedience of Christ in suffering & fulfilling the law for vs: but as for the formall cause, that must needs be imputation, the which is an action of God the Father, accepting the obedience of Christ for vs, as it were our owne. Reasons. I. Look by what we are absolved from all our sinnes, and by which we are accepted to eternall life, by that alone are we iustified: but by Christs perfect obedience imputed vnto vs, we are absolved from all our sinnes, and through it we are accepted of God, to eternall life, the which we cannot attaine vnto by inherent holines. Therefore by Christs perfect obedience imputed vnto vs, we are alone iustified. This will appeare to be true, in the exercises of imprecation on Gods name, and also of repentance.

For intencion, and conflicts with sinne and Satan, faith doth not reason thus: Now I haue charitie and inherent grace, and for these God will accept of me: But faith doth more rightly behold the Sonne of God, as hee was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercessio for vs: so, him, I say, doth faith see, & is assured, that for this his Sonne, God will forgive vs all our sinns, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by any quality inherent in vs, but rather by the merit of Iesus Christ. Rom. 5. 19. II. As Christ is made a sin

ner, so by proportion such as beleefe are made iust. But Christ was by imputation onely made and accounted a sinner for vs. 2. Cor. 5. 21. For he became suretie for vs, and a sacrifice for our sinnes, vpon which all both the guiltinesse of Gods wrath, and punishment for vs was to be laid. Hence it is, that he is said to become *(vniuersa)* a curse for vs: therefore wee againe are made iust onely by imputation. III. The contrary to condemnation is remission of sinns; and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustificeth, who shall condemne?* Therefore iustification is the remission of sinns. Now remission of sinns dependeth onely vpon this imputation of Christs meritis. IV. Albeit infused & inherent iustice may haue his due place, his praise, and also deserts, yet as it is the worke of the holy Ghost, it is not in this life complete, & by reason of the flesh wherto it is vnited it is both imperfect, and infected with the dregs of sin. Eia. 64. 6. Therefore before Gods iudgement: sear it cannot claime this prerogative, to absolve any from the sentence of condemnation.

Obiect. I. This imputation is nothing else but a vain conceit. *Ans.* I. Yes, it is a relation or diuine ordinance, whereby one relation is applied to his correlative, or as the Logicians say, is as the foundation to the Terminus. II. As the imputation of our sinnes vnto Christ, was indeede something, so the imputation of Christs iustice vnto vs, must not bee thought a bare conceit. III. Again, the Church of Rome doth her selfe maintaine imputative iustice, namely, when as by Ecclesiasticall authorities she doth apply the merits and satisfactions of certaine persons, vnto other members of that Church. When it is apparant, that euen the Popes indulgences they are imputative.

Obiect. II. Imputative iustice is not euertlasting: but that iustice which the *Messias* brings is euertlasting. *Ans.* Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall to our saluation continue in the life to come.

Obiect. III. If iustification bee by imputation, he may before God be iust, who indeede is a very wicked man. *Ans.* Not for any waies: for he that is once by imputation iustified, he is also at that same instant sanctified.

The XIII. Error.

There is also a second iustification, and that is obtained by worke.

The Confutation.

That, popish deuice of a second iustification, is a satanicall delusion. For, I. the word of God doth acknowledge no more but one iustification at all, & that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot be a manifold iustification. II. If by reason of the increase of inherent iustice, iustification should be distinguished into several kinds or parts, we might as well make an hundred kinds, or parts of iustification, as

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two. III. That which by order of nature doth follow after full iustification before God, cannot be said to iustifie. But good works do by order of nature follow mans iustification, and his absolution from sinnes: because no worke can please God except the person it selfe, that worketh the same, do before please him: But no mans person can please God, but such an one as being reconciled to God, by the merits of Christ, hath peace with him. IV. Such workes as are not agreeable to the rule of Legall iustice; they before the tribunall Seate of God, cannot iustifie, but rather both in, and of themselves are subiect to Gods, eternal curse. For this is the sentence of the Law. Deut. 27. 26. *Cursed is every one that continueth not in all things written in the booke of the law to doe them.* Now the workes euen of the regenerate, are not squared according to the rule of Legall iustice: wherefore *Dauid* being, as it were stricken, with the consideration of this, durst not once oppose, nor not his best workes to the iudgement of God, that by them hee might plead pardon of his sinns; whence it is that hee crieth out and saith, Psal. 142. 2. *Enter not into iudgement with thy servant, O Lord, for then no flesh living shall be iustified in thy sight.* The like doth Iob 9. 3. *If I see (namely, Iuchan one as faith he is iust) contend with God, he cannot answer him one of a hundred.* And Dan. 9. 18. *We doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoever they can bee, doth quite ouerturne the foundation of our faith. Gal. 2. *If ye be circumcised, Christ will profit you nothing, and yet. Ye are absolved from Christ, whosoever are iustified by the law: ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospell; but of such, as did with the merit of Christ, mingle together the workes of the Law; as though some part of our saluation consisted in them. *Exception.* This place doth onely exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of *Moses*. *Ans.* This is vntue. For euen of *Abraham* being already regenerated, and of those his workes which were done when hee was iustified, *Paul* speaketh thus, Rom. 4. 5. *To him, not which worketh, but which beleueth, is faith imputed.* Those workes which GOD hath prepared that the regenerate should walke in them, are morall workes, and workes of grace; but these are excluded from iustification, and working mans saluation. Eph. 2. 10. And *Paul* being regenerate faith thus of himselfe, 1. Cor. 4. 4. *I am not guilty unto my self of any thing, yet am I not thereby iustified.* VI. The cause of the cause, is the cause of the thing caused; but grace without workes, is the cause of mans predestination, the which is the cause of his iustification: and therefore, grace without workes shall much more be said to be the cause of iustification.

Obiect. I. 1. Enit. 18. 5. *He that keepeth my*

statutes shall live in them. *Ans.* This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Obiect. II. Psal. 119. 1. *Blessed are they that walke in the law of the Lord.* *Ans.* *Man* is not here said to be blessed, because he walketh uprightly, but because the person of such a walker is by the merits of Christ, iustified before God.

Obiect. III. *Judge me according to my righteousness.* Psal. 7. 8. And the fact of Phinees was imputed to him for righteousness. *Ans.* These places are not meant of that righteousness of the person, by which it is righteous before God; but of the righteousness of some particular cause, or worke. For whereas *Dauid* was accused of this crime, that he did affect *Sams* kingdom, he in this point doth in the words above mentioned, tell his innocence before God.

Obiect. IV. Mat. 25. v. 34. 35. *&c. Wee are iudged according to our workes: therefore also by them we are iustified.* *Ans.* There is not like: because the last iudgement is not the iustifying of a man, but a declaration of that iustification which we had before obtained. Therefore the last iudgement must be pronounced and taken, not from the cause of iustification, but from the effects and signes thereof.

Obiect. V. Luk. 16. 9. *Make you friends of unrighteous Mammon, &c. that they may receive you into eternal habitations.* *Ans.* This they doe, not as authors of saluation, but as witnesses of the same.

Obiect. VI. Dan. 4. 24. *Redeeme thy sinnes by righteousness, and thine iniquities by mercy towards the poore.* *Ans.* It is rather, *break off thy sinnes*, then redeeme, for so is the original: uow men break off their sinnes, by ceasing from them, not satisfying for them.

Obiect. VII. *Evill workes condemne: therefore good workes iustifie.* *Ans.* It followeth not; because good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. *We are saved by hope.* Rom. 8. 24. *Ans.* We must distinguish between iustification, and saluation: saluation is the end iustification, is one degree to come to the end: but there is more required to the end than to a degree subordinate to the end: therefore we are saved by hope and faith, but iustified by faith alone.

Obiect. IX. *Afflictions can give eternal glory.* 2. Cor. 4. 17. *Ans.* This it doth not, as by it owne merit, effecting the same, but rather as a path and way manifesting and declaring the same.

Obiect. X. 1. am. 2. 21. *Abraham was iustified by workes.* *Ans.* Not as any cause of iustification, but as a manifestation thereof.

Obiect. XI. Rev. 22. 11. *He that is iust, let him be more iust.* *Ans.* This place must be understood of iustification before men, namely of sanctification, or an holy life: not of iustification in the sight of God.

Obiect. XII. *We are iustified by faith; therefore*

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by a worke. *Ans.* We are iustified by faith, not as it is a vertue and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect, faith is said by the figure called *Metonymia*, to be imputed vnto vs vnto righteousness.

Obiect. XIII. *The workes of grace are dyed in the blood of Christ.* *Ans.* They are indeed dyed therein, but to the end they might the better please God, to iustifie man; and whereas they are so stained, as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinfull man. And the person of the worker, is as wel dyed in Christs blood, as is his worke, yet he cannot say that his person doth therefore iustifie him.

And as I have now proued, that this doctrine of the Papists is very erroneous; so I also anouch that it is most ridiculous. Because for a man to say that inherent righteousness is augmented by good workes, namely, the fruits of righteousness, is as if a man should say, that the vine is made more fruitfull by bearing grapes, or that the internal light of the Sunne is augmented by the external emission of the beames. *Luthers* saying is farre more true, *Good workes doe not make a good man, but a good man doth make workes good.*

The XIV. Error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise. Ioh. 6. 37. *All that the Father giueth me shall come vnto me: and him that cometh vnto me, I cast not away.* Math. 16. 18. *Thou art Peter, and vpon this rocke will I build my Church: so that the gates of hell shall not preuaile against it.* 1. Ioh. 2. 19. *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Rom. 5. 1. *Being therefore iustified, we haue peace with God.* Now how could this be true, if hee that was before iustified, could any way quite fall from grace, and so perish? II. The elect after their very grievous fallings from God, forthwith repented them of their sinnes, as we may see in the example of *Dauid*, *Peter*, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace bee once vtterly lost, then the ingrafting of that partie into Christ is quite abolished: therefore for such as repent, there must needs succeed a second new ingrafting into Christ: and then it will also follow, that they must of necessity be baptized anew, which is absurd to thinke.

But for all this, we deny not, but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge, and know their weakness, and for it be humbled; but that there is any total, or small falling from grace, we vtterly deny.

The XV. Error.

It is possible to fulfill the Law in this life.

The Confutation.

The Law is euangelically fulfilled by belecting in Christ; but not legally, by doing the workes thereof. Reason. They which are carnall cannot possibly fulfill the law of God; but the most regenerate, so long as they live in this life, are carnall in part. Rom. 7. 14. *I am, faith Paul of himselfe, carnall, and old vnder sin.* Prou. 20. 9. *Who can say, Mine heart is pure, I am pure from sinne?* Eccl. 7. 22. *There is none so iust vpon earth, which doth good, and sin not.* Psal. 130. 3. *If thou Lord, observe what is done amiss, Lord who shall abide it?* We are daily taught to pray vnto God. Math. 6. 12. *Forgiue vs our sinns. Exception.* Indeed if the iustice of the faithfull be absolutely considered, it is imperfect, but as God doth exact it of our frailtie, it is perfect. *Ans.* This is but the fantasie of some doting Iesuite. For this sentence of the law is simple, eternal, and incommutable. Gal. 3. 10. *Cursed is every one that continueth not in all things, which are written in this booke, to do them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are fraile. For we are creatures and debtors: now we know, that the debt doth not decrease, by reason of the debtors poverie.

Obiect. The faithfull are said to be perfect in this life. *Ans.* There is a two-fold perfection, the one incomplete the which is an endeaour or care to obey God in the obseruation of all his precepts; the other is tearmed complete, this is that iustice which the law requirith, namely a perfect and absolute iustice, according to that measure which man performeth to God in his innocency. In the first sense, the faithfull are said to be perfect, not in this latter.

The XVI. Error.

Workes done in grace, doe (ex condigno) condignely merit eternal life.

The Confutation.

I. Eternal life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternal life through Iesum Christ.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie is an action belonging to such a nature as is both GOD and man, not to a bare creature. For the Angels themselves cannot merit any thing at Gods hands: yea and *Adam* also, if hee had stood in his first innocency, could haue deserved nothing of God, because it is the bounden duty of the creature to performe obedience vnto his Creator. The merit therefore of condignity, doth only agree vnto Christ God & man, in whom each nature doth, for the effecting of this merit, performe that which belongeth to it. For the humanity doth minister matter vnto the meritorious worke, by suffering, and performing obedience; but the Deitie of Christ, whereunto the humanity is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the worke: Hence is it that the Father doth speake thus of his sonne,

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Math. 3. 17.

Mat. 3. 17. *This is my beloved Son, in whom I am well pleased.* (videmus) III. In the second commandment God doth promise eternal life to the keepers of his commandments, yet he faith not that they shall obtaine it by desert, but that he will shew merite to thousands of them that love him, and keepe his commandments. IV. That a worke may be meritorious, first, it must haue an equal proportion with legal iustice, and eternal life: secondly, merit doth presuppose this also, that in God there must be a due debt towards man; for God the ought of dutie, not by fauour to accept of the person of man: But all our works, yea our most holy workes, cannot come neere vnto legal righteousness. For, seeing all the regenerate are partly carnall, and partly spiritual, all their good workes in like sort are imperfectly good. For looke what the causes are, such must the effects needs be. Again, good workes doe presuppose a due debt in man, none in God. V. The ancient Fathers do not acknowledge this merit of condignitie as current. *August.* in his *Manuel.* cap. 25. *My merit is Gods mercy.* *Greg.* mor. 2. booke, cap. 4. *Grace found me void of merit as my first corruption, and the same grace hath kept me void of merit ever since.* *Bernard.* ferm. 68. upon the Cant. *It is sufficient to know this, that merits are not sufficient.* And ferm. 61. Cant. *Mans iustice is Gods goodness.* And *Epist.* 190. *That the satisfaction of one may be imputed to all, as the finnes of all were borne by one.* And as for ancient Doctors, merit was nothing els to them, but a good work acceptable to God. *Aug.* *epist.* 105. to *Stetus.* *If it be grace, then is it not bestowed by reason of any merit, but upon free mercy. What merit of his own can he that is set at libertie bragge of, whos he had his merits, should have bene condemned? Good workes are wrought by man, but faith is wrought in man, without which no man could worke good workes.* So the word *merit* doth signifie to *due well*, so be acceptable, to please; as the old interpreter hath, (for *iniquitatem*, signifying to please God,) vied this Latine word *promereri*, *comereri*.

Obiect. I. Workes haue attributed vnto them reward. *Ans.* Reward is not so much attributed to the worke, as to the worker, and to him not for himselfe, but for Christs meritis apprehended by faith. Therefore not our merit, or personal merit; but Christs merit, and our reward are correlatives.

Obiect. II. 2 Thess. 1. 6. *It is a righteous thing with God, to recompence tribulations, &c.* *Ans.* It is righteous, not because God ought so to doe of dutie, but because he promised: now for God to stand to his word, is a part of iustice.

Obiect. III. Christ hath merited, that works might merit. *Ans.* I. This taketh quite away the intercession of Christ. II. It is against the nature of legal worke, to merit (*ex condigno*) condignly: because both the Law of nature & creation do bind man to performe legal workes vnto God. And further, all works are very imperfect, and mixed with sin. III. This doctrine

concerning works, doth obscure & darken the merit of Christ: because that the obtaining of eternal life is withdrawn from his death and obedience, & attributed vnto works. For they say thus, that Christ by his passion did merite indeed for the sinners iustification, but a sinner once iustified, doth for himselfe by his owne meritis euen condignly merit eternal life.

Obiect. IV. The workes of the regenerate, are the workes of the holy Ghost, therefore perfect & pure. *Ans.* I. The workes of God are all perfect, but yet in their time, & by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God & impure man: but now good workes they doe come immediately from the natural faculties of the soule, namely, from the vnderstanding, and the will, (in which they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly deriued from Gods spirit. And hence it is that they are all stained with sinne.

The XVII. Error.

Man knoweth not but by speciall reuelation, whether he be predestinated or not.

The Confutation.

The contrary to this, is a plaine truth. Reason I. That which a man must certainly beleue, that may he also certainly know without an especiall reuelation: but every faithfull man must beleue that he is elected: it is Gods commandment that we should beleue in Christ, 1 Ioh. 3. 23. Now to beleue in Christ, not onely to beleue that we are adopted, iustified, and redeemed by him; but also in him elected from eternitie, whereby it is apparent, that he which beleues not this, doth not beleue the whole Gospel. II. That which is sealed vnto vs by the spirit of God, of that we are very free without speciall reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1 Cor. 2. 12. *We haue not receiued the spirit of the world, but the spirit which is of God: that wee might know the things that are given to vs of God.* Therefore is our election certainly knowne to vs. Eph. 1. 13. *In whom also ye haue trusted after that ye heard the word of truth, even the Gospel of your salvation, wherein also after that ye beleueed, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth seale vnto vs our adoption morally by workes, and therefore the knowledge of our adoption is but only probable. *Ans.* It sealeth vnto vs our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, and withall thinke vpon them, then doth the holy Ghost by the same promises moue our vnderstandings and wils to embrace them, and in mouing them, doth make vs both to giue our assent vnto them, and in them to rest our felices; whence ariseth a speciall assurance that we

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are adopted, and in the fauour of God. Luk. 10. 20. *Reioyce rather that your names are written in beauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it or not. IV. 2. Pet. 1. 10. *Study to make your vocation and election sure, because many will be false:* but this is not in respect of Gods but our felices.

Obiect. No man must by the Catholike faith beleue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely that such a particular man, suppose *Peter*, or *Henrie* is predestinated of God. Therefore no man must particularly beleue that he is saved. *Ans.* Albeit this particular proposition, *I am elected*, is not expressly set downe in the Scriptures, yet it is inclusively comprehended in them, as the *Species* in his *Genus*, as the Logicians speake: so that it may by iust confidence be gathered out of Gods word, if we reason thus: They which truly beleue are elected, 1 Ioh. 6. 35. *I truly beleue, for he which beleueth doth know himselfe to beleue: therefore I am elected.* The first proposition is taken from the Scriptures: the second, from the beleueers confidence, and from them both, the conclusion is easily deriued.

CHAP. LII.

Concerning the decree of reprobation.

Thus much shall suffice for the decree of Election, now follows the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certaine men vnto eternal destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *Hath not the potter power over the clay, so make of the same lump one vessel to honour and another to dishonour?* 1. Pet. 2. 8. *To them which stumble at the word, being disobedient, vnto which thing (nisi) they were euen ordained.* Iud. v. 4. *There are certaine men crept in, which were before of old (semper) ordained to this condemnation.* 1. Thess. 5. 9. *God hath not appointed vs vnto wrath, but vnto salvation.* In the Scriptures *Cain* and *Abel*, *Ismael* and *Isaac*, *Esaue* and *Jacob*, are propounded vnto vs as types of mankind, partly elected, and partly reiected.

Neither doe we here set downe any absolute decree of damnatio, as though we should thinke that any were condemned by the mere and alone will of God, without any causes inherent in such as are to be condemned. For vnto the decree of God it selfe, there are certaine means for the execution thereof annexed, and subordinate. And therefore though we neuer do, or can separate Gods decree, and the means to execute the same, yet doe wee distinguish them, and doe consider the purpose of God,

sometimes by it selfe alone; and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father is a predestinator.

Again, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, vnsearchable, and adored of the verie Angels themselves. II. Because it is not knowne, but by that which is after it, namely, by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

In the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of *Adam*, by which fall he was subiect both to sinne and damnation. Rom. 11. 32. *For God hath sent vs all in vn-beliefe: that he might haue mercie on all.* 1. Pet. 2. 8. Here we must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and desert of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation, those he hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when he is fallen into sin, for the same sin. And this hatred which God hath to man, comes by the fall of *Adam*: and it is neither an antecedent, nor a cause of Gods decree; but onely a consequent, and followeth the decree.

Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: As soone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret iudgement vnto themselves, they dying are reiected of God for euer. Rom. 5. 14. *But death reigned from *Adam* to *Moses*, ouer them also that sinned not after the like manner of the transgression of *Adam*, which was the figure of him that was to come.* Rom. 9. 11. *For ere the children were borne, and when they had neither done good or euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts: they that are called (namely, by an vneffectual calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, doe subiect themselves to the calling of God, which calling is wrought by the preaching of the word,

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Math. 22. 14. *For many are called, but few are chosen.* And of this calling there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6. 4. *For it is impossible that they which were once lightened, &c.* 2. Pet. 2. 20. *For if they after they haue escaped from the filthines of the world, through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein and overcome, the latter end is worse with them then the beginning.*

The second, is a certaine penitency, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath for sinne. III. Is grieved for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be cured. VII. Promitteth repentance in his misery or afflictions, in these words, *I will sin no more.* Mat. 27. 3. *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe Priests & Elders.* Heb. 12. 17. *For ye know, that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to repentance, though hee sought the blessing with teares.* 1. King. 21. 27. *Now when Abiath heard those words, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went softly.* Numb. 23. 10. *Let me die the death of the righteous, and let my last end be like his.* Palm. 78. 32. *For all this, they sinned still, and beleued not his wondrous workes.* 33. *Therefore their daies did he consume in vanity, & their yeares hastily.* 34. *And when he slew them, they sought him, and they returned, and sought God early.* 35. *They remembered that God was their strength, and the most high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confusedly beleue the promises of God, made in Christ, I say, *confusedly*, because he beleueth that some shall be saved, but he beleueth not, that he himselfe particularly shall be saved, because he being content with a generall faith, doth neuer apply the promises of God to himselfe, neither doth he so much as conceiue any purpose, desire, or endeavour to apply the same, or any wrestling or straining against securitie or carelesnesse and distrust. 1. am. 2. 19. *Thou beleuest that there is one God, thou dost well: the diuels also beleue it and tremble.* Math. 13. 20. *And he that receiveth seed in the stony ground, is he which heareth the word, and incomueniently with ioy receiveth it.* 21. *For he hath no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Now when he was at Ierusalem at the Passouer in the feast, many beleued in his Name when they saw his miracle: which he did.* 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

The fourth, is a tasting of heavenly gifts: as of Iustification, & of sanctification, and of the

virtues of the world to come. This tasting is verily a sence in the hearts of the Reprobates, whereby they doe perceiue and feele the excellency of Gods benefits; notwithstanding they doe not enioy the same. For it is one thing to tast of dainties and a banquet, and another thing to feede and to be nourished thereby. Heb. 6. 4. 5. *For it is impossible, that they which were once lightened, and haue tasted of the heavenly gifts, and were made partakers of the holy Ghost, and haue tasted, &c.*

The fifth degree is, the outward holinesse of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. Mar. 6. 20. *For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, he did many thinges, and heard him gladly.* Act. 8. 13. *Then Simon himselfe beleued also, and was baptised, and continued with Philip, and wondered when he saw the signes and great miracles which were done.* Hol. 6. 4. *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I reuocate thee? For your goodness is as a morning cloud, and as the morning dew it goeth away.*

The second degree of the execution of Gods counsell of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected & wrought after this manner: First, the reprobate is deceived by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, becometh wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he consenteth not to Gods word, when he hath heard and known it. Fifthly, an Apostasie, or falling away from faith in Christ, doth immediately follow this vnbeliefe. Heb. 3. 12. 13. *Take heede, brethren lest at any time there be in any of you an euill heart, and vnfaithfull, so depart away from the liuing God.* 1. Tim. 1. 19.

This Apostasie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, wee haue these severall points to be considered: 1. The name; it is called a sinne against the holy Ghost, not because it is done against the person, or deitie of the holy Ghost, (for in this respect he that sinneth against the holy Ghost, sinneth in like sort against both the Father, and the Sonne) but it is so called, because it is done contrary to the immediate action, namely, the illumination of the holy Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the same by the holy Ghost. 1. 1. The efficient cause of it: which is a set and obstinate malice against God, and against his Christ. Therefore when a man doth in the time of perfection, either for feare, or rashly denie Christ, hee doth not commit this sinne against the holy Ghost, as may appeare by the example of Peter who denied Christ. Matth. 26. 73, 74, 75. Neither doth he which

persecuteth

*A frame of the doctrine of Predestination, out
of the writings of some later Divines in Germanie.*

Gods eternall decree, whereby he decreed:

1. To create mankind.
2. To give a law to his creature, with condition both of life and death.
3. After the giving of the law to permit the fall.
4. To redeeme all mankind in Christ; so that election is in this place made *ununiversal*.
5. To call mankind so redeemed in time: here is an *universal* vocation.

Predestination or special election, whereby God purposed with himselfe vpon his meere mercie, to bestow faith vpon some certaine of Adams posteritie called: and in like sort freely, not by faith or workes foreseene, to iustifie, and glorifie.

Iscredulitie and contumacie foreknowne: whereby the rest of Adams posteritie, refuse grace offered in the Gospel.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glorie.

Place this Table betweene Fol. 106. and 107.

persecuteth Christ and his Church vpon ignorance fall into this sinne. *Paul persecuted the Church of Christ, and yet God had mercy on him, because he did it ignorantly. 1. Tim. 1. 13.* Many of the Iewes crucified our Saviour Christ, who afterward, because they committed that grievous fact vpon ignorance, repenting at *Peters* sermon, they did obtaine remission of their finnes. *Act. 3. 17. and 2. 37. 111.* The object, namely, God himselfe, & the Mediatour Christ Iesus. For the malice of this sin is directed against the very maiestie of God himselfe, and against Christ. *Heb. 10. 29. Of how much sorer punishment suppose yee shall bee worthy, which treadeth vnder foot the Sonne of God, and countereth the blood of the testament as an unbloody thing, wherewith he was sanctified, and doth despise the spirit of grace?* Therefore this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the obseruation of those commandments which are contained in this first table, such as are some doubtings concerning God, or of the truth of the Scriptures, or of Christ, &c. but it is a generall defection and apostasie from God, and that totally. *1 V.* The subject in which it is. This sin is found in none at all, but such as haue bin enlightened by the holy Ghost, & haue tasted of the good gift of God. *Heb. 6. 5. 6.* Neither is it in him a bare cogitation alone, but an externall action, or rather such a blasphemie against God, as proceeds from a malicious and obstinate heart. *Matth. 12. 31.* *V.* The Elect cannot commit this sinne: and therefore they who feele in themselves a sure testimony of their election, neede neuer to despair: may this sin is not in euery reprobate: for many of them die before they haue this illumination by Gods spirit. *V I.* This sinne cannot be forgiven, not because it is greater then that Christs merit can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth maliciously despise and contemne him.

V II. It is very hard to know when a man committeth this sinne, because the root thereof, namely, set malice, lurketh inwardly in the heart, and it is not so easily discerned.

Out of all this which hath beene spoken, we may thus define this sinne. The sinne against the holy Ghost, is a voluntarie, and obstinate deniall of, and blasphemie against the Sonne of God, or that truth which was before acknowledged concerning him, and so consequently, an vniuersall defection from GOD and his true Church. We haue an example of this sin, partly in the diuel, who albeir he knew well enough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power to oppugne the sacred Maiestie of GOD, together with the kingdome of Te-

his Christ, as farre forth as he could, vtterly to supplant the same; partly in the Pharisees, *Mat. 12. 32. 1oh. 3. 2.*

After apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrary to sanctification. *Gen. 15. 16. And in the fourth generation they shall come thither againe, for the wickednesse of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobates are deliuered vp to eternal punishment. The execution of damnation begins in death, and is finished in the last iudgement. *Luk. 16. 22. And it was so that the beggar died, & was carried by the Angels into Abrahams bosome: the rich man also died and was buried. 23. And being in hell torments, he lift up his eyes and saw Abraham as farre off, and Lazarus in his bosome.*

The execution of this degree of reprobation in infidels which are not called, is this: First they haue by nature ignorance and vanitie of minde. After that followeth hardnes of heart, whereby they become void of all sorrow for their finnes. Then comes a reprobate sence, which is, when the naturall light of reason, and of the iudgement of good and euill, is extinguished. Afterward when the heart ceaseth to sorrow, then riseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a iust reward is giuen to all these, to wit, fearefull condemnation, *Eph. 4. 18. Having their cognition darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their hearts. Rom. 1. 28. For as they regarded not to know God, euen so God delivered them up to a reprobate minde, to doe those things which are not conuenient.*

CHAP. LIV.

Concerning a new devised doctrine of Predestination, taught by some new and late Diuines.

Certaine new Diuines of our age, haue of late erected vpon a new doctrine of Predestination, in which, fearing belike, lest they should make GOD both vniuersal and vniuersally full, they doe in the distribution of the causes of saluation and damnation, turne them upside downe; as may appeare by their description in this table.

But this their doctrine hath some foule errors and defects, the which I, according as I shall be able, will briefly touch.

The 1. Error.

There is a certaine vniuersall or generall election, whereby God, without any either restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile vnto himselfe all mankind vniuersally fallen in Adam, yea euery singular person, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can be said to be elected, it

so be that God would have all men elected in Christ, for he that electeth or maketh choise, Christ, nor be said to take all neither can he that accepteth of all, be said to make choise only of some.

Obiect. Election is nothing els but dilection, or loue; but this we know, that God loueth all his creatures; therefore he electeth all his creatures.

Answer. I. I denie that to elect is to loue, but to ordaine & appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but every one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2. 14. *Who gave himselfe for vs, that hee might redeeme vs from all iniquities, & purge vs to be a peculiar people vnto himselfe.* Ioh. 10. v. 15. *I gine my selfe for my sheepe.* Exception. All men are the sheepe of Christ. *Ans.* Iohn addeth, v. 27. 28. *And my sheepe heare my voice, and I know them & they follow me, and I gine vnto them eternal life, neither shall they perish.* Eph. 5. 23. *Christ is the head of the Church, and the same is the Saviour of his body.* v. 25. *Christ loved the Church, and gave himselfe for it.* Redemption, and remission of finnes, is the inheritance of the Saints, and of such as are made heires of the Kingdom of Christ. Coloss. 2. 12, 13, 14.

Againe, looke for whom Christ is an advocate, to them only is he a redeemer; for redemption and intercession, which are parts of Christs priesthood, the one is as general and large as the other, and are so surely vnitid and fastened together, as that one cannot be without the other. But Christ is onely an advocate of the faithfull. Iohn. 17. vers. 9. In that his solemne prayer, hee first prayeth for his owne, namely, his Disciples, elected not onely to the Apostleship, but also to eternall life; and then verse. 20. hee prayeth likewise for them that should beleue in him by their word. Now against thee, hee opposeth the world, for which he prayeth not, that it may attaine eternal life. And Roman. 8. 34. *Who shall accuse Gods elect? Christ sitteth at the right hand of the Father, and maketh intercession for vs.* Furthermore, the members of Christs Church are called the Redeemed of the Lord, Plal. 107. 2. Therefore this priuiledge is not given to all alike.

Exception. This vniuersall reconciliation, is not in respect of man, but of God himselfe, who, both made it for al, and offereth it to all. *Ans.* If Christ became once before God a reconciliation for all mens finnes, yea and also satisfied for them all, it must needs follow that before God all those finnes must bee quite blotted out of his remembrance. For the actually blotting out of finnes, doth inseparably depend vpon satisfaction for finnes; and satisfaction with God, doth necessarily imply the very real and generall abolishment of the guilt and punishment of finne.

Obiect. I. Christ tooke vpon him mans nature: therefore hee redeemed mans nature ge-

nerally. *Answer.* I. It followeth not, except wee would say, that Christ redeemed his owne humanity, which cannot be any waies possible. II. Every woman doth partake the humane nature of every man, yet is not every man each womans husband, but hers alone, with whom by the covenant in matrimony, hee is made one flesh: and in like sort Christ did by his incarnation (*sua compassio*) take also vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Ephes. 5. 30. And therefore hee alone may iustly claime title to the death of Christ, and all his merits.

Obiect. II. Christs redemption is as general, as Adams fall was: and therefore it appertaineth to all Adams posteritie. *Answer.* Adam was a type of Christ, & Christ a counter-type correspondent to Adam. Adam was the roote of all his successours, or all that should come of him, from the wich first Adam, was sinne & death deriued: againe, Christ is also a roote, but of the elect onely, and such as beleue, to whom, from him proceede righteousness, and life eternall. He cannot be said to be the roote of all, and every singular man, because that all do not drinke and receiue this his righteousness, and life, neither are they actually by him made righteous. Rom. 11. 17. 19. *Obiect.* The benefit of Christs death redounded to al. *Ans.* It did to all that beleue. For as Adam destroyed all those that were borne of him, so Christ doth iustifie and saue all those that are borne anew by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merit doth saue all: then is Adams sinne more forcible to condemne, then Christs mercie is to saue. *Ans.* We must not esteeme of the mercie of Christ by the number of men which receiue mercie (for so indeed, I graunt, that as Adams fall made all vniust, so the mercie of Christ and his redemption should actually iustifie all) but we must rather measure it by the efficacy and dignitie thereof, then by the number on whom it is bestowed. For it was a more eafie thing to destroy all by sinne, then by grace to saue but one. Man, being but meere man, could destroy all: but to saue euen one, none could do it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefite of Christs death doth appertaine vnto all. Rom. 11. 32. *God hath shut vp all vnder sin, that he might haue mercie vpon all.* 1 Tim. 2. 4. *God would haue all men to be saued.* 2 Pet. 3. 9. *God would not haue any to perish, but all to come to repentance.* *Ans.* I. You must vnderstand all that beleue, as it is Mat. 11. 28. *All that are weary, and heauie laden.* Ioh. 3. 16. *All that beleue.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ,*

should

should be giuen to them which beleue. Act. 10. 43. *All which beleue.* And surely there is as well a generality of them that beleue, as of the whole world. II. We may vnderstand by [all] of all sorts some, not every singular person of all sorts. So, Renel. 5. 9. *Christ is said to haue redeemed some out of every kindred, and tongue, and people, and nations.* And Gal. 3. 28. *There is neither Iew nor Greeke, neither bond nor free, there is neither male nor female, for yet are all one in Christ Iesus.* Math. 4. 23. *Christ is said to haue healed every disease, that is, every kinde of disease.* And Augustine to this purpose hath a fit rule. All is often used for many, as Rom. 5. 18, 19. *Augustine* in his Manuel to Laur. chap. 103. *It is thus said* (saith Augustine) *God would haue all to be saued, not because there was no man which he would haue damned, who therefore would not doe miracles amongst them, which would, as he saith, haue repented, if he had done miracles: but that by all men, wee should vnderstand all sorts of men, yea, of euery distinction, whether Kings, private persons, &c.* And in his booke de Corrupt. & gratia. cap. 14. *It is said,* *he would haue all to be saued, so as we must vnderstand all such as are predestinate to bee saued, because amongst them there are of all sorts of men as he said to the Pharisees, I ouersee every hearbe.* III. These two, to be willing to saue a man, & that he should come to the fauing knowledge of the truth, are vnseparably vnited together. 1 Tim. 2. 4. But the second we see doth not agree to all and every singular person: therefore the first cannot.

Ob. V. In many places of Scripture Christ is said to redeeme the world, as 1 Ioh. 2. 2. *He is a propitiatio for the sinnes of the whole world.* *Ans.* This word world, significth, I. The frame of heauen & earth. II. All men both good & bad together. III. The company of vnbeleueers, & malignant haters of Christ. IV. The cōgregation of the elect, dispersed ouer the face of the whole earth, & to be gathered out of the same. In this 4. significatio we must vnderstand such places as are aboue mentioned. *Abraham* is called the heire of the world, that is, of many nations.

Obiect. V. God will not the death of a sinner, but rather that he may repent and line. *Ans.* Augustine in his first booke to Simplicius, a quest. answereth this question. *Ton must* (saith he) *distinguish betwixt man, as he is man, & man as he is a sinner.* For God is not delighted with the destruction of man, as he is man, but as he is a sinner: neither will he simply the death of any as he is a sinner, or as it is the ruine & destruction of his creature: but in that by the destruction & reuenge of sin with eternal death, his glory is exceedingly advanced. God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meane to declare & fetter out his diuine iustice: and therefore it is an vntruth for a man to say, that God would haue none condemned. For whereas men are once condemned, it must be either with Gods will, or without it: if without it, then the will of Gods mult needs suffer violence, the which to affirme is great impietie: if with his will, God

mult needs change his sentence before set downe, but we must not presume to say so.

Obiect. VI. *God is the father of all.* Mal. 2. 10. *Ans.* This place is meant of Gods church, out of which all men, standing in that corrupt estate by Adam, are the children of wrath, & of the diuel.

Obiect. VII. If God did elect some, & reiect others, hee mult needs be [reuerent] a respecter of persons. *Ans.* I. One is said then to accept, or haue respect of persons, when as he by some circumstances inherent in the person, is moued to do this or that. Now as for God, he did vpon his meere pleasure elect some, & reiect others eternally, not moued or vrged thereunto by any thing whatsoeuer out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eyes. III. It is one thing with God to accept of persons, & another to make choise of men. This wee should not grant: it wold follow that God wuld be deemed blame-worthy, because he made not all his creatures most glorious Angels.

Ob. VIII. If God decreed to reiect certain men, then did hee hate his creature. *Ans.* God decreed to reiect his creature and workmanship, not because hee hated it, but because he appointed it to hatred. And it is one thing to hate, & another to appoint to hatred. And indeede God doth not actually hate any thing, but for sin. That saying of August to Simplicius is fit for this purpose. *When God maketh the wicked, whom he doth not iustifie, vessels of wrath, he doth it not to hate them, which he made for in that he made them vessels, they haue their owe, namely, that by their pannes to which they were ordained, the vessels of honour might reape profit.* God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made the vessels of destruction, he doth it to instruct others. As for their impietie, which he neuer made, that he hateth vterly. *Ans.* therefore a iudge hateth thei in a man, but he doth not hate his punishment: that he is sent to work in the mines; For the thei doth the first, the iudge the latter; so God, whereas of the company of thei that perish, he maketh vessels of perdition, he doth not therefore hate that which he maketh, that is, the cōdemnation of those which perish in their due punishment for sin.

Ob. IX. The reprobates are said in many places of Scripture to be redeemed by Christ. *Ans.* First, we must not vnderstand such places meant of all reprobates, but of such as are for a time in the Church. II. They are said to be redeemed, justified, & sanctified, both in their owne iudgments, & the churches also, in as much as they make an external profession of the faith. But this is a iudgement of charity, not of cōscience.

Obiect. X. God might be thought cruel, if that he had ordained the greatest part of the world to destruction. *Ans.* God could welle-nough haue decreed, that euen all men should vterly haue bene reiectid, and yet he should haue bene neuer wiser either cruel nor vniust.

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Reasons.

Eph. 2. 7.
ob. 3.
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Rom. 4.
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Gen. 17.
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Reasons. I. He adiudged all and every one of those foule and wicked spirits, which fell from him to eternal torments. II. He decreed also, as is apparent by the euent, that men should lye by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bound vnto man, then vnto the very brute beasts.

Exception. God appointed all to be faued, with this caveat and condition, *If they beleue.* *Ans.* This is absurd to affirme: for, I. by this means the decree of God should depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferior causes. II. It quite taketh away the certentie of Gods decree, because a conditionall proposition doth set downe nothing as being; or, it doth not certainly affirme any thing.

Obiect. If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Satans kingdome abolished in Christ. *Ans.* This bruising of the Serpents head, is seene in them onely which are at enmitie with the Serpent, namely, in such as truly beleue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely, that this opinion of an vniuersall and effectual redemption of euery singular man, is a notable remedy to comfort afflicted consciences. For I appeale to the iudgements of all men, whether in this manner of consolation, be any great co[n]fort to the conscience afflicted.

Christ dyed for all men.

Thou art aman:

Therefore Christ dyed for thee.

The 11. Error.

God did foreknow the fall of Adam, but hee did not by his eternal decree fore-ordaine the same, and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For, I. There is not the least thing in nature, but it commeth to passe by the decree and will of God. Math. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the least, imagine that it is a very idle prouidence. II. The fact of Herod and Pilate, in deliuering Christ, against their owne consciences, to be crucified, may seeme to be as heinous as was Adams fall, and yet they are said to haue done that, which the hand of the Lord had fore-ordained to be done. Act. 4. 28. Again, the fall of Adam was two manner of wayes, by Gods active, or rather operative permission. I. In as much as the fall was an action: for in God alone we liue, we moue, and haue our being. II. In as much as that this fall was but a bare triall of his loyalty to God, whereby God would, trie both the power and will of his creature.

The 11. Error.

God by reason that he did fore-see the disobedience of some, or that they would contemne the Gos-

pel, did decree their destruction and condemnation. *The Confutation.*

We utterly deny, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. *Paul*, Rom. 1. 18. doth deride the common condemnation of the Gentiles from hence, namely; that they withheld the truth in unrighteousness; that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, & would not obey their consciences inwardly checking them for the same.

I. I. If that faith fore-seene, be not the cause of the decree of election, it cannot bee that the want of faith fore-seene, should be the cause of the decree of reprobation; but rather, as faith doth, in order of causes, follow after election, so must incredulitie reprobation. For there is the like reason or proportion of contraries.

III. Many infants depart this life, both being out of the true Church, and before they haue any vfe of reason: and againe, many there are, which albeit they lye long, yet being either idiots and fooles, or borne deafe, they cannot come to the true vfe of reason: in all which it is not credible, that there should be suspected any contempt of the Gospel, which they could not learne. I. V. *Esau* was hated of God for none other cause, but for that it pleased him. Rom. 9. 18. V. If this opinion should be true, then would it follow, that men should be condemned of nothing else but incredulitie, the which is not so. Ioh. 3. 36. Christ speaking of vblese, faith not, that for it the wrath of God came vpon man, but remaineth vpon him.

And why should we daily aske pardon for our finnes, if nothing but incredulitie or vblese condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of original sinne, were sufficient enough to condemne men. VI. Also that admiration which *Paul* hath, Rom. 9. 20. O man, who art thou, which disputest with God! doth plainly shew that the cause of the decree of God in reiecting some, is vnsearchable; & that it doth not at all depend vpon any fore-seene contumacy towards the grace of God offered in the Gospell. For if it were otherwise, we might easily giue a reason of Gods decree.

August. epist. 105. faith very well. Who (saith hee) created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man, who art thou that disputest with God?

Some Diuines perceiving that this is an hard sentence, they goe about to mitigate it in this sort. The matter, say they, of obiect of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it selfe, partly as of it selfe it was subiect to fall: and thereupon God preordaining men from euertlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sin, and as they were redeemed by Christ, and after called to the light of the Gospell. The efficient or first moue

cause,

cause, was not any foreknown cause, either this or that, but the mere will of God. For he disposed all things not of, or by his knowledge, but rather according to the same. But these things, albeit they may seeme to be subtle deuises, yet are they not altogether true. Reasons. I. The Potter when he purpeth to make some vessell, doth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but hee maketh it of such and such a forme, to this or that vfe, euen of his alone free-will and pleasure. II. Rom. 9. 21. Hath not the potter power to make of the same lump one vessell to honour, and another to dishonor? In which place we may not vnderstand by the name lump, all mankind corrupted & fallen, and so to be redeemed in Christ: for then *Paul* would not haue said, that God made vessells of wrath, but rather that he did forsake them after they were made.

III. This seemeth preposterous that God did first foreknow mankind created, fallen, and redeemed in Christ: and that afterward he ordained them so foreknown to life or to death. For the end is the first thing in the intention of the agent: neither will a very vnskillfull worke-man first prepare means by which he may be helped to doe a thing, before he hath set downe in his minde all the ends, both such as are most neere, and them that are very far off. Now we know this, that mans creation, and his fall in Adam, are but means to execute Gods predestination, and therefore are subordinate vnto it: but the end of Gods decree, is the manifestation of his glory, in fauing some, and condemning others. Therefore wee may not once imagine, that God did first consist of the means whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The 12. Error.

Gods calling to the knowledge of the Gospell, is vniuersall, yea, of all men, and euery singular person, without exception.

The Confutation.

This is a very vnreasonable position. Reasons. I. God would not haue all men called vnto Christ. Math. 20. 16. Many are called, but few are chosen. He saith not that all, but many are called. Christ in his Disciples first embassage, chargeth them that they should not preach to the Gentiles of his coming: and to the Cananitic woman he saith, Math. 15. 26. It is not meete to giue the childrens bread vnto dogges. Math. 13. 11. It is not giuen to euery one to know the mysteries of the kingdome of God. Rom. 16. 25. The mysteries of the Gospell (whether it be meant of Christ, or the calling of the Gentiles) was kept secret from the beginning of the world. II. There be many millions of men, which haue not so much as heard of Christ. Act. 14. 16. God in times past suffered all the Gentiles to walke in their owne waies. III. The greatest part of the world hath euer bin out of the covenant of grace. Eph. 2. 12. We were, I say, at that time without Christ, & were aliens from the Common-wealth

of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and foreigners, but citizens with the Saints, &c. ver. 19.

Obiect. They are said to bee [ἀποκλεισμένοι] not simply alienated, but alienated from God: now how could they be alienated, except either they or their predecessors had bin in the covenant? *Ans.* The Gentiles are not said to be alienated, from the covenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies, vnterly secured, and distinguished the people of the Iewes from all other nations.

Obiect. This generall calling, is not to bee vnderstood simply of the ministry of the word, but of the wil of God deliuered presently after the fall in his vnwritten words: and afterward in his written word: and this all men ought to know, although many, through their owne default know it not. *Answer.* But the Scriptures were committed to the custodie of the Church of God, & euery one was not credited with them. Rom. 3. 2. Vnto the Iewes were of credis committed the Oracles of God. 1 Tim. 3. 15. The Church is the pillar & the ground of truth. Plal. 147. 19. He shewed his words vnto Jacob, and his statutes & lawes to the house of Israel. 20. He hath not dealt so with euery nation: therefore they haue not knowne his lawes. Plal. 76. 1. The Lord is famous in India, and in Israel is his name great.

Obiect. The covenant of Grace was made with Adam and Eue, and in them all mankind was received both into the Church, and covenant, & also called to the knowledge of God. *Ans.* I. This reason wanteth euen common reason and sense, to say that God giuing his promise in the daies of Adam and Noah, did in them call all mankind that should come after. II. Adam before his fall, did indeede receive the grace both for himselfe, and for others also; and in the fall, hee lost it both for himselfe, and for all others; but after the fall, hee received the promise for himselfe alone, and not for the whole world; otherwise the first Adam should not onely haue beene a liuing creature, but a quickening spirit, the which is proper to the second Adam. 1 Cor. 15. 55.

The Conclusion.

If we should grant this doctrine to be true, then must we needs allow of these absurdities in Diuinitie, which follow. I. That God would haue all, & each singular man to be faued: and withall he would haue some ordained to hatred and perdition: That in regard of God, all men are elected, & redeemed, but in regard of the euient many perish. II. The guilt of Adams sin must not be imputed to any one of his posteritie, because that God, hauing mercie of all generally in Christ, did take into the covenant of reconciliation all mankind. Now if by the guiltiness of Adams fall bee taken away, the punishment forthwith ceaseth to bee a punishment, and corruption it

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felis by little and little abolished in all men. A

CHAP. LV.

Of the state and condition of the Reprobates when they are dead.

TH death of the reprobate, is a separation of the bodie and the soule: is of the body, that for a time it may ly dead in the earth: of the soule, that it may feele the torments of hell, even untill the time of the last iudgement: at which time the whole man shall be cast into the most terrible and fearfull fire of hell. 1. Pet. 3. 10. *By the which he allowed and preached unto the spirits that are in prison.* Luk. 8. 2. 2. Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them downe into hell, and delivered them into chains of darkness to be kept unto dammation, &c.*

The reprobates when they die, doe become without fence and armed like vnto a stone: or else they are overwhelmed with a terrible horreur of conscience, and despairing of their salvation, as it were with a gulfe of the sea overturning them. 1 Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.* 38. *And about ten daies after the Lord smote Nabal that hee dyed.* Matth. 27. 5. *And when hee had cast downe the silver pennes in the temple, he departed, and went and hanged himselfe.*

CHAP. LVI.

Of the condemnation of the Reprobates in the last iudgement.

IN the last iudgement, at the sound of the trumpet, the liuing being stricken with horreur and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the liuing and the dead shall then haue immortal bodies, but without glory: and they standing vpon the earth at the left hand of Christ the iudge, shall heare the sentence of condemnation: *Depart from me ye cursed into euertlasting fire, which is prepared for the diuell and his angels.* Matth. 25. 41. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.* Ioh. 5. 29. 1 Thess. 4. 16. *For the Lord himselfe shall descend from heauen with a shout, and with the voice of the Arch-angel, and with the trumpet of God, and the dead in Christ shall rise first.* 17. *Then shall we, which are liue and remaine, be caught up with them also in the cloudes, to meete the Lord in the ayre: and so shall we be euer with the Lord.*

CHAP. LVII.

Of the estate of the Reprobates in hell.

After that the sentence of condemnation is pronounced, then followeth euertlasting death: whereof this is the estate.

1. The reprobates are separated from the presence and glory of God.

11. They are punished with eternall confusion, and most bitter reproches: because all their secret wickednes and finnes are revealed. 2 Thess. 1. 9. *Which shall be punished with euertlasting perdition, from the presence of the Lord, and from the glory of his power.* Math. 5. 8. *Blessed are the pure in heart: for they shall see God.* 1 Ioh. 2. 28. *And now little children abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.*

111. They haue fellowship with the diuell and his angels, Matth. 25. 41.

1V. They are wholly in body and soule tormented with an incredible horreur, and exceeding great anguish, through the fence and feeling of Gods wrath, powred out vpon them for euer. Esa. 66. 2. *And they shall go forth, & looke vpon the carkeffes of men, that haue transgressed against mee: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.*

Herceupon is the punishment of those that are condemned, called hell fire, a worme, weeping and gnashing of teeth, vtter darknesse, &c. Rev. 21. 8. *But the fearful, and unbelieuing, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.* Mat. 13. 42. *And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth.* Esa. 66. 24.

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AN no this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also cometh Gods glorie, which he propoundeth to himselfe, as the last and chiefest end in all these things. Therefore let euery Christian propound the same end vnto himselfe. Rom. 9. 14. *What shall we say then? is there vnrighteousnesse with God? God forbid.* 15. *For he said to Moyses, I will haue mercie on whom I will show mercie: and will haue compassion on whom I will haue compassion.* 16. *So then it is not in him that willeth: nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scripture saith vnto Pharaoh, For this same purpose I haue stirred thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.* 1 Cor. 10. 31. *Whether therefore ye eat, or drinke, or whatsoever ye doe, doe all to the glory of God.*

CHAP. LVIII.

Of the Application of Predestination.

TH right applying of Predestination to the persons of men, is very necessary: and it hath two parts. The first, is the iudgement of particular predestination, and the second, is the vsc of it.

The iudgement and discerning of a mans

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owne predestination, is to bee performed by meanes of these rules which follow.

1. The Elect alone, and all they that are elect, not onely may bee, but also in Gods good time, are sure of Election in Christ to eternall life. 1 Cor. 2. 12. 2 Cor. 13. 5.

11. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the works of Sanctification. 2 Pet. 1. 10. Rom. 8. 16

111. If any doubt of this testimonie, it will appeare vnto them, whether it come from the spirit of God, or their owne carnall presumption: First, by a full perswasion which they shall haue; for the holy Ghost will not barely say it, but perswadeth such, that they are the children of GOD, the which the flesh cannot in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the works, or worthines of man, but from Gods fauour & loue; and this kind of perswasion is farre different: from that which Satan vseth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrariely, it is most liuely and stirring, if it come from the H. Ghost. For such as are perswaded that they are elected, & adopted children of God, they will loue God, they will trust in him, and they will caly vpon him with their whole heart.

1V. If the testimonie of Gods spirit be not so perswading in the elect, then may they iudge of their election, by that other effect of the holy Ghost, namely, Sanctification, like as we vse to iudge by hate, that there is fire; when we cannot see the flame it selfe.

V. And of all the effects of Sanctification, these are most notable: 1. To seele our wants; & in the bitterness of heart to bewaile the offence of GOD in euery sinne. 11. To striue against the flesh, that is, to resist, and to hate the vngodly motions thereof, and with griefe to thinke them burthenous & troublesome. 111. To desire earnestly and vehemently the grace of GOD, and meritor of Christ, to obtaine eternall life. 1V. When it is obtained, to account it a most precious iewel. Phil. 3. 8 V. To loue the miniter of Gods word, in that he is a miniter; & a Christian, in that he is a Christian: and for that cause, if neede require, to be ready to spend our blood with them. Matth. 10. 42: 1 Ioh. 3. 16. VI. To call vpon GOD earnestly, and with teares. VII. To desire and loue Christs coming and the day of iudgement; that an end may be made of the dayes of sinne. VIII. To flee all occasions of sinne, and seriously to endeavour to come to newnes of life. IX. To perseuer in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *Hee that will serue God, must, faith he, helde that which cannot be seene, hope for that which is deferred, and loue God when hee sheweth himselfe an enemy, and thus remaine to the end.*

VI. Now, if to be all the effects of the spirit

are very feeble in the godly, they must know this, that God trieth them, yet so as they must not therewith be dismayed, because it is most sure, that if they haue faith, but as much as a graine of mustard seed, and be as weak as a young infans, it is sufficient to engraft them into Christ, & therefore they must not doubt of their electio, because they fee their faith feeble & the effects of the H. Ghost faint within the.

VII. Neither must he, that as yet hath not felt in his heart any of those effects, presently conclude that he is a Reprobate: but let him rather vse the word of God, & the sacraments, that he may haue an inward sense of the power of Christ, drawing him vnto him, & an assurance of his redemption by Christs death & passion. VIII. No man may peremptorily set downe, that himselfe, or any other is a Reprobate. For God doth oftentimes prefer those which did seeme to be most of all estranged from his fauour, to be in his Kingdome above those, who in mans iudgement were the children of the kingdome. Hence it is that Christ saith, Mat. 21. 31. *The Publicanes and harlots go before you: and, Math. 23. 6: many an one is called at the eleventh houre, as appeareth by that notable example of the thiefe vpon the crose.*

The vices, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

1. That there is neither any iustificatio by works, nor any works of ours that are meritorious: For election is by the free grace of GOD: and therefore in like sort is iustificatio. For, as I haue said before, the cause of the cause, is the cause of the thing caused: And for this reason, in the worke of salvation, grace doth wholly challenge al to it selfe. *At this time there is vnmanner through the election of grace. Who hath saved vs, and called vs with his holy calling, not according to our works, but according to his owne purpose and grace, which was given to vs, through Christ Iesus, before the world was: vnto you it is given for Christ, that not onely ye should beleeue in him, but also suffer for his sake. We are iustified freely by grace. Not by the works of righteousness, which we haue done, but according to his merie hee saved vs: for his sake, you in waite in my faithnes.* Rom. 6. 23. *The gift of God is eternal life.*

11. That Atrology teaching, by the casting of Naturies, what men will be, is ridiculous, & impious: because it determineth, that such shall be very like in life, & conseruation, whom God in his predestination hath made vnlike. *Jacob and Esau, borne of the same parents, and almost in the same moment of time, (for Jacob Gen. 25. 26. held Esau by the heele as he was born) were of most vnlike dispositions; & had diuers characters. The like may see in all twins, and others, which are borne at the same time.*

111. That God is most wise, omnipotent, iust, and mercifull. Rom. 11. 33. *O the wonderful riches, both of his wisdom and knowledge of God, how vnsearchable are his iudgements, & his wayes, past finding out.* Eph. 1. 5. *Who hath predestinated,*

Rom. 11.

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2. Tim. 1.

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Phil. 1.

19.

Rom. 3.

24.

Tit. 3. 5.

Eze. 3. 6.

27.

us, to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.

Secondly, being the seruants of Christ we are admonished,

I. To fight against al doubting & diffidence of our salvation, because it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. *Reioyce that your names are written in the booke of life. Who shall lay any thing to the charge of Gods chosen? it is God that iustificth, who shall condemne?* This teacheth, that the anker of hope must be fixed in that truth and stability of the immutable good pleasure of God: so that albeit our faith be so tossed, as that in danger of shipwracke, neuertheless it must neuer linke to the bottome, but euen in the midst of danger take hold vpon repentance as on a board, and so recover it selfe.

II. To humble our soules vnder the mighty hand of God: for wee are, as clay in the hand of the potter. *Rom. 11. 20. They through infidelitie are broken off, but thou standest through faith. Be not high minded, but feare.*

III. To giue all glory to God. *2. Thess. 2. 13. Wee ought to giue thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation.*

IV. To beare croeses patiently. *Rom. 8. 39. Those which be knew before, hee hath also predestinated, to be made like to the image of his sonne. This likeness to Christ, is the bearing afflictions. Phil. 3. 10. I haue known him, and the virtue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.*

V. To doe good workes. *Eph. 2. 10. We are his workmanship created in Christ Iesus to doe good workes, which God hath ordained, that wee should walke in them.*

Thus much concerning Theologie.
AT. EXCELLENT TREATISE
of comforting such as are troubled about their Predetermination.

Taken out of the second answer of M. Bezato D. Andreas, in the act of their Colloquie at Mompelgart, &c.

VNlesse (saith D. Andreas) regeneration bee alwayes united to baptisme, and remission in such as are baptized, & haue should be troubled with consciences of those be called & comforted, who because they feele not in themselves any good motions of Gods holy spirit, finde none other refuge, but the Word & Sacraments, especially the Sacrament of Baptisme? Now this remedy would be of small force, excepte be opposed against those imaginations, which the diuill casteth into a troubled heart, yea excepte it taughte such, that God is greater then our heart, who in baptisme hath not onely offered vs the adoption of sonnes, but hath indeed bestowed the same vpon vs: as it is said by Christ, *Mark. 16. 16. He that beleeueth and is baptized, shall be saved.* And by *Paul. Gal. 3. 27. Yee which are baptized, haue put on Christ. David being armed with the like comfort from his circumcision, feared not to toyne battell with the Gibeonites: & if this were not so, it must needs follow, that Baptisme were nothing els,*

but an idle ceremonie, & also the persons of the Trinity would be thought lyars. Wherefore those afflicted men, when Satan assaileth them, must resist him with these words: *Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the name of the holy Trinity, and so am I truly made the Son of God by adoption.* And these are the strong weapons, which so many times, and in so many wordes, haue bin objected against me by D. Andreas, & wherby he hath gotten the victorie: but because this his reason is somewhat intricate, I will explaine it after this sort: First, for the place of Scripture which he alleadgeth, namely that *GO is greater then our hearts: 1. Ioh. 3. 20. It is*

so far from comforting an afflicted conscience, that it will rather drive him to despair. Neither doth *Ioh. 1. Epist. 3. 20.* make mention of it, to ease such as are in despair, shewing vnto them by that sentence, the greatnes of Gods mercies; but rather that he might thereby euen bruite in pieces the hearts of proud persons, when they consider the greatnes of Gods maiesty. And for the other place, when as a man doubteth of his salvation, and feeleth no testimonies of faith in himselfe, (for such an one we here speake of) what comfort, thinke you can he haue in these wordes: *Mar. 16. 16. He that beleeueth, and is baptized, shall be saved.* For hee would rather reason contrarily thus. I indeed am baptized, yet for al that I beleeue not, & therefore my baptisme is not auailable. I must needs be condemned. For the saying of Augustine in his treatise vpon *Ioh. 6.* is very true, who speaking of Simon Magus, saith: *What good did it to him to be baptized? Brag not therefore, saith hee, that thou art baptized, as though thou were iustified for thee, so in herit the kingdom of heauen.* As for the place of *Paul. Gal. 3. 12.* I shewed plainly before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons taken from the absurdity that would follow of more force then the former, albeit he maketh the speciall pillars to vnderpropp the truth of his cause: For, I pray you, is God of lesse truth, because his truth is neglected & derided of them that contemne it? Is the ceremony of Baptisme therefore in vaine, because some refuse the grace offered in Baptisme: others (if wee may beleeue D. And.) reiect that grace wher they haue receiued it? What? Is not the Gospel therefore the power of God to salvation, because it is to such as beleeue not, the fauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, because so many abuse these holy signes, or (as D. Andreas is of opinion) the very body and blood of our Saviour Christ? And that I may reason from that which is true in the experience of euery childe: can the Sunne be said to be without light, because they which are blinde, and asleepe, haue no benefit by the light thereof, neither such as shut their eyes so close that they will not enioy the comfort of the light? But

amongst

amongst all, this one is most childish, that D. Andreas will make this his principal argument, namely, that in vaine did men, thus tempted, flie at all vnto baptisme, vnlesse wee conclude with him, that all such as are baptized, are in Baptisme adopted the sons of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather vnto himselfe a testimony from the word of God, and the other Sacrament of the Lords Supper, vnlesse wee make all those to be in like sort regenerate and adopted, vnto whom the word of God is preached, and the Lords Supper administered, either of which for D. Andreas to affirme, is a bold vtnuth.

But to omit this, what if we grant this which D. Andreas requireth concerning Baptisme? may not for all that, any that is so tempted, by Satans policy, reuell this great comforter, by his owne argument after this sort: I will grant D. Andreas your question: suppose I haue bin baptized and adopted the sonne of God, yet seeing you teach, that the grace of God is not so sure, but that I may fall from the same, as indeede I feele that I haue grievously fallen, what do you now else but lift me vp with one hand to heauen, and with the other cast mee downe into hell? What meane you therefore to teach me those things which are so far from easing me, as that contrarily, they do more and more lay out vnto mee mine abominable and vngratefull heart? See now what sure consolation, confidences grievously afflicted may reape by this doctrine of their coforter D. Andreas.

Now if any be desirous to know, what spirittual comfort is most meete to bee ministred vnto consciences so troubled, I will shew them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine own experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas doth most falsly object against vs, that the eternal decree, or, as *Paul* speaketh, the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeeres of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that external vocation, is not proper only to the elect. *Mat. 22. 14. (for many are called, but few are chosen)* but such a vocation as is effectual, that is, whereby the vnderstanding is not onely enlightened with the saving knowledge of God, but in the will also there is created a true, though not a perfect hatred of sin, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one thus dangerously tempted, wee apply vnto his afflicted conscience, that true Nepenthes, and comfortable and restorative medicine, which is taken

from Gods effectual vocation, as it were out of an Apothecaries boxe.

If therefore I haue to do with such an one, who either was neuer called by the preaching of the Gospel, or if he were called, yet seemeth both to himselfe and others, neuer to haue regarded him that called; and hence concludeth that hee is not in the number of them, whom God hath purposed to take pittie vpon: I forthwith tell him, that Satan plauieth the Sophister in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, and seeing that the Sun is not then risen, should therefore affirme, that it would neuer rise. And this is that which when I objected to D. Andreas p. 482. he very boldly corrupting my meaning, printed this as mine assertion, *Say vnto a man that is afflicted, the Sun is risen, although as yet it be not risen.* But I teach not lies, how fouler this deprauation of my words came from D. Andreas printers or himselfe. And whereas D. Andreas excepted, that this consolation were of no purpose, because he that was afflicted might doubt whether this Sunne would ever rise or not: I answered to him, that which the printers haue quite left out, and which I will therefore now more fully repeat. I was wont therefore to tell the partie thus troubled, after hee had forsaken his false and diuillish position: that although an external vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacy against the diuill. For I tell him that they which neuer had external nor internal calling, they (if we regard an ordinary calling) must needs perish: but whosoever is once called, he hath fecas it were his foot into the first entry into the kingdom of heauen: & vnlesse it be by his own default, hee shall come afterwards into the courts of God, and so by degrees into his maiesties palace. And for the confirmation of this, I vfe diuerse waies. For why, say I, doubtst thou of his good will towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alleadgest the number of thy finnes. If this be all, why oppose the infinite greatnes of Gods mercy against thy finnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling block vnto thy self? & resistest to follow him? if thou feelest not as yet inwardly thy selfe to be stirred forward, pray that thou maist know this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good will towards thee. He neither can, nor will be waiting to thee which he hath stirred vp in thee. After these exhortations, I shew him how some are called at the eleventh houre, how the Gentiles after many 1000. yeeres were called to be Gods people, how the thiefe was saved vpon the croesse: these & other remedies I vfed, whereof, I neuer remember, that it repented me.

But if I deale with such as haue before obeyed

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the Lords calling, & either by reason of some grievous sinne, into which they haue fallen, or because they haue absented themselves from the Church of God, or in that they, refusing publicke and private admonitions, haue beene offensive to the Church, or, which in mine experience hath befallen many very good and godly persons, whilst they satisfied not themselves, they are so altogether busily conuersant in reprehending and iudging themselves, that they for a while forget the mercy of God: with these, to omit such as for some naturall infirmities, are if they procure not speedy helpe of some expert Physitian, most dangerously tempered: with these, I say, I vie this order:

First, I desire that they intimate vnto me, that which especially grieueth them, & as I vnderstand both the thing, and measure thereof by them: I take especiall care of this, that they being already ouermuch cast downe, that I then, by the seuerer denunciation of the law, do not quite ouerturne them: yet so, as that I doe not altogether withdraw them, either from condemning their former sins, or the meditatio of Gods iudgement: And so, as much as I can, re-
 C clepe the words of consolatio, as that I nothing cloake Gods anger against them for their sins.

After I haue thus prepared them, I then demand, whether they haue bin euer in this case or no: nay (say they, for the most part) the time was, when in great ioy & peace of conscience, I seru'd the Lord, then was I an happy person, full of faith, full of hope: but now wretch that I am, haue lost my first loue: & there is nothing vexeth me more, then to remember those times past. But say I, whether consideration is more grievous vnto thee, the apprehension of Gods iudgements, or the dislike of thy self that thou shouldst offend so gracious & louing a father? Both say they, but especially the latter. Therefore, say I, sin also displeaseth thee in that it is sin, namely, because it is euill, and God who is goodnes it selfe, is offended with it: It is euen as you told vs, say they, & I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a father. Then I tell them, that no man is of-
 D fended, but rather is glad, when he can iniurie one whom he hateth: this they grant, & withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whom, if it were possible, I would bee reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when hee is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but he, whom God still loueth, although for a time he be angry with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation cometh not from flesh and blood, but from God himselfe, who first vouchsafed to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods

blessing, that we doe loue God, who loued vs first, when wee were his enemies. You haue therefore, my good brother, iust cause, why you should be greatly displeased with many things past, but there is no cause why you should despaire. Briefly, you haue inwardly, & as it were dwelling with you, euident testimonies of your future recõciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the foundation of repentance in you, to wit, a dislike of sin, & a desire to be reconciled vnto him. The sheepe which wandered out of the fold, ceased not to be a sheepe, albeit it went astray for a time: you now are that sheepe, to whom that faithfull Shepheard of all those sheepe, which the Father hath committed to him, leauing those ninety and nine, doth not so much by my ministerie, declare that he seeketh you, as hauing already fought you, though you not seeking him, hath indeed found you. Mar. 7. 7. *Knocke* (saith he) *and it shall be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? and also, which they had experience of, who in the sight of the world were in a desperate case? But I, saith he againe, feeble no sense of faith, or hope: but I feelee all the contrary. Nay, say I, you deceiue your selfe, as I told you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and disliked of God, albeit he sheweth not himselfe so fully at the first: because you had so many waies grievously offended him: as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that he is yet in some secret corner of your soule, from whence at your instant prayers he will shew himselfe vnto you, this wil plainly declare vnto you, which I now admonish you of the second time. But let vs grant as much as you can say: yet sure it is, that your faith was not dead, but only possessed with a spirituall lethargy. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although he lose for a time the vse of reason, & also of his limmes, yet he neuer loseth reason it selfe. You would thinke that in winter the trees were dead, but they spring againe in the summer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see wee by experience, that hee which at one time tooke the soyle in a combat, at another did win the prize? And know this, that in a spirituall combat of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partly through sloth to resist, and partly for default to beware. To these he replyeth (for such temptations are very hardly remoued) I would to God, saith he, I could perswade my selfe that these promises belonged to mee. For my present estate constraineth mee to doubt, whether I am the child of God, or not.

Lam Christe nescis finis.

AN

AN EXPOSITION OF THE SYMBOLE, OR CREED OF THE APOSTLES:

According to the tenour of the Scripture, and the
consent of Orthodoxe Fathers of the
CHURCH.

Reviewed and corrected by WILLIAM PERKINS.

Aug. Lib. Quest. in Mat. cap. II.

They are good Catholikes, which are of sound faith and good life.



LONDON,
Printed by IOHN LEGATT.
1623.

TO THE RIGHT HONOURABLE,

EDWARD LORD RUSSELL, EARLE

OF BEDFORD, GRACE, AND

PEACE, &c.

RIGHT Honourable, excellent is the saying of Paul to Titus: To the pure all things are pure: but to the impure and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled. In which words he determines three questions. The first, whether things ordained & made by God, may become vn-
clean or no? his answer is, that they may: and his meaning must be conceiued with a distinction. By nature things ordained of God are not vnclane: for Moses in Genesis saith, that God saw all things which he had made, and they were very good: yet they may become vnclane either by law, or by the fault of men. By law, as when God forbids vs the things which in themselves are good: without whose commandment, they are as pure things not forbidden. Thus, for the time of the old Testament, God forbade the Iewes the vse of certain creatures; not because they were indeede worse then the rest, but because it was his pleasure upon speciall cause to restrain them: that he might put a difference betweene his owne people, and the rest of the World: that he might exercise their obedience, and aduertise them of the inward impurity of mind. Now this legal impurity was abolished at the ascension of Christ. By the fault of men things are vnclane when they are abused, and not ap-
plied to the ends for which they were ordained. The second question is, to whom things ordained of God are pure? He answers, to the pure: that is, to them whose persons stand iustified and sanctified before God in Christ in whom they beleue, who also doe vse Gods blessings in holy manner to his glory and the good of men. The third question is, who they are to whom all things are vnclane? His answer is, to the vnclane: by whom he vnderstands all such: I. whose persons displease God, because they doe not indeede beleue in Christ. II. Who vse not the gifts of God in holy manner, sanctifying them by the word and prayer. III. Who abuse them to bad ends, as to riot, pride, and oppression of men, &c. Now that to such, the vse of all the creatures of God is vnclane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Again, they vse the blessings and creatures of God with euill conscience, because so long as they are forth of Christ, they are but usurpers thereof before God. For in the fall of the first Adam, we lost the title and interest to all good things: and though God permit the vse of many of them to wicked men; yet is not the former title recovered but in Christ the second Adam, in whom we are aduanced to a better state, then we had by creation.

Hence it followes necessarily, that (to omit all other things) Nobility, though it be a blessing and ordinance of God in it selfe, is but an vnclane thing, if the enioyers thereof be not truely engrafted into Christ, and made bone of his bone, and flesh of his flesh. The blood vnclained before men, is stained blood before God by the fall of Adam, if it be not restored by the blood of Christ the Lamb of God. And hence it followes againe, that Nobility must not dwell solitarie, but combine her selfe in perpetuall fellowship with hearty loue and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumptuousnesse of building, all brauery in apparrell, all glistering gold, all delicate fare, all delightfull musike, all reuerence done with cap and knees, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirrour that begins with laughing, and ends with woe. A happy thing were it, if this consideration might take place in the hearts of all Noble men: it would make them honour God, that they might be honoured of God with ex-
celling honour: and it would make them kisse the Sonne lest he be angry, and they perish in the way.

I speake not this as though I doubted of your Lordships care in this very point: but my only meaning is, to put you in minde, that as you haue begun to cleane vnto Christ with full purpose of heart, so you would continue to doe it still, and doe it more; and withall to manifest the same vnto the whole world, by honouring Christ with your owne honour, and by resembling him especially in one thing, in that as he grew in stature and yeares, he also grew in grace and fauour with God and men. And for this very cause (without any further consideration of earthly respects) I further present vnto you an Exposition of another part of the Catechisme, namely, the Symbole or Credo of the Apostles: which is indeed the very pith and substance of Christian religion, taught by the Apostles, embraced by the ancient Fathers, sealed by the blood of Martyrs, used by Theodosius the Emperour, as a meane to end the controversies of his time: and hereupon hath beene called the rule of faith, the key of faith. And furthermore, I hope that your Lordship will accept the same in good part, the rather because you vouchsafed when you were in Cambridge, to be an hearer thereof when it was taught and deli-
uered. Thus craving pardon for my boldnesse, I take my leave, commending your Lordship and yours to the protection of the Almighty. Anno 1595. Apr. 2.

Your Lorsh. to command,

WILLIAM PERKINS.

Th. 1. 15

Ag. 15

10.

1. Tim. 4.

3.

1. Sam. 2

23. 16.

Phil. 2. 12

Prob. 3. 3

10.

Luk. 2. 15

a. Sovran

hist. Eccel.

1. 4. ca. 1. 9

Aug. d.

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1. Anbr

ter. 33.

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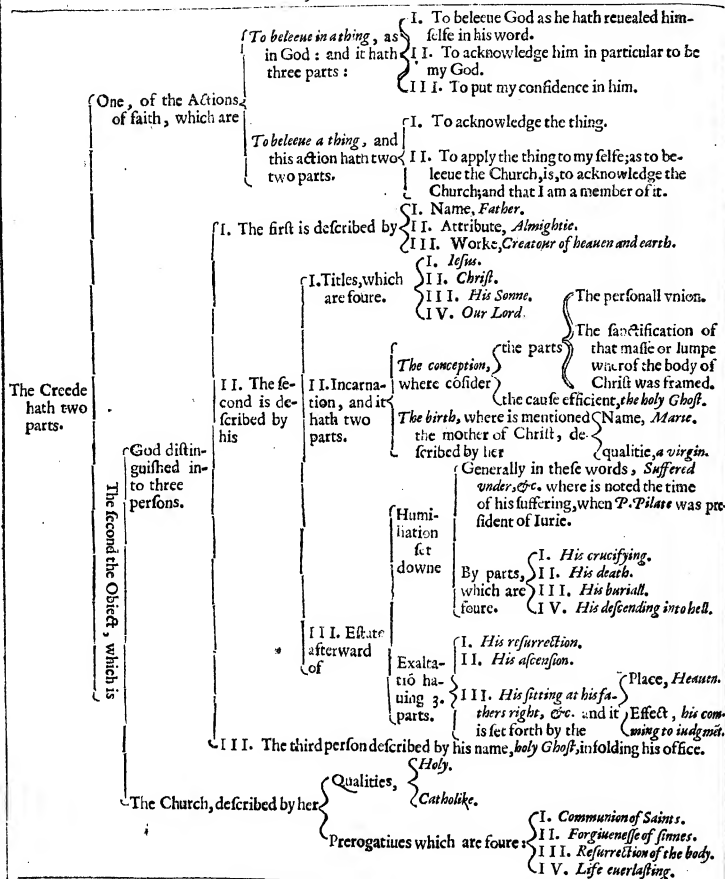
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In handling of the fore-said points, for orders
 sake, is considered,

1. The *meaning*, or such *points of doctrine* as are necessary to be knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.



The Resolution of the Creede.



Place this Table after the Contents of the Creede, before the page 121.

AN EXPOSITION OF THE CREEDE.

I beleue in God, &c.



Man iustly can bee offended at this, that I beginne to treat of the Doctrin of faith without a Text, though some be of minde, that in Catechizing the Minister is to proceede as

in the ordinarie course of Preaching, only by handling a set portion of Scripture: and therefore that the handling of the Creede being no scripture, is not conuenient. Indeed I graunt, that other course to bee commendable: yet I doubt not, but in Catechizing the Minister hath his libertie to follow, or not to follow a certaine text of Scripture, as we do in the vsuall course of preaching. My reason is taken from the practise of the primitive Church; whose Catechisme (as the author of the epistle to the Hebrews sheweth) was contained in five principles or grounds of religion, which were not taken out of any set text in the old Testament; but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus; That which in this point was the vse and manner of the primitive Church, is lawfull to be vsed of vs now: but in the primitive Church it was the manner to catechize without handling any set text of scripture: and therefore the Ministers of the Gospel at this time may with like libertie do the same: so be it they doe confirme the doctrine which they teach with places of scripture afterward.

Now to come to the Creede, let vs beginne with the name or title thereof. That which in English wee call the Apostles Creed, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet euery man payeth his part; which being all gathered, the whole (which is called the *shot*) amounteth: and so out of the feuerall writings of the Apostles, ariseth this Creede or bricfe confession of faith. It is a *badge*, because as a souldier in the field by his badge and livery is knowne of what band hee is and to what Captaine he doth belong: even so by this beleefe a Christian man may be distinguished & knowne from all Iewes, Turkes, Atheists, and all false professors: and for this cause it is called a *badge*.

Again, it is called the Creede of the Apo-

files, not because they were the penners of it, conferring to it besides the matter (4) the very stile and frame of words, as we haue them now set downe. Reasons. I. There are in this Creede certaine words and phrases, which are not to be found in the writings of the Apostles: and namely these; *He descended into hell*; the *Catholicke Church*. The latter whereof, no doubt, (b) first began to be in vse, when after the Apostles dayes the Church was dispersed into all quarters of the earth. II. If both matter and words had bene from the Apostles, why is not the Creede Canonical scripture, as well as any other writings? III. The Apostles had a summary collection of the points of Christian Religion which they taught, and also deliuered to others to teach by; consisting of two heads, *faith* and *loue*: as may appeare by Pauls exhortation to *Timothy*, wishing him to *keepe the patterne of wholesome words: which he had heard of him, in faith and loue, which is in Christ Iesus*. Now the Creede consists not of two heads, but of one, namely of faith only, and not of loue also. Wherefore I rather think, that it is called the Apostles Creede, because it doth summarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creede are conformable and agreeable to their doctrine and writings.

And thus much of the title. Now let vs heare what the Creed is. It is a summe of things to be beleued concerning GOD and concerning the Church, gathered forth of the Scriptures. For the opening of this description: first I say, it is a sum of things to be beleued, or an abridgement. It hath bin the practise of teachers both in the new and old testament, to abridge and contract summarily the religion of their time. This the Prophets vsed. For when they had made their sermons to the people, they did abridge them and penned them briefly: setting them in some open places, that all the people might read the same. So the Lord bad *Habakkuk* to write the vision which he saw, & to make it plaine upon tables, that he may rume that readeth it. And in the new Testament, the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appeare in the place of *Timothy* 13.

* Resilio in exposit. Syn. b. & Hieron ad Pam.

* Pacianus epist. 12. ad Symp.

* Tim. 13.

* Hab. 2. 2.

* Tim. 13.

afore named. Now the reason why both in the old and new testament the doctrine of religion was abridged, is that the vnderstanding of the simple, as also their memories might be hereby helped, & they better inabled to iudge of the truth, and to discern the same from falshood. And for this end the Apostles Creed being a summarie collection of things to be beleueed, was gathered briefly out of the word of GOD (d) for helping of the memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two points consisteth the whole summe thereof. Lastly, I say, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, & to shew the authoritie of it; which I will further declare on this manner.

There be two kinds of writings in which the doctrine of the Church is handled, and they are either *Diuine* or *Ecclesiasticall*. Diuine, are the bookes of the old and new Testament, penned either by Prophets or Apostles. And these are not only the pure word of God, but also the *scripture of God*; because not only the matter of them; but the whole disposition thereof, with the style and the phrase was set downe by the immediate inspiration of the holy Ghost. And the authoritie of these bookes is *diuine*, that is, absolute and soueraigne: and they are of sufficient credit in and by themselves, needing not the testimony of any creature, nor subiect to the censure either of men or Angels; binding the consciences of all men at all times, and being the onely foundation of our faith, and the rule and canon of all truth.

Ecclesiasticall writings are all other ordinarie writings of the Church consenting with Scriptures. These may be called the *word or truth of God*, so farre forth as their matter or substance is consenting with the written word of God: but they cannot be called the Scripture of God, because the style and phrase of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the word of men. And their authoritie in defining of truth and falshood in matters of religion is, not soueraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasure of men and Councels, but in the consent which they haue with the Scriptures.

Ecclesiasticall writings are either general, particular, or proper. General, are the Creedes and confessions of the Church dispersed ouer the whole world, and among the rest the *Creede of the Apostles*, made either by the Apostles themselves, or by their hearers and disciples, Apostolical men, deliuered to the Church, and conceiued from hand to hand: our times. Particular writings, are the confessions of particular Churches: proper writings, are the bookes and confessions of priuate men. Now between these we must make difference.

For the generall Creede of the Apostles, (other vniuersall Creedes in this case not excepted) though it be of lesse authoritie then Scripture; yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath beene receiued and approved by vniuersall consent of the Catholike Church in all ages, & so were neuer theles: in it the meaning and doctrine cannot be changed by the authoritie of the whole Catholike Church; and if either the order of the doctrine, or the words wherby it is expressed, should vpon some occasion be changed, a particular Church of any countrey can not doe it, without Catholike consent of the whole Church: yet particular writings and confessions made by some speciall Churches, may be altered in the words, and in the points of doctrine by the same Churches, without offence to the Catholike Church. Lastly, it is receiued as a rule of faith among all Churches, to trie doctrines and interpretations of Scriptures by, not because it is a rule of it self, for that the Scripture is alone; but because it borroweth his authoritie from Scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. *Ans.* I say but one creede, as there is but one faith: and if it be alledged, that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and *Athanasius* creede, &c. I answer, the severall Creeds and confessions of Churches, containe not several faith and religions, but one and the same: and this called the Apostles Creede, is most ancient, and principall: all the rest are no new Creeds in substance, but in some points penned more largely for the exposition of it, that men might better auoid the heresies of their times.

Further, it may be demanded, in what forme this Creede was penned? *Ans.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any man was turned from Gentilisme to the faith of Christ, and was to be baptized, this (?) question was asked him. What beleeuest thou? then he answered according to the forme of the Creede, *I beleue in God, &c.* And this manner of questioning was vsed euen from the time of the Apostles. When the Eunuch was conuerted by Philip, he said, What doth let me to be baptized? Philip said, *If thou desirest beleue with all thine heart, thou mayest.* Then he answered, *I beleue that Iesus Christ is the Son of God.* By this it appeares, that although all men, for the most part amongst vs can say this Crede, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day of the simpler sort it is said for a prayer, being indeed no prayer: and when it is vsed so, men make it no better then a charme.

Before wee come to handle the particular points of the crede, it is very requisite that we should

should make an entrance thereto by describing the nature, properties, and kinds of faith, the confession and ground whereof is set forth in the Creede. *Faith therefore is a gift of God, whereby we giue assent or credence to Gods word.* For there is necessary relation betweene faith and Gods word. The common property of faith, is noted by the author of the Hebrewes, when he saith, *Faith is the ground of things hoped for: and, the demonstration of things that are not seene.* For all this may be vnderstood, not onely of iustifying faith, but also of temporary faith, and the faith of miracles. Where faith is said to be a *ground*, the meaning is, that though there are many things promised by God, which men doe not presently enioy, but onely hope for: because as yet they are not yet faith doth after a sort giue subsisting or being vnto them. Secondly, it is an *evidence or demonstration*, &c. that is, by beleueing a man doth make a thing as it were visible, being otherwise inuisible and absent.

Faith is of two sorts: either common faith, or the faith of the elect: as *Paul* saith, hee is an Apostle according to the faith of Gods elect: which also called *faith without hypocrisie*. The common faith is that which both the Elect, and reprobate haue, and it is three-folde. The first is *hyssorical faith*, which is, when a man doth beleue the outward letter and history of the word. It hath two parts: knowledge of Gods word, and assent vnto the same knowledge: and it is to be found in the diuell and his angels. So *Saint James* saith, *the diuells beleue, and tremble.* Some will say, what a faith haue they? *Ans.* Such as thereby they vnderstand both the Law and the Gospell; besides, they giue assent to it to be true: & they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then hee hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will say, that he beleeueth with all his heart: but without knowledge it cannot be that any should truly beleue, and therefore hee deceiue himselfe. *Quest.* But whence haue the diuells hyssorical faith? were they illuminated by the light of the spirit? *Ans.* No: but when the Gospell was preached, they did acknowledge it, & beleued it to be true, and that by the vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it euen by the very light of nature, which was left in them from the beginning.

The second kind of faith, is *Temporary faith*, so called, because it lasteth but for a time and season, and commonly not to the end of a mans life. This kinde of faith is noted vnto vs in the parable of the seede, that fell in the stonie ground. And there be two differences or

kinds of this faith. The first kinde of temporary faith, hath in it three degrees. The first, is to know the word of God, and particularly the Gospell. The second, to giue an assent vnto it. The third, to professe it, but to go no further: and all this may be done without any loue to the word. This faith hath one degree more then historical faith. Examples of it we haue in *Simon Magus*, *Act. 8. 13.* who is said to beleue, because hee held the doctrine of the Apostles to be true; and whichall professed the same: and in the diuells also, who in some sort confessed, that Christ was the Son of the most high, and yet looked for no saluation by him. *Mark. 5. 7. Act. 19. 15.* And this is the common faith that abounds in this land. Men say they beleue as the Prince beleueeth, and if religion change, they will change. For by reason of the authority of Princes lawes, they are made to learne some little knowledge of the word: they beleue it to be good, and they professe it: and thus for the space of thirty or forty yeares men heare the word preached, and receiue the Sacraments, being for all this as void of grace as euer they were at the first day: and the reason is, because they doe barely professe it, without either liking or loue of the lawe. The second kinde of temporary faith, hath in it fise degrees. For by it, first a man knowes the word. Secondly, hee assenteth vnto it. Thirdly, hee professeth it. Fourthly, hee reioyceth inwardly in it. Fifthly, hee bringeth forth some kinde of fruit: and yet for all this hath no more in him but a faith that will faile in the end: because hee wanteth the effectual application of the promise of the Gospell, and is without all manner of found conseruation. This faith is like Come in the house top, which groweth for a while, but when heat of Summer cometh, it withereth. And this is also set forth vnto vs in the Parable of the Seede, which fell in stony ground, which is hasty in springing vp: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which, many reioyce in the preaching of the Word, and for a time bring forth some fruits accordingly, with few of great forwardnes yet afterward shake off Religion & all. But (some will say) how can this be a temporary faith, seeing it hath such fruit? *Ans.* Such a kinde of faith is temporary, because it is grounded on temporary causes, which are three. I. A desire to get knowledge of some strange points of religion. For many a man doth labour for the fise former degrees of temporary faith, onely because he desires to get more knowledge in Scripture then other men haue. The second cause, is a desire of praise among men, which is of that force, that it will make a man put on a shew of all the graces which God belittoweth vpon his owne children, though otherwise hee want them: and to goe very farre in religion; which appeareth thus. Some there are which

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Faith described generally.

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Act. 8. 37.

Luke 8. 13.

seeme very bitterly to weepe for the finnes of other men, and yet haue neither sorrow nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For he that sheldes teares for another mans finnes, should much more weepe for his owne, if hee had grace. Again, a man for his owne finnes will pray very slackly and dully, when hee prayeth privately: and yet when hee is in the company of others, he prayes very feruently and earnestly. From whence is this difference? surely often it springeth from the pride of heart, and from a desire of praise among men. The third cause of temporary faith, is profit, commodity, the getting of wealth and riches: which are common occasions to moue to chooseth or refuse religion, as the time serueth: but such a kind of beleeuers imbrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporary faith.

The third kinde of faith, is the faith of Miracles: when a man grounding himselfe on some special promise or reuelation from God, doth beleue, that some strange and extraordinary thing, which he hath desired or foretold, shall come to passe by the worke of God. This must be distinguished from historical and temporary faith. For *Simon Magus* hauing both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know, that this faith of miracles may be in hypocrites, as it was in *Indus*, and at the last iudgement it shall be found to haue bene in the wicked and reprobate; which shall say to Christ, *Lord in thy name wee haue prophesied; and cast out diuels, and done many great miracles.*

And thus much for the three sorts of common faith: Now wee come to true faith, which is called the faith of the Elect. It is thus defined: Faith is a supernaturall gift of God in the minde, apprehending the fauing promise with all the promises that depend on it. First, I say, it is a gift of God, *Phil. 1.29.* to confute the blinde opinion of our people, that thinke that the faith whereby they are to bee saued, is bredde and borne with them. I adde that this is a gift supernaturall, not onely because it is about that corrupt nature in which we are borne, but also because it is about that pure nature, in which our first parents were created; for in the state of innocency they wanted this faith, neither had they then any neede of faith in the Sonne of GOD as he is Messias: but this faith is a new grace of God added to regeneration after the fall, and first prescribed and taught in the covenant of grace. And by this one thing, faith differeth from the rest of the gifts of GOD, as the feare of GOD, the loue of GOD, the loue of our brethren, &c. for these were in mans nature before the fall; and after it, when it plea-

seth God to call vs, they are but renewed; but iustifying faith admits no renewing. For the first ingrafting of it into the heart, is in the conuersion of a sinner after his fall.

The place and seat of faith (as I thinke) is the minde of man, not the will: for it stands in a kind of particular knowledge or perswasion, and there is no perswasion to be in the minde. *Paul* faith indeede, that wee beleue with the heart, *Rom. 10.9.* But by the heart he vnderstands the soule, without limitation to any part. Some do place faith partly in the minde, & partly in the will, because it hath two parts; knowledge, and affiance: but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuers parts or faculties of the soule.

The forme of faith, is to apprehend the promise of *Gal. 3.14.* *That wee might receiue the promise of the Spirit through faith:* and *Ioh. 1.12.* *to receiue Christ, and to beleue,* are put one for another; and to beleue, is to eate and drinke the body and blood of Christ; to apprehend properly, is an action of the hand of man, which layes hold of a thing, and pulls to himselfe: and by resemblance it agrees to faith, which is the hand of the soule, receiuing and applying the fauing promise.

The apprehension of faith, is not performed by any affection of the will, but by a certaine and particular perswasion, whereby a man is resolueth, that the promise of saluation belongs vnto him; which perswasion is wrought in the minde by the holy Ghost, *1. Cor. 12.12.* And by this, the promise which is generall, is applied particularly to one subiect.

By this one action, fauing faith differeth from all other kinds of faith. From historical; for it wanteth all apprehension, and standeth onely in a generall assent. From temporary faith, which though it make a man to professe the Gospell, & to reioyce in the same, yet doth it not thoroughly apply Christ with his benefites. For it neuer brings with it any through touch of Conscience, or lively sense of Gods grace in the heart. And the same may be said of the rest.

The principal and maine object of this faith, is the fauing promise: *God so loued the World, that hee gaue his onely begotten Sonne, that whosoener beleues in him, shall not perih, but haue euermlasting life.* But some will say, Christ is commonly said to be the object of faith. *Ans.* In effect it is all one to say, the fauing promise, and Christ promised, who is the substance of the Covenant. Christ then, as he is set forth vnto vs in the Word & Sacraments, is the object of faith. And here certaine questions offer themselves to be skanned.

The first: What is that particular thing, which faith apprehendeth? *Ans.* Faith apprehendeth whole Christ, God and man. For his Godhead without his manhood, and his manhood without his Godhead, doth not reconcile vs to God. Yet this which I say, must be

Ioh. 3.16.

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conceiued with some distinction according to the difference of his two natures. His Godhead is apprehended, not in respect of his efficacy or nature, but in respect of his efficacy manifested in the manhood; whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacy and benefites thereof.

The second, in what order faith apprehends Christ? *Ans.* First of all it apprehends the very bodie and blood of Christ: and then in the second place the vertue and benefites of his bodie and blood; as a man that would feede in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward. Besides this maine promise, which concerns righteoussesse and life euermlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the object of iustifying faith: and with the very same faith wee beleue them, wherewith wee beleue our saluation. Thus *Abraham* by the same faith wherewith hee was iustified, beleueed that he should haue a sonne in his old age, *Rom. 4.9.22.* And *Moses* by that faith wherewith he was made heire of righteoussesse, beleueed that hee and his family should be preserved in the flood: this conclusion being alwaies laid downe, that to whom GOD giues Christ, to them also he giues all things needfull for this life, or the life to come, in and by Christ. And hereupon it comes to passe, that in our prayers, besides the desire of things promised, wee must bring faith, whereby wee must be certainly perswaded, that God will graunt vs such things as hee hath promised: & this faith is not a new kind or distinct faith from iustifying faith. Thus wee see plainly what fauing faith is.

Whereas some are of opinion, that faith is an affiance or confidence, that seemes to be otherwise; for it is a fruite of faith: and indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercie in Christ towards him.

Some againe are of minde, that *loue* is the very nature and forme of faith: but it is otherwise. For as confidence in God, so also *loue* is an effect which proceedeth from faith. *1. Tim. 1.5.* *The end of the law is loue from a pure heart, and good conscience, and faith vnfeined.* And in nature they differ greatly. Christ is the fountaine of the water of life. Faith in the heart is as the pipes and leads that receiue in, and hold the water: and *loue* in some part is as the cocke of the condir, that lets out the water to euery comer. The propertie of the hand is to hold, and of it selfe it cannot cut: yet by a knife or other instrument put into the hand, it cutteth the hand of the soule is faith, and his propertie is to apprehend Christ with all his be-

nefits: and by it selfe can doe nothing else: yet ioyne lone vnto it, and by loue it will bee effectual in all good duties.

Now to proceede further: first, wee are to consider, how faith is wrought: secondly, what be the differences of it. For the first, faith is wrought in and by the outward ministry of the Gospell, accompanied by the inward operation of the Spirit; and that not suddenly, but by certaine steps and degrees: as nature frameth the bodie of the infant in the mothers wombe, 1. by making the braine and heart: 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit stands in two principall actions. First, the enlightning of the minde; the second, the mouing of the will. For the first, the holy Ghost enlightens mens minds with a further knowledge of the law, then nature can afford; and thereby makes them to fee the finnes of their hearts and liues with the vgliness thereof; & withall to tremble at the curse of the law. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteoussesse and life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefit of Christs death, might hunger after Christ; and haue desire not so much to haue the punishments of sinne taken away, as Gods displeasure; and also might enioy the benefites of Christ. And when he hath stirred vp a man to desire reconciliation with God in Christ, then will hee giue him Grace to pray not onely for life eternall, but especially for the free remission and pardon of all his finnes; and then the Lords promise is, *Knocke and it shall be opened, seeke and ye shall find.* After which he further sends his spirit into the same heart, that desireth reconciliation with God, and remission of finnes in Christ; and doth seale vp the same in the heart by a liuely and plentifull assurance thereof.

The differences & degrees of faith are two: 1. A weak faith: 2. A strong faith. Concerning the first, this weak faith shewes it selfe by this grace of God, namely, an vnfeined desire, not onely of saluation, (for that the wicked and careless man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart; and it is peculiar to the elect: and they which haue this, haue in them also the ground and substance of true fauing faith: which afterwaies in time will grow vp to great strength. Reason. 1. Promise of life euermlasting, is made to the desire of reconciliation, *Psal. 10.17.* *Lord thou hast heard the desire of the poore.* *Psal. 14.36.* *My soule desireth after thee, as the thirfie land.* *Psal. 145.19.* *He will fulfill the desire of them that feare him.* *Math. 5.6.* *Blessed are they that hunger and thirst after righteoussesse, for they shall be satisfied.* *Reu. 21.6.* *I will giue vnto him which*

Gal. 5.6.

Math. 7.7.

is a thirst, of the well of the water of life freely. II. The hungry desire after grace is a sanctified affection: where one affection is sanctified; all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is justified and beleueus. III. God accepts the will and desire to repent and beleue, for repenting and beleueing ininde: wherefore this desire of reconciliation (if it bee soundly wrought in the heart) is in acceptance with God as true faith indeede. But carnal men will say, If faith, yea true faith shew it self by a desire of reconciliation with God in Christ for all our sins, then we are well enough, though wee live in our finnes: for we haue very good desires. *Answer*, that there bee many fundrie fleeting motiōs & desires to do good things, which grow to no issue or head, but in time vanish as they come. Now such passions haue no foundnesse in them, and must be distinguished from the desire of reconciliation with God, that comes from a bruised heart, and brings alwaies with it reformation of life: therefore such, whatsoeuer they are that live after the course of this world, and thinke notwithstanding that they haue desires that are good, deceive themselves.

Now faith is said to be weak, when a man either faile in the knowledge of the Gospel; or els hauing knowledge, is weak in grace to apply vnto himselfe the sweet promises thereof. As for example, wee know that the Apostles had all true fauing faith (except Iudas) and when our Saviour Christ asked them, whom they thought he was; Peter in the person of the rest, answered for them all, and said: *Thou art Christ the Sonne of the living God*: for which our Saviour commended him, and in him, them all, saying: *Thou art Peter, and upon this rocke, (that is, vpon Christ, which Peter confessed in the name of them all) will I build my Church.* And yet about that time we shall finde in the Gospel, that they are called men, of little faith. Now they failed in knowledge of the death of Christ, and of his passion, and resurrection; and were carried away with a vaine hope of an earthly kingdom: And therefore when our Saviour shewed them of his going downe to Hierusalem, and of his sufferings there, Peter a little after his notable confession beganne to rebuke Christ and said, *Master haue pittie on thy selfe, this shall not be vnto thee.* And vntill hee had appeared vnto them after his death, they did not distinctly beleue his resurrection.

Againe, weak faith, though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinarie experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth; yet is not able to say without great doubtings & wauering; I know and am fully assured that my finnes are pardoned. Now shall wee say,

that all such are without faith? God forbid. Nay, we may resolue our selues, that the true childe of God, may haue an hungry desire in his heart after reconciliation with God in Christ for all his finnes, with care to keepe a good conscience, and yet be weak sometime in the apprehension of Gods mercie, and the assurance of the remission of his owne finnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be faued by it? *Ans.* We must know, that this weak faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen as a man with a palfie hand can stretch it out as well to receive a gift at the hand of a king, as hee that is more found, though it be not so firmly and stedfastly. And Christ faith, that he will not breake the bruised reede, nor quench the smoking flaxe.

The Church of Rome beares men in hand, that they are good Catholikes, if they beleue as the Church beleueus; though in the meane season they cannot tell what the Church beleueus. And some papists commend this faith, by the example of an old deuout father, who being tempted of the diuell, and asked how he beleued; answered, that he beleued as the Church beleued; being againe asked how the Church beleued, he answered, as I beleue: whereupon the diuell (as they say) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as being a meanes to nuzzle men in blindness, superstition, and perpetual ignorance: yet withal we do not denie but there is an implicate or infolded faith; which is, when a man as yet hauing but some little portion of knowledge in the doctrine of the Gospel, doth truly performe obedience according to the measure thereof; and withall hath care to get more knowledge, and shewes good affection to all good meanes whereby it may bee increased. In this respect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Messias, and further to submit himselfe to his doctrine, is commended for a beleuer: and so are in like case the Samaritans.

And thus much of weak faith: which must bee vnderstood to be in a man, not all the daies of his life, but while hee is a young babe in Christ. For as it is in the state of the bodie, first we are babes and grow to greater strength as we grow in yeares; so it is with a christian man. First he is a babe in Christ, hauing weak faith, but after growes from grace to grace, till he come to haue a strong faith: example whereof wee haue in Abraham, who was strong and perfect both in knowledge & apprehension. This strong faith, is when a man is indued with the knowledge of the Gospel, and grace to apprehend and apply the righteousness of Christ vnto himselfe for the remission of his owne finnes: so as he can say distinctly of himselfe and truly, that he is fully

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resolved in his owne conscience, that he is reconciled vnto God in Christ for all his finnes, and accepted in him to life euermlasting. This degree of faith is proper to him that begins to bee a tall man, and of ripe yeares in Christ. And it comes not at the first calling of a man vnto grace: and if any shall thinke that hee can haue it at the first, he deceiue himselfe: for as it is in nature, first we are babes, and then as we increase in yeares, so we grow in strength: so it is in the life of a Christian: first, ordinarily, he hath a weak faith, & after growes from grace to grace, till he come to stronger faith: and at the last he be able to say, he is fully assured in his heart and conscience of the pardon of his finnes, and of reconciliation to God in Christ. And this assurance ariseth from many experiences of Gods fauour and loue in the course of his life by manifold preservations and other blessings, which being deeply and duly considered, bring a man to be fully perswaded that God is his God, and God the Father his Father, and Iesus Christ his redeemer, and the holy Ghost his sanctifier.

Now howsoeuer this faith be strong, yet is it alwaies imperfect, as also our knowledge is: and shall so long as wee live in this world bee mingled with contrary vnbeleife and sundry doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, and yet indeede haue not. For aske them what faith they haue, they will answer, they beleue that God is their Father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. But the case of these men is to be pitied: for howsoeuer they may perswade themselves, yet true it is, that they haue no sound faith at all, for euen strong faith is assaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Now in whomsoeuer it is, whether it be a weak faith, or a strong, it bringeth forth some fruites, as a tree doth in the time of sommer. And a speciall fruit of faith, is the confession of faith;

I beleue in God, &c. so Paul faith, *With the heart a man beleueus vnto righteousness; and with the mouth man confesseth to saluation.* Confession of faith, is when a man in speech and outward profession doth make manifest his faith for these two causes: I. That with his mouth outwardly he may glorifie God, and doe him seruice both in body and soule. II. That by the confession of his faith, he may feuer himselfe from all false Christians, from Atheists, hypocrites, and all false seducers whatsoeuer. And as this is the duty of a Christian man, to make profession of his faith: so heere in this Creede of the Apostles, we haue the right order and forme of

making confession set downe, as we shall see in handling the parts thereof.

The Creed therefore sets downe two things concerning faith, namely, the action of faith, and his object, which also are the parts of the Creede. The Action, in these words, *I beleue*: the object in all the words following, *in God the Father Almighty maker, &c.* And first let vs begin with the action.

I beleue in God We are taught to say, *I beleue*, not *we beleue*, for two causes: First, because (as we touched before) in the Primitive Church this Creed was made to be an answer to a demand or question, which was demanded of euery particular man that was baptized: for they asked him thus: What doest thou beleue? then he answered, *I beleue in God the Father, &c.* And thus did euery one of yeares make profession of his faith, and it is likely that Peter alladed hereunto, saying, *The Bishoppe or answere of a good conscience maketh request to God.* The second cause is, howsoeuer we are to pray one for another, by saying, *Our Father, &c.* yet when we come to yeares, we must haue a particular faith of our owne: no man can bee faued by another mans faith, but by his owne, as it is said: *The iust shall live by his faith.* But some will say, this is not true, because children must be faued by their parents faith: the answer is this; The faith of the parent doth bring the childe to haue a title or interest to the cōuenant of grace, and to all the benefits of Christ: yet doth it not apply the benefits of Christs death, his obedience, his merits, and righteousness vnto the infant: for this the beleuer doth onely vnto himselfe, and to no other. Againe, some may say, if children doe not apprehend Christs benefits by their parents faith, how then is Christs righteousness made theirs and they faued? *Ans.* By the inward working of the holy Ghost, who is the principall applier of all graces, whereas faith is but the instrument. As for the places of Scripture that mention iustificatiō and saluation by faith, they are to be restrained to men of yeeres: whereas infants dying in their infancie, and therefore wanting actall faith, which none can haue without actall knowledge of Gods will and word, are no doubt faued by some other speciall working of Gods holy Spirit, not known to vs.

Furthermore, to beleue, significeth two things, to conceiue or vnderstand any thing, and withall to giue assent vnto it to be true: and therefore in this place to beleue, significeth to know and acknowledge that all the points of Religion which follow, are the truth of God. Here therefore we must remember, that this clause (*I beleue*) placed in the beginning of the Creede, must bee particularly applied to all and euery article following. For so the case stands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is said to be *wholly expatiatiue*. It is not sufficient to hold one article, but he that will hold any of them

1 Pet. 1. 21.

Hab. 2. 4.

Filides est tota copulatiua.

them for his good, must hold them all : and hee which holds them all in shew of words, if he ouerturne but one of them indeed, he ouerturnes them all.

Againe, to beleue is one thing, and to beleue in this or that, is another thing : and it contains in it three points or actions of a beleuer. I. To know a thing. II. To acknowledge the same. III. To put trust and confidence in it. And in this order must these three actions of faith be applied to euery article following, which concerns any of the persons in Trinitie. And this must be marked as a matter of a speciall moment. For alwayes by adding them to the words following, we do apply the article vnto our selues in a very comfortable manner. As I beleue in the Father, and doe beleue that hee is my Father : and therefore I put my whole trust in him, and so of the rest.

Now wee come to the obiect of general faith, which is either God or the Church ; in handling of both which, I will obserue this order. I. I will speake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first, by reason of manifold doubtings that rise in our minds, it may be demanded, whether there be a God? Many reasons might be vsed to resolute those that haue scruple of conscience; otherwaies we are bound to beleue that there is a God without all doubting. As for the Atheists which confidently auaunt there is no God, by Gods Law they ought to die the death : nay, the earth is too good for such to dwell on. Malefactours, as theues and rebels, for their offences haue their reward of death : but the offence of those, which deny that there is a God, is greater; and therefore deserves a most cruell death.

Exod. 33
20.23.

The second point followeth, namely, what God is? *Ans.* Moses desiring to see Gods face, was not permitted but to see his hinder parts : and therefore no man can bee able to describe God by his nature, but by his effects and properties, on this or such like manner: *God is an essence spirittuall, simple, infinite, most holy.* I say first of all, that God is an essence, to shew, that he is a thing absolutely subsisting in himselfe, and by himselfe, not receiving his being from any other. And herein he differs from all creatures whatsoever, which haue subsisting and being from him alone. Againe, I say he is an essence spirittuall, because he is not any kinde of body, neither hath he the parts of the bodies of men or other creatures, but is in nature a spirit invisible, not subiect to any mans senses. I adde also, that he is a simple essence, because his nature admits no manner of composition of matter or forme of parts. The creatures are compounded of diuers parts, and of varietie of nature, but there is no such thing in God : for whatsoever thing he is, he is the same by one & the same singular & indiuisible essence. Fur-

thermore he is infinite, & that diuers waies: infinite in time, without any beginning and without end : infinite in place, because he is euery where, & excluded no where, within all places, and forth of all places. Lastly, he is most holy, that is, of infinite wisdom, mercy, loue, goodness, &c. and he alone is rightly termed most holy, because holiness is of the very nature of God himselfe: whereas among the most excellent creatures it is otherwise. For the creature itselfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be *Lebanah, Elolium: and Paul describes him to be a King everlasting, immortal, invisible, and only wise, to whom is due all honour and glorie for ever.*

The third point, is touching the number of Gods, namely whether there be more Gods then one or no. *Ans.* There is none, neither can there be any more Gods then one. Which point the Creede auoucheth, in saying, *I beleue in God, not in Gods :* and yet more plainly the Nicene Creede, and the Creede of Athanasius, both of them explaining the words of the Apostles Creede in this manner, *I bel. one in one God.* Howsoever some in former times haue erroneously held, that two Gods were the beginning of all things, one of good things, the other of euill things; others, that there was one God in the old Testament, another in the new: others again, namely the *Palestinians*, that there were thirty couples of gods : and the heathen people (as *Augustine* reporteth) worshipped thirty thousand gods: yet we that are members of Gods Church, must hold and beleue one God alone, and no more, *Deut. 4.39.*

Understand this day & consider in thine heart, that Lebanon here is God in heauen above, and upon the earth beneath: there is none other. Eph. 4.6. *One God, one faith, one baptisme.* If it be alleged that the Scripture mentioneth many Gods, because (a) Magistrates are called Gods, (b) Moses is called *Aaron*s God, (c) the diuell and all idols are called Gods. The answer is this: They are not properly or by nature Gods, for in that respect there is onely one God: but they are so termed in other respects. Magistrates are gods, because they are Vicegerents placed in the roome of the true God, to gouerne their subiects: *Moses is Aarons* God, because he was in the roome of God to reueale his will to *Aaron*: the diuell is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euerting God: Idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as gods. Therefore *Paul* saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the diuinity ascribed to it.

To proceede forward : to beleue in this one God, is in effect thus much. I. To know and acknowledge him as hee hath reuealed himselfe in his word. II. To beleue him to be my God : III. From mine heart to put all mine affiance in him. To this purpose Christ faith

Exod. 33
6.14.
1. Tim. 17.

Exod. 33
6.14.
1. Cor. 14.

1. Cor. 8.

Ioh. 17.3

This is eternall life to know thee the only God, and whom thou hast sent Iesus Christ. Now the knowledge here meant, is not a bare or generall knowledge, for that the diuels haue, but a more speciall knowledge, whereby I know God not onely to be God, but also to be my God, and thereupon do put my confidence in him.

And thus much of the meaning of the first words, *I beleue in God, &c.* Now followeth the duties which may be gathered hence. First of all, if we are bound to beleue in God, then we are also bound to take notice of our naturall vnbeliefe, whereby we distrust God, to checke our felts for it, and to strive against it. Thus deale the father of the childe that had a dumb spirit, *Lord (saith he) I beleue; Lord blesse mine vnbeliefe.* And *Dauid*, *Why art thou cast downe my soule? and why art thou so disquieted within me? waite on God.* And that which our Saviour Christ said once to *Peter*, men should daily speake to themselves: *O thou of little faith! why hast thou doubted?* But some may say, wherein stands our vnbeliefe? *Ans.* It stands in two things. I. In distrusting the goodness of God, that is, in giuing too little or no affiance to him, or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God; but indeede it is a common and ripe corruption: and though they sooth themselves neuer so, yet their vsuall dealings proclaim their vnbeliefe. Goe through all places, it shall be found that scarce one of a thousand in his dealings makes conscience of alie: a great part of men gets their wealth by fraud and oppression; and all kinde of vnjust and vnmisericfull dealing. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeliefe beares sway as the Lord of the house. Againe, if a man had as much wealth as the world comes to, he could find in his heart to with for another; and if he had two worlds, hee could bee casting for the third, if it might bee compassed: the reason thereof is, because men haue not learned to make God their portion, & to stay their affections on him: which if they could do, a meane portion in temporall blessings would be enough. Indeeede these and such like persons will vno wisely yeeld that they doe distrust the Lord, vnlesse at sometime they be touched in conscience with a sense and feeling of their sins, and be thoroughly humbled for the same: but the truths, that distrust of Gods goodness is a generall and a mother sin, the ground of all other finnes; and the very first and principall sinne in *Adams* fall. And for the second part of vnbeliefe, which is an affiance in the creatures, reade the whole booke of God, & wee shall finde it a common and vsuall sin in all sorts of men, some putting their trust in riches, some in strength: some in pleasures, some placing their felicity in one sin, some in another. When king *Aha* was sicke, hee put his whole trust in the Physicians, and not in the

Mar. 9.24

Plat. 21.

Mat. 14.31

Lord. And in our daies the common practise is when crosses and calamities fall, then there is trotting out to that wife ma, to this cunning woman, to this forcerer, to that wizard, that is, from God to the diuell, and their co. If ill is receiued and practised without any ones making. And this shewes the bitter roote of vnbeliefe, & confidence in vaine creatures, let men smooth it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, be he called or not called, if hee look narrowly vnto himselfe, hee shall finde his heart almost filled with manifold doubtings and distrustings; whereby hee shall feeble himselfe euen carried away fro beleueing in God. Therefore the dutie of euery man is, that will truly say that he beleues in God, to labour to see his owne vnbeliefe, & the fruits thereof in his life. As for such as say they haue no vnbeliefe, nor feeble none; more pittifull is their case, for so much greater is their vnbeliefe.

Secondly, considering that we professe our selues to beleue in God, we must euery one of vs learne to know God. As *Paul* saith, *How can they beleue in him? whom they haue not heard? and how can they beare without a preacher?* therefore none can beleue in God, but hee must first of all heare and be taught by the ministration of the word to know God aright. Let this be remembered of young and old, it is not the pattering ouer the believe for a prayer, that will make a man a good beleuer, but God must be knowne of vs, and acknowledged as hee hath reuealed himselfe partly in his word, and partly in his creatures. Blind ignorance, and the right vse of the Apostles Creede will neuer stand together. Therefore it stands men in hand to labor and take paines to get knowledge in Religion, that knowing God aright, they may come stedfastly to beleue in him, and truly make confession of their faith.

Thirdly, because we beleue in God, therefore another duty is, to deny our selues vnto the world, and to become nothing in our selues. Our Saviour Christ requires of vs to become as little children, if we would beleue. The beggar depends not vpo the reliefe of others, till hee finde nothing at home : and till our hearts be purged of selfe-loue and pride, wee cannot depend vpon the fauour and goodness of God. Therefore hee that would trust in God, must first of all bee abased and confounded in himselfe, and in regard of himselfe, be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: we are taught, that euery man must comit his body, his soule, goods, life, yea all that hee hath into the hands of God, and to his custodie. So *Paul* saith, *I amnes ashamed of my sufferings for I know whom I haue beleued, and am persuaded, that he is able to keepe that which I haue committed vnto him against that day.* A worthy saying, for what is the thing which *Paul* committed

Rom. 10.14

1. Tim. 1.2

3. Chro. 16.12.

unto the Lord? it was his owne soule, and the eternall saluation thereof. But what moues him to trust God? surely his perswasion, whereby hee knew that God would keepe it. And *Peter* saith: *Let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull creator.* Look as one friend layeth downe a thing to be kept of another: so must a man giue that he hath to the custodie of God. Few or none can practise this, and therefore when any euill befalls them, eyther in body or in goods, or any other way whatsoeuer, then they presently shew themselves rather beafts then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are void of comfort. But when a man hath grace to beleene, and trust in God, he commits all into Gods hands: and though all the world should perish, yet hee would not be dismayed. And vndoubtedly, if a man will be thankfull for the perseruacion of his goods, or of his life, he must shew the same by committing all he hath into Gods hands, and suffer himselfe to be ruled by him.

Now followes the consolations and comforts which Gods Church and children reape hereby. Hee that beleeueth in God, and takes God for his God, may assure himselfe of saluation, and of a happy deliuerance in all dangers and necessities. When God threatned a plague vpon Israel for their Idolatry, good King *Ishu* humbled himselfe before the Lord his God: and he was safe all his daies. And so King *Hezekiah*, when *Sennacherib* the king of *Assur* offered to invade *Iudah*, trusted likewise in the Lord, and prayed vnto him, and was deliuered: Whereby wee see if a man puts his whole trust in God, he shall haue securitie and quietnesse, as *Iehosaphat* said to the men of *Iudah*. And our Saviour Christ when hee was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cryed, *My God, my God, why hast thou forsaken mee?* And it appears in the Epistle to the Hebrews, that Christ was heard in his heaues: whereby we are giuento vnderstand, that they shall neuer bee utterly forsaken, that take God for their God. And King *David* hauing experience of this, vsed most excellent speeches for this end, to shew that the ground of his comfort was, that God was his God. And it is said, that *Daniel* had no manner of hurt in the Lyons denne: because hee trusted in the Lord his God. And contrariwise such as distrust God, are subiect to all miseries and iudgements. The Israelites in the wilderness beleued not God, and trusted not in his helpe, therefore God was kindled in *Iacob*, and wrath came open *Israel*.

God, the Father, Almighty.] Some haue thought that these words are to be coupled to the former without distinction, as if the title of God had bene proper to the first person the Father, and not common to the rest:

and thus haue some heretickes thought. But indeede there must a pause or distinction be made; that the name or title of God may be set in the fore-front, as common to all the three persons following. For that is the very intent of the order of this Creede, to teach vs to beleue in one God; who is distinct in three subsistences or persons, called the Father; the Sonne, and the holy Ghost. And heere offers it selfe to be considered, even one of the greatest mysteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one & the same God.

Some at the first may possibly say, that this cannot stand; because it is against all reason, that one should be three, or three one: The answer is, that indeede if one and the same respect be kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: at the substance of man consisting of body and soule common to all men, which we call the *humanitie* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men; these particulars, *Peter*, *Iohn*, *Paul*, are called persons. And so in the misterie of the Trinity, the diuine nature is the Godhead it selfe, simply and absolutely considered; & a person is that which subsisteth in that Godhead, as the Father, the Sonne, and the holy Ghost. Or againe, a person is one and the same Godhead, not absolutely considered, but in relation, & as it were, restrained by personal or characteristical properties: as the Godhead or God begetting is the Father; God againe considered not simple, but so far forth as he is begotten, is the Sonne; and God proceeding of the Father, & the Sonne, the holy Ghost. And if any man would conceiue in mind rightly the diuine nature, hee must conceiue God or the Godhead absolutely; if any of the persons, then he must conceiue the same Godhead relatively with personal properties. Thus the Godhead considered with the propriety of Fatherhood or begetting, is the Father: and conceiuing the same Godhead with the propriety of generation, wee conceiue the Sonne; and the Godhead with the propriety of proceeding, wee conceiue the holy Ghost. Neither must it seeme strange to any that wee vse the names of nature and person, to set forth this mysterie by: for they haue bene taken vp by common consent in the Primitive Church, and that vpon weightie consideration, to manifest the truth, and to stop the mouthes of heretickes; and they are not so vsed against the proper sense of the Scriptures; nay they are therein (a) contained. Thus wee see how it comes to passe,

* Heb. 1.
Gal. 4. 6.

that the three things signified by these names, Father, Sonne, and holy Ghost, are each of them one and the same God. And this mysterie may well be conceived by a comparison borrowed from light. The light of the Sonne, the light of the Moone, and the light of the Aire, for nature and substance are one and the same light: and yet they are three distinct lights. The light of the Sonne being of it selfe and from none, the light of the Moone from the Sonne, and the light of the aire from them both. So the diuine nature is one, and the persons are three, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, we must yet further mark and remember two things: namely, the vniou and the distinction of the persons. The vniou is, whereby three persons are not one simply, but one in nature, that is, consubstantial, or consubstantial; hauing all one godhead. For the Father is God, the Son is God, and the holy Ghost is God: now there are not three distinct Gods, but one God, because there is one God and no more in nature, considering that the thing which is infinite is but one, and is not subiect to multiplication: and the Father is this one God, as also the Sonne, and the holy Ghost. And as these three persons are in nature, so whatsoever agree to God simply considered, agrees to them all three. They are all coequal & coeternal: all most wise, iust, mercifull, omnipotent, by one and the same wisdom, iustice, mercy, power. And because they haue all one godhead, therefore they are not only one with another, but also each in other, the Father in the Son, and the Sonne in the Father, and the holy Ghost in them both. And we must not imagine that these three are one God, as though the Father had one part of the godhead, the Son another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but every person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the Father to the Sonne, and from both Father & Son to the holy Ghost. But some may yet say, that this doctrine seemes to be impossible; because three creatures, as for example, *Peter*, *Paul*, *Timothie*, be three persons, & so remaining, cannot haue one and the same nature, that is, the same body, & the same soule. *Ans.* Three or more men may haue the same nature (b) in kinde, but the truth is, they cannot possibly haue a nature which shall be one and the same (c) in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore diuisible and separable one from another. Hereupon it comes, that the persons of men are not only distinguished by propriety, but also diuided and separated one from another. And though *Peter*, *Paul*, and *Timothie*, haue all one common and vniuersall forme,

yet they three are, not one man, but three men. Now it is otherwise with the diuine nature or godhead, which is vncreated and infinite, and therefore admits neither composition nor diuision, but a distinction without any separation: so as the three persons subsisting in it, shall not be three Gods, but one and the same God.

Yet further, some will object, that it is truly said of the Father, that hee is God, but the same godhead is not in the Son, nor in the holy Ghost; for the Son & the holy Ghost haue their beginning from the Father. *Ans.* The Son & the H. Ghost haue not a beginning of their nature, or of their godhead from the Father, but of their person only: the person of the Son is from the Father; and the person of the holy Ghost is both from the Father and from the Son: but the godhead of all three persons is vncreated & vnbegotten, & proceeding from none. Yet some may say, both the Sonne and the holy Ghost haue received from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiveth any thing from another, is in that respect inferior to him that giueth it: and therefore the Sonne and the holy Ghost are not God as hee is. *Ans.* We must know that that which the Sonne receiveth of the Father, he receiveth by nature, and not by grace: and he receiveth not a part, but all that the Father hath, hauing the personall propriety. And the holy Ghost receiveth from the Father and the Sonne, by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferior to him, but equal with him. And thus much is both necessary and profitable to be learned of the vniou betweene the three persons in Trinity, whereby they being three haue all one and the same godhead.

The second point to be considered is, that though these three haue but one godhead, and all make but one God, yet they are distinguished one from another: for the Father is the Father, and not the Sonne or the holy Ghost; the Sonne is the Sonne, and not the Father, nor the holy Ghost: and the holy Ghost is the holy Ghost, not the Father nor the Son. This distinction of the persons is notably set forth vnto vs in the baptisme of our Saviour Christ; where it is said, that when *Iesu* was baptised, he came out of the water: there is the second person: and the holy Ghost descended vpon him in the forme of a dove; there is the third person: and the Father the first person pronounced from heauen, that hee was his only beloued Sonne in whom hee was well pleased. And wee must not conceiue this distinction in such manner, as though the Father, Sonne, and holy Ghost, were three names of one God: For the three persons do not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the 3. persons

are three formes or differences of one God, as some heretikes have dreamed, who taught that the Father alone is God, and that he is called a Father in one respect, the Sonne in another, and the holy Ghost in a third. For this were nothing else, but to make the personall proprieties to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons, or forth of them. For the personall relations, though in (a) minde they may be distinguished from the diuine essence, yet (b) indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternity then a Trinity: for the Godhead is one, the Father another, the Sonne a third, and the holy Ghost a fourth. Thus some heretikes have objected against the distinction of the Trinity: but it is vntue which they say. For the Godhead must not be seuered from the Father, nor from the Sonne, nor from the holy Ghost: for the Father is God or the whole Godhead, so also is the Son and the holy Ghost: and the Godhead likewise is in euery one of these three persons, and euery one of them subsisting in the Godhead, the same must be conceived to be in the nill, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguished, and not deuided, as three men are diuided in being and substance: for this diuision cannot be in them, because all three haue one diuine nature and one Godhead. This is the mytery of all mysteries to be receiued of vs all, namely, the Trinitie of the persons in the vnitie of the Godhead. This forme of doctrine must be retained and holden for these causes: I. Because by it we are able to distinguish this true God from all false gods and idols. II. Because among all other points of religion this is one of the chiefest, being the very foundation thereof. For it is not sufficient for vs to know God as wee can conceiue of him in our own imagination; but wee must know him as hee hath reuealed himselfe in his word. And it is not sufficient to saluation to beleue in God confusedly, but wee must beleue in one God distinct in three persons, the Father, the Sonne, and the holy Ghost: yea, and more then this, wee must holde and beleue, that God the Father is our Father, the Sonne our redeemer, the holy Ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, then we must also know him; for we can haue no faith in the thing which is vtterly vnknowne. Wherefore if we would beleue in the Father, Sonne, or holy Ghost, wee must know them in part. Ioh. 17. 3. *This is life eternal to know thee the only God, and whom thou hast sent Iesus Christ.* Ioh. 14. 17. *The world cannot receiue the spirit of truth, because it hath neither seene him, nor knowne him.* I. Ioh. 2. 23. *Who seuer denieth the Sonne, hath not the Father.* Thirdly, this doctrine directes vs in worshipping God

aright: for vnitie in trinitie, and trinitie in vnitie is to be worshipped; one God must be worshipped in the Father, in the Sonne, and in the holy Ghost: & if we worship God the Father, without the Son and the holy Ghost: or if we worship the Son, without the Father and the holy Ghost: and the holy Ghost, without the Father and the Sonne, we worship nothing but an idol. Again, if we worship the three persons not as one God, but as three Gods, then likewise we make three idols.

Note further, that of all the three persons, the first person the Father is set in the first place, and described to vs by three things. I. by his title, that he is a Father. II. by his attribute, that he is Almighty. III. by his effect, that hee is maker of heauen and earth: of these in order, as they lie in the Creed. And first of the title (Father.) It may seeme that he hath some prerogative ouer the Son and the holy Ghost, because he is set before them; but we must know that he is set before them neither in regard of time, nor of dignity, for therein all three are equall: but in regard of order only. The Father is the first, the Sonne the second, and the holy Ghost the third: as may appeare by this similitude. If three Emperours equall in dignity should meet all in one place, being equall also in power and maiestie, if all three should sit downe, though one be no better then another, yet one of them must needs sit downe the first, and another in the second place, and then the third: but yet we cannot say, that he which sate downe first is the chiefest. And so it is in the Trinity, though none be greater or aboue another; yet the Father is in the first place, not because he is before the Sonne, or the holy Ghost in dignity and honour, but because he is the fountaine of the deitie, the Sonne being from him, and the holy Ghost from them both.

Now let vs come to the title of the first person. The name Father in Scriptures, is ascribed either to God taken indefinitely, and so by consequent to all the three Persons in Trinity: or particularly to the first person alone. For the first, God is a Father properly and principally, according to the saying of Christ, *Call no man father vpon earth, for there is but one your Father which is in heauen:* that is, principally: whereas earthly parents, whom we are commanded to worship and honour, are but certaine images or resemblances of our heavenly Father, hauing this blessing, that they are fathers from him. And hereupon this title agrees to men, not simply, but so farre forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himselfe receiues this honour from none. God is termed a father in respect both of nature and grace. He is a father in regard of nature, because hee created and gouerneth all things. In this regard he is called the (a) Father of spirits: and (b) Adam is called the Son of God. He is a father in respect of grace, because

The man.

Ier. 24. 19
Mat. 6. 4.

Mat. 23. 9

Duties 1.

Iob 17. 14.

Heb. 11. 9.
Luk. 3. 38.

we

wee are regenerate by him, accepted to bee his sonnes by adoption through the merits of Christ. And in this respect the second person as well as the first is called a Father, and said to haue an off-spring 4 or seede and children. But when the name of Father is given to the first person, it is done vpon a speciall consideration, because he is a Father by nature to the second person, begetting him of his owne substance before all worlds. By this it appeares, that out of the title of the first person, we may fetch a description thereof on this manner. The Father is the first person in Trinitie, begetting the Son. Now to beget, is the personall propriety whereby hee is distinguished from the other two. If it be said, that creatures doe beget, and that therefore to beget is not proper to the Father: the answer is, that in this point there are many differences between God the Father & all creatures. First, the Father begets the Sonne before all eternitie: and therefore God the Father begetting, and the Sonne begotten are equal in time: whereas in earthly generation the father is before the son in time. Secondly, God the Father begets his Sonne by communicating to him his whole essence or Godhead, which can not be in earthly parents, vlesse they should be abolished and come to nothing: Whereas neuertheless, God the Father giuing his whole nature to his Sonne, retaines the same still, because it is infinite. Thirdly, the Father begets the Sonne in himselfe, and not forth of himselfe: but in earthly generation the Father begetting is forth of the child, and the child forth of the Father. And that must not trouble vs which heretikes alleadge against this doctrine, namely, that if the Father who is of one nature with the Sonne, did beget the Sonne, then hee did beget himselfe: for the Godhead of the Father doth not beget either the Godhead or the person of the Sonne: but the person of the Father begets the person of the Sonne, both which in one Godhead are really distinct.

Thus wee see what the Father is. Now to beleue in the Father, is to be perfwaded, that the first person in Trinitie, is the Father of Christ, and in him my Father particularly, and that for this cause I intend and desire for euer to put my trust in him.

The duties which we may learne hence are manifold. And here wee haue occasion offered, first of all to consider who is our father by nature, *I shall say to corruption (saith Iob) thou art my father: and to the worme, thou art my mother:* seeing God vouchsafeth this great prerogative to them that loue him, that he will be their father, therefore Iob in consideration hereof would haue euery man to haue recourse to his owne naturall condition, to see who is his father by nature. Iob saith, corruption is his father: but if we marke wel the condition of our nature, we shall further see euery man to be the childe of wrath, and that Sa-

tan is his father: for so long as a man walks in his sins (which euery man doth by nature) so long doth he shew himselfe to be the liuely child of the diuell. And thus Christ reasoneth against the Scribes and Pharisees *Ye are of your father the diuell, & the lust of your father ye will do.* And trace it is, that no child is so like his father that beget him, as euery man by nature is like the diuell: and the whole tenour and course of his naturall life without grace, is a liuely resemblance of the disposition of Satan.

Secondly, euery one that beleuees God to be a Father, and in Christ his Father, must as a good childe bee obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad father.* How? by doing his will: and therefore when one told our Saviour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Who seuer shall doe my Fathers will which is in heauen, the same is my brother, my sister, and mother:* wherein we may note, that he that will haue God the Father to be his father, and Christ Iesus his brother, must doe the will of God the Father. And hence God saith, *If I be a master, where is my feare? If I be a Father, where is my honour?* Where is plainly taught this second duty; that if God be our Father, then as good children wee must shew obedience vnto him: but if we disobey him, then we must know, that that former saying of Christ will be verified vpon vs, that because men doe the lusts of the diuell, therefore they are the children of the diuell. But lest this fearefull sentence be verified of vs, it is the duty of euery man that maketh this confession, that hee beleuees God to be his Father, first, to labour to know Gods wills; and secondly, to performe continuall obedience vnto the same: like vnto a good childe, that would faine please his father, and therefore is alwayes ready to doe the best hee can. And without doubt, that man which vniuersally takes God for his Father, is then most grieued, when as by any sinne hee displeaseth him, and no other crosse or calamity is so grieuous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his Father, by sinning against heauen, and against him: the same also must be our griefe: and all our care must be set on this, to consider how wee may be obedient children to this our louing Father.

Thirdly, that man that beleuees God to be his Father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now wee follow God specially in two things. I. In doing good to them that persecute vs: so saith our Saviour Christ; *Pray for them that hurt you, that you may be the children of your Father which is in heauen: for he maketh the Sonne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heavenly Father is mercifull: for he is

Ioh. 8. 44

Pro. 10. 1

Math. 11. 10.

Mal. 1. 6.

3.

Mat. 5. 45

M 4

the father of the fatherlesse, and therefore hee that will bee a sonne of this Father, must bee mercifull to his poore brethren; as *Iob* faith of himselfe, *I was the eyes to the blind, and I was the feete unto the lame, I was a father to the poore.*

Fourthly, seeing we beleue God to be our Father, we are hereby taught to vse moderate care for the things of this life; for if a man know himselfe to be the child of God, then he also knowes, that God will prouide for him, as we know in a family the Father prouideth for all. Now God is a father, & his Church is this family: therefore if thou wilt be a member of Gods Church, and a child of God, thou must cast thy care on God, and follow the counsell of Christ: *Be not too careful for your life, what ye shall eat, or what ye shall drinke.* And marke his reason drawne from the point which we haue in hand: *The fowles of the heauen* (saith he) *they neither sow, nor reape, nor carrie into barnes: and yet your heavenly father feedeth them: are ye not much better then they?* But alas, the practise of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of their saluation: all their minds are set on the things of this life, when as Christ faith: *First seeke the kingdom of heauen, and the righteousnesse thereof, and all these things shall bee ministred vnto you.* If you should see a young man prouide for himselfe, and no man else for him, wee should presently say, surely his father is dead: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that hee takes him for no father of his.

Fifthly, if God be our father, then we must learne to beare any crosse patiently, that hee shall lay vpon vs, either in body or in minde, and alwaies looke for deliuerance from him: for whom the Lord loueth, them hee chastiseth: and if ye endure chastising (saith the Apostle) *God offeth himselfe vnto you as vnto children:* which may appeare more plainly by this comparison: If two children should fight, and a man coming by, should part them, and after beate the one, and let the other goe free: every man that seeth this will say, that that child which he beates is his owne sonne. Euen so, when God chastiseth vs, hee sheweth himselfe vnto vs a Father, if we submit our selues. Now if our earthly fathers corrected vs, and wee gave them reuerence, taking it patiently, should wee much rather bee in subiection to the Father of spirits, that we may liue? Therefore the conclusion is this, if we displease God, be ye sure, hee will correct vs; and when his hand is vpon vs, we must not murmur against him, but beare it with a milde spirit: and furthermore when we are vnder the crosse, we must alwaies looke for deliuerance from this Father only. If a sonne when he is beaten should flie to his Fathers enemies for helpe and counsell, it would argue that hee were but a gracelesse child. Sundrie and diuers calamities & crosses befall men in this life; which they cannot

brooke: and therefore it is a common practise of many among vs in these daies, when Gods hand is vpon them, to goe for helpe to the diuell: they seeke for counsell at witches and Wisemen (as I haue said) but let them looke vnto it, for that is the right way to double their miserie, and to shew themselves lewd children.

Lastly, if wee confesse and beleue God to be the Father of Christ, and in him our Father also; then in regard of our conuersation, wee must not frame our selues like vnto the world: but the course of our liues must bee in righteousnesse and true holinesse. *Paul* exhorteth the Corinthians to separate themselves from Idolaters, alledging the place out of the old Testament, where the Lord biddeth the Israelites to come out from Idolaters, and to touch no vncleane thing: and the reason followeth out of *Ieremie*, that if they doe so, then God will bee their Father, and they shall be his children, euen his sonnes and daughters; which reason *Paul* vteth in the next chapter to this effect: considering wee haue these promises, that therefore wee should cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto holines in the feare of the Lord. Where if we marke the place diligently, we shall find this lesson: That euery man who takes God for his Father, must not onely in this Sinne of Idolatrie, but in all other sinnes separate himselfe, that men by his godly life may know whose child he is. But some will say, this exhortation is needlesse amongst vs, for we haue no cause to separate our selues from others, because all amongst vs are Christians, all beleue in God, and are baptized, and hope to bee saved by Christ. *Answer.* In outward profession I confesse wee carrie the shew of Christians, but in deede and truth, by our liues and conuersations, very many among vs deny Christ: for in euery place the common practise is, to spend the time in drunkennesse and surfeiting, in chambering and wantonnesse; yea, great is the companie of those that make a trade of it: take this lewd conuersation from many men, and take away their liues. And on the Lords day it may bee seene both publicly and privately, in houses & in the open streetes, there is such reuells, as though there were no God to seare. In the sixe daies of the weeke, many men walke very painfully in their calling: but when the Lords day cometh, then euery man takes license to doe what hee will: and because of the Princes lawes, men will come formally to the Church for fashions sake: but in the meane time how many doe nothing else but soone, mocke, and deride, and as much as in them lieth, disgrace both the word and the ministers thereof; so that the common saying is this: oh hee is a precise fellow, he goes to heare Sermons, he is too holy for our companie. But it stands men in hand to take out a better lesson; which is, if we will haue God to be our Father, wee must shew our selues to be

the children of God by repentance and newnesse of life: hee cannot bee but a gracelesse child, that will lead a rebellious life flat against his fathers mind. Let vs then, so behaue our selues, that we may honour our Father which is in heauen, and not dishonour him in our liues and callings: rather let vs separate our selues from the filthinesse of the flesh, loathing those things which our father loatheth, and flying from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first wee are to know what there are three sorts of men in the world. The first, are such as will neither heare nor obey the word of God. The second sort, are those which heare the word preached vnto them, but they will not obey: both the first sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word: so they make conscience of obeying the same in their liues and callings: and these are they to whom the consolations that arise out of this place, do rightly belong, and must be applyed.

First therefore, seeing God the Father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignity and prerogative of all true beleeuers: for they are sonnes and daughters of God, as *Iohn* 1. *So many as received him, to them he gave prerogative to be the sonnes of God: euen to them that beleeue in his name.* This priuiledge will appeare the greater, if we consider our first estate: for as *Abraham* faith, *We are but dust and asher,* and in regard of the deprauiation of our natures, we are the children of the diuell: therefore of such rebels to bee made the sonnes of God, it is a wonderfull priuiledge and prerogative, and no digrite like vnto it. And to enlarge it further, he that is the Sonne of God, is the brother of Christ, and fellow-heire with him; and so heire appoynted to the kingdom of heauen: and in this respect, is not inferior to the very Angels. This must be laid vp carefully in the hearts of Gods people, to confirme them in their conuersation among the company of vngodly men in this world.

Secondly, if a man doe indeauour himselfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commands his child to write, or to apply his booke: though all things herein be not done according to his minde, yet if he finde a readinesse with a good indeauour, he is content, and saits to praise his childs writing or learning. So God giueth his commaundement, and though his seruants faile in obedience; yet if the Lord see their hearty indeauour, and their vnfaigned willingness to obey his will, though with sundry wants, he hath made this promise, and will performe it, that as a father spareth his sonne, so will he spare them. If a child be

sicke, will the father cast him off: nay, if through the grieuousnesse of his sickness hee cannot take the meate that is giuen him, or if he take it, and for faintnesse picke it vp againe, will the father of the child thrust him out of doores? no: but hee will rather pirtie him. And so when a man doth indeauour himselfe through the whole course of his life to keepe Gods commandments, God will not cast him away, though through weaknesse he faile in sundry things and displease God. This prerogative can none haue, but hee that is the child of God: as for others, when they sione, they doe nothing else but draw downe Gods iudgements vpon them, for their deeper condemnation.

Thirdly, hence we learne, that the child of God cannot wholly fall away from Gods fauour, *I* doe not say, that he cannot fall at all: for he may fall away in part, but hee cannot wholly. Indeede to oft as he finnes, hee deprives himselfe wholly of Gods fauour as much as in him lyeth: yet God for his part still keepeth the minde and purpose of a Father. *Dauid* loued his sonne *Abishon* wonderfully, but *Abishon* like a wicked sonne played a lewde pranke, and would haue thrust his father out of his kingdom: and *Dauid* although hee was sore offended with *Abishon*, and shewed tokens of his wrath, yet in heart hee loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commanded the captaines to intreat the young man *Abishon* gently for his sake. And when he was hanged by the haire of the head in pursuing of his father, then *Dauid* wept and cryed, *O my sonne Abishon, my sonne Abishon, would God I had dyed for thee, Abishon my sonne.* And so it is with God our heauenly Father, when his children sinne against him, and thereby lose his loue and fauour, and fall from grace, hee forsakes them: but how farre? Surely he shewes signes of anger for their wickednesse, and yet indeede his loue remains towards them still: and this is a true conclusion. The grace of God in the adoption of the elect is vncchangeable, and he that is the child of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome; which holdeth, that a man may be iustificed before God, and yet afterward by a mortall sione, finally fall from grace and bee condemned.

Fourthly, the child of God that takes God the Father for his Father, may freely come into the presence of God, and haue liberty to pray vnto him. Wee know it is a great priuiledge to come into the chamber of presence before an earthly Prince: and few can alwaies haue this prerogative, though they bee great men: yet the Kings owne sonne may haue free entrance, and speake freely vnto the king himselfe, because he is his sonne. Now the children of God haue more prerogative then this: for they may come into the presence, not

of an earthly king, but of Almighty God the King of kings: and as they are the fomes of God in Christ, so in him they may freely speake vnto God their father by prayer. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to speake to God by prayer through the intercession of Saints; for, say they, the presence of God is so glorious, that wee may not bee so bold, as of our selues to speake vnto him; but needs must haue the intercession of others.

5. Lastly, God will prouide for all his Church and children all things needfull both for their bodies and soules: so our Saviour Christ bids his disciples take no thought what they should eate, or what they should drinke, or wherewith they should be clothed, adding this reason: *for your heavenly Father knoweth all your wants.* And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers duty to prouide for his Family & children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heavenly Father much more prouide for those that hee loves him? Nay, marke further, in Gods church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whom they liue: and wee shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrah received many benefits by reason of righteous Lot: and when the Lord was purposed to destroy Sodome, hee was faine to pull Lot forth of the citie: for the text saith, the Angell of the Lord could not doe anything, till hee was come out of it. So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls companie: for the Lord told Paul by an Angell, that there should be no losse of any mans life, for the Lord had giuen to him all that sayled with him.

Gen. 19. 22. And vndoubtedly, if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdoms, there is such excess of wickednesse in all sorts. Again, if the Lord doe thus carefully prouide for his children all kind of benefits; What a wonderful wickednesse is this, for men to get their liuing by vngodly meanes; as viliy, carding, dicing and such like exercises? If a man were perwaded, that God were his Father, and would prouide sufficiently both for his body and soule: so that vsing lawfull meanes he should euer haue enough: out of all doubt he would neuer after the fashion of the world vie vnlawfull and prophane meanes to get a liuing. But this reprooeth, that howeuer much men say, God is their Father, yet in dede they deny him.

AR. 27. 24. And thus much of this title, *Father*, the first thing whereby the first person is described. Now followeth the second point, namely, his attribute of *Omnipotence*, in the word *Almighty*.

A. And whereas the Father is said to bee Almighty, it is not so to be vnderstood as though the Sonne were not almighty, or the holy Ghost not almighty; for euery property or attribute (save the personal properties) is common to all the three persons. For as God the Father doth impart his godhead vnto the Sonne, and to the holy Ghost, so doth hee communicate the properties of the godhead to them also.

God is omnipotent two waies: I. Because he is able to doe whatsoever he will. I. I. Because he is able to doe whatsoever he will doe. For the first, that God is able to doe whatsoever he will, *Dauid saith, Our God is in heauen, and he doth what he will:* for there is nothing that can hinder God; but as he willeth, so euery thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine, where *John Baptists saith, God is able of these stones to raise up children vnto Abraham:* for though God can doe thus much, yet hee will not doe it. So likewise when Christ was betrayed, the Father could haue giuen him more then 12. legions of Angels to haue deliuered him out of their hands, but yet he would not: and the like may bee said of many other things. The Father is and was able to haue created another world, yea a thousand worlds, but he would not, nor will not. And likewise Christ being vpon the crosse, was able at their bidding to haue come downe, and saved himselfe from death, but he would not: and therefore this is true, the Lord can doe any thing that hee willeth to be done actually, yea and more then he will. But some will say, God can not doe some things which man can doe, as God cannot lie, nor denie himselfe, and therefore he is not omnipotent. *Ans.* Although some haue thought that God could doe euery thing, and he did them not, because he would not: yet we must know and beleue, that God can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can doe all things which shew forth his glory and maiestie: but such things as are against his nature he cannot doe: as for example: God cannot sinne, and therefore can not lie: and because he can not doe these things, for this very cause he is omnipotent: for these and such like are workes of impotence: which if God could doe, hee should euen by his owne word be indged impotent. Secondly, he cannot doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the Sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of that Church, which in their Transubstantiation make the body of Christ, (whose essentiall propertie is to be only in one place at once) to be circumscribed, and not to be circumscribed: to be in one place, and not to be in one place.

PL. 115. 3

Mat. 23. 30

Mat. 16. 53.

Heb. 10. 31.

Mat. 10. 28.

Tit. 1. 2. Tim. 13.

2. Sam. 19. 26.

And thus much for the meaning. Now follow the duties whereunto we are moued by this doctrine of *Gods Omnipotence*.

1. Pet. 5. 6. First, whereas God the Father is said to be Almighty, wee are taught true humiliation: *Humble your selves vnder the mightie hand of God, saith Peter:* where he giueth an exhortation to humilitie, and alleadgeth the cause, because God is Almighty. To make this more plaine. Euery one of vs was borne in sinne, and by nature we are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoever he will, yea and more then he will, and is able to destroy such as rebell against him euery moment. Therefore our dutie is to cast downe our selues for our sins in his presence. This true humiliation was that which our Saviour Christ would haue brought the young man in the Gospel vnto. when hee bad him go sell all that he had and giue to the poore. Therefore whosoever thou art, take heede thou mult: for if thou ruine on thy wickednesse, and fil rebell against God, it is a thousand to one at length he will destroy thee. For hee is an Almighty God, and able to doe whatsoever he will: his hand is mightie, it beere not a man to strue with him: for he was neuer yet ouermastered, and for this cause we must needs cast downe our selues vnder his hand. It is a *fearefull thing* (saith the holy Ghost) *to fall into the hands of the liuing God:* therefore if wee would escape his heauy and terrible displeasure, the best way for vs is, to abase our selues, and be ashamed to follow our finnes. Christ biddeth vs not to feare him that is able to kill the bodie, and can go no further: *but wee must feare him that is able to cast both body and soule into hell fire.* Example of this wee haue in *Dauid*, who when he was persecuted by his owne sonne: *Absolon*, hee said vnto the Lord: *If hee thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes.* But some will say, I will liue a little longer in my finnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, & wantonnes: for God is mercifull, and in my old age I will repent. *Ans.* Well; sooth not thy selfe: but marke, usually when God holds backe his hand for a season, hee doth as it were fetch a more mighty blow; for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and doe not strue against him: his hand is mightie, and will ouerthrow thee. Though thou hadst all learning, wisdom, might, riches, &c. yet (as Christ saide to the young man) one thing is wanting, that thou shouldst be humbled; and vntill thou be humbled, nothing is to be looked for but Gods iudgements for sin.

Secondly, seeing God is Almighty, we must tremble and feare at all his iudgements, we must stand in awe, quake, and quier at them, as the poore child doth, when hee seeth his father come with the rod. Example of this wee haue often in Gods word, as when the sonnes

A. of *Aaron* offered strange fire before the Lord, hee sent fire from heauen, and burned them vp. And though *Aaron* was very sorry for his sonnes, yet when *Moses* told him, that the Lord would bee glorified in all that came neere him, then the text saith, *Aaron held his peace.* So also wee read that the Apostles reprooued *Peter*, for preaching vnto the Gentiles: but when *Peter* had expounded the things in order which hee had scene, then they held their peace and glorified God. As also *Dauid saith: I held my tongue, O Lord; because thou didst it.* *Isaiah saith, In hope and silence is true fortitude.* If a man be in trouble hee must hope for deliuerance, and be quiet and patient at Gods iudgements. But the practise of the world is flatter contrary: For men are so farre from trembling at them, that they vse to pray to God that plagues, curses, and vengeance may light vpon them, and vpon their seruants and children. Now the Lord being a mighty God often doth answerably bring his iudgements vpon them. Again, many carried away with impatience, with themselves hanged or drowned, which enuils they thinke shall neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them according as they wished. And (which is more) in all ages there haue beene some which haue scorned and mocked at Gods iudgements. Hereof wee had not farre hence a most fearefull example. One being with his companion in a house drinking on the Lords day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow requested him to stay, but the man mocking and teeling at the thunder and lightning, said (as report was) *it was nothing but a knaues cooper knocking on his tubbes,* come what would, hee would goe; and so went on his iourney: but before hee came halfe a mile from the house, the same hand of the Lord, which before hee had mocked, in a cracke of thunder strooke him about the girdlestead, that he fell downe stark dead. Which example is worthy of our remembrance, to put vs in minde of Gods heauy wrath against those which scorne his iudgements: for our duty is to tremble and feare: and it were greatly to be wished, that we could with open eye behold the terriblenesse and fearefulness of Gods iudgements: it would make a man to quake and to leaue off sinne. If a man passe by some high and dangerous place in the night when he cannot see, hee is not afraid; but if yee bring him backe againe in the day, and let him see what a steep & dangerous way hee came, he will not bee perwaded to passe the same way again for any thing: so is it in sinning: for men liuing in ignorance and blindness, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnesse bringeth them backe, & openeth their eyes to see the downfall to the pit of hell, and the iudgements of God due to their finnes: then (they say) they will neuer

Leu. 10. 3

AR. 12. 18. Pl. 20. 9. Ioy 30. 15.

An. 15. 23 in Cambridge.

finne

sinne as they haue done, but become new men, and walke in the way to eternal life.

Thirdly, we are taught by the Apostle Paul, that if we be to doe any duty to our brethren, as to releeue them, we must doe it with chearefulness: for he labourerth to perswade the Corinthians to chearefull liberality, and the reason of his perswasion is, *because God is able to make all grace to abound towards them*. Where also this duty is taught vs, that seeing God is omnipotent, and therefore able to make vs abound, therefore we must giue chearefully to our poore brethren which want.

2. Cor. 9. 8.

Fourthly, whereas there are many in every place, which haue liued long in their finnes, euen from their cradle; some in wantonnesse, some in drunkennesse, some in swearing, some in idlenesse, and such like: out of this place to all such there is a good lesson, namely, that euerie one of them doe now become new men, & repent of all their sins, for all their life past. For mark what Paul saith of the Iewes which are cut off from Christ through vbelieue, and haue continued in hardnesse of heart, and desperate malice against him, almost 16. hundred yeares: *If (saith hee) they abide not still in vbelieue, they may be grafted in their olue againe;* and his reason is this, *because God is able to graff them in againe*. Euen so, though we haue liued many yeares in sin, (and sure it is a dangerous and fearefull case for a man to liue 20. 30. or 40. yeares vnder the power of the diuelli) yet we must know, that if we will now liue a new life, forsake all our finnes, and turne to God, we may bee receiued to grace, and be made a branch of the true olue, though wee haue borne the fruits of the wilde olue all our life long. But some will object, that they haue no hope of Gods fauour, because they haue bin so grieuous sinners, and continued in them so long. *Ans.* But know it, whoeuer thou art, God is able to graff thee in, and if thou repent, hee will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are old in yeares, and remaine ignorant without knowledge, they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must know this, that their damnation comes post-hast to meete them, and they to it.

Rom. 11. 23.

And thus much for the duties. Now follow the consolations which Gods Church reape from this, that God the Father is Omnipotent. First, the wonderfull power of God serueth to strengthen vs in prayer vnto God: for he that will pray truly, must onely pray for those things for which hee hath warrant in Gods word: all our prayers must be made in faith, and for a man to pray in faith, it is hard: therefore a special means to strengthen vs herein is the mightie power of God. This was the ground and stay of the leper, whom our Sauour Christ censed, *Lord (saith he) if thou wilt, thou canst make me cleane*. And in the Lords prayer, when our Sauour Christ hath taught

Mat. 2. 1.

vs to make fixe petitions; in the end hee giueth vs a reason, or motiue to induce vs to stand vpon, and to wait for the benefits before craved, in these words: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence wee learne this comfort, that all the gates of hell shall neuer be able to preuaile against the least member of Christ. I doe not say, they shall neuer be able to assault, or tempt them, for that may be: but they shall neuer overcome them. How (will some say) may we be resolute of this? *Answer*, By reason of Faith; for if a Christian man doe beleue that God the Father, and Christ his Sonne, is Almighty, no enemy shall euer be able to preuaile against him. So S. Iohn reasoneth: *Little children, ye are of God, and haue overcome them, that is, all false teachers, because greater is he that is in you (Christ Iesus) his holy spirit, who is God, and therefore Almighty) than he that is in the world; that is, the spirit of Satan: therefore you need not to feare*. So Dauid comparerth himselfe to a silly sheepe, and saith: *I taught I should walke through the valley of the shadow of death, that is, as it were in the mouth of the Lyon, yet I would feare none euill: why so? because the Lord is with him: thy rod (saith he) and thy staffe comfort me*.

1. Ioh. 4. 1.

Ps. 1. 3. 4.

Thus much for the benefits. Now whereas it is said the first Person is a Father, and also Almighty, ioine these two together, and hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first Person is a Father Almighty, we, and euerie man must learne to haue experience in himselfe, of the mighty power of this Almighty Father. Why, will some say, that is nothing, for the diuell and all the damned soules feeble the power of the Almighty. True indeed they feeble the power of God, namely, as hee is an Almighty Iudge condemning them; but they feeble not the power of an Almighty Father: this is the point whereof wee must indeuour to haue experience in our selues. Paul prayeth, *that the God of our Lord Iesus Christ the Father of glory, would giue vnto the Ephesians the spirit of wisdom, to see what is the exceeding greatness of his power in them which beleue, according to the working of his mighty power, which he wrought in Christ*. Which place must be considered:

Eph. 1. 19.

for here the Apostle would haue vs haue such a special manifestation of Gods power in our selues, like to that which hee did once shew forth in Christ. But how did Christ see and finde the power of God as hee was man? *Ans.* Diuers waies: 1. on the crosse hee died the first death; which is the separation of bodie and soule: and hee suffered the sorrowes of the second death. For in his soule hee bare the whole wrath of God, and all the pangs of hel, and after was buried and laid in the graue, where death triumphed ouer him for the space of three daies. Now in this extremitie God did shew his power, in that hee raised Christ from death to life. And look as his power was

mani-

manifested in Christ the head: so must it bee manifested in all his members: for euerie man hath his graue, which is naturall sin & corruption, which we draw from our first parents, & looke as a man lyes dead in the graue, and can mooue neither hand nor foote; so euerie man by nature lyes dead in sin. Now as God did shew his power in raising Christ fro death: so euerie one must labour to haue this knowledge & experience in himselfe of the mighty power of God, in raising him from the graue of sinne to newnesse of life. For thus Paul makes a special request, that hee might know Christ, and the vertue of his resurrection, that is, that hee might feelee in himselfe that power whereby Christ was raised from death to life, to raise him also from the bondage of his finnes to a newlife more and more. Furthermore, when Christ was vpon the crosse, and all the gates of hel were open against him, then did hee vanquish Satan, hee bruised the Serpents head; and as Paul saith, Col. 2. 15. *He spoiled principalities and powers; and made a shew of them openly, and hath triumphed ouer them on the crosse*: hee overcame the diuell and all his angels by the power of his Almighty Father, and by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselves of this Almighty Father by which Christ did triumph ouer Satan: that by it they may tread him vnder their feete, which men can neuer doe by any power in themselves. Againe, Christ prayeth that that cup might passe from him: and yet he saith, Luk. 22. 42. *Not my will, but thy will be fulfilled*. For it was necessary that Christ should suffer. And this request was heard, not because hee was freed fro death, but because God his Father Almighty gaue him power and strength in his mightie to beare the brunt of his indignation. Now look as this power was effectual in Christ Iesus the head, to make him able and sufficient to beare the pangs of hell: so the same power of God, is in some measure effectual in all the members of Christ, to make them both patient, and of sufficient strength to beare any affliction; as Saint Paul saith, Colossians 1. 11. *Being strengthened with all might through his glorious power, vnto all patience, and long-suffering, with ioyfullnesse*. And this is a notable point which euerie one ought to learne: that whereas they confesse God to bee their Almighty Father, they should herewithall labour to feelee and haue experience in themselves, that hee is Almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to suffer afflictions. Further, Christ Iesus, when the work of our redemption was accomplished, was lifted vp into heauen, and *set at the right hand of God in heavenly places: farre above all principalities and powers, &c.* euen by the power of his Father: well, as this power was made manifest in the head; so must it be in the members thereof. Euerie child of God shall hereafter see and feelee in himselfe

Phil. 3. 10.

Eph. 1. 20, 21.

the same power to translate him from this vale of misery in this life, to the kingdome of heauen. Wherefore to conclude, we haue great cause to bee thankfull and to praise God for this priuiledge, that he shewes his power in his children in regenerating them, in making them dy vnto sin, & to stand against the gates of hell, and to suffer afflictions patiently: as also that hee translateth them from death to life. And euerie one should shew his thankfulness, in labouring to haue experience of this power in himselfe, as Paul exhorteth vs in his Epistles to the Colossians and Ephesians: yea, reade all his Epistles, and we shall finde he mentioneth no point so often as this, namely, the mighty power of God, manifested first in Christ, and secondly in his members: & he accounts all things: *loffe, that he might know Christ, & the vertue of his resurrection*. This point is the rather to be marked, because this power in the matter of grace is not to be seene with eye; and few there be in respect that haue felt the vertue thereof in themselves: for the diuell doth mightily shew his contrary power in the greatest part of the world, in carrying them to sin and wickednes.

Phil. 3. 10.

Secondly, hence we learne, that which Paul teacheth, namely, to know that all things work together for the best vnto them that loue God. God is Almighty, & therefore able to do whatsoever hee wilthe is also a Father, and therefore is willing to do that which is for our good. But some will say, we are subiect to many crosses, yea to sin: what? can our finnes turne to our good? *Ans.* If God Almighty be thy Father, he will turne thine afflictions, yea thy finnes which by nature are euill, beyond all expectation vnto thy saluation. And thus much God will doe to all such as bee obedient vnto him; yet no man must hereupon presume to sinne.

Rom. 8. 18.

Thirdly, whereas we beleuee that God is a mighty Father, it serues to confirme Gods children in the promises of mercy reuealed in his word. The chiefest whereof is, that if men will turne from their finnes, and beleuee in Christ, they shall not perish, but haue life euertlasting. I know some men will make it an easie thing to beleue, especially those which neuer knew what faith meant. But such persons need no meanes of confirmation of Faith: therefore let all those which haue tasted of the hardnes of attaining vnto it, learne how to establish their waivering hearts in the promise of God, by the consideration of these two points: God is a Father, & therefore he is willing he is Almighty, and therefore he is able to performe his promise. He that will be resolute of Gods promises, must haue both these settled in his heart, & build on them as on two foundations.

It followeth, *Creator of Heauen and Earth*. Wee haue spoken of the title of the first person, and of his attributes: now we come to speake of his *office*, namely, the *Creation*: but before we come to it, we are to answer a certie obiection which may be made. At the first it may seeme strange to some, that the work of

N Creation

Creation is ascribed to the first person in Trinity the Father: whereas in the Scripture it is common to them all three equally. And first, that the Father is Creator, it was neuer doubted; as for the second person the Sonne, that he is Creator, it is evident: *All things are made by it*, that is, by the Sonne, who is the substantiall word of the Father, *& without it was made nothing that was made*. And againe it is said, *that God by his Son made the world*. As for the Holy Ghost, the worke of creation is also ascribed vnto him: and therefore Moses saith, *The spirit moued vpon the waters*: and Iob saith, *His spirit hath garnished the heauens*. How then is this peculiar to the Father, being common to all the three persons in Trinity? I answer, The actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise toward another: as the Father doth beget the Sonne, and this is an inward action peculiar to the Father: and all inward actions are proper to the persons from whom they are. So the Son doth receive the Godhead by communication from the Father: and the holy Ghost from them both: & these are inward actions peculiar to these persons. So likewise, for the Father to send his Son, it is an inward action proper to the Father, and cannot be communicated to the holy Ghost: and the Sonne to be sent by the Father only, is a thing proper to the Sonne, and not common to the Father, or to the holy Ghost. Now outward actions, are the actions of the persons in the Trinity to the creatures, as the worke of Creation, the work of predestination, and of redemption. These and all such actions are common to all the three persons: the Father createth, the Son createth, and the holy Ghost createth: and so we may say of the workes of government, and of redemption, and of all outward actions of the persons to the creatures. But some againe may say, how then can the work of creation, being an outward action of God to the creature, be peculiar to the first person the Father? I answer, The worke of creation is not so proper to the first person, as that it cannot also be common to the rest: for at the three persons joyntly created all things of nothing; onely they are distinguished in the manner of creating. For the Father is the cause that: beginneth the worke, the Sonne puts it in execution, the holy Ghost is the finisher of it. And againe, the Father createth by the (a) Son, and by the holy Ghost: the Sonne createth by the holy Ghost & from the Father: the holy Ghost createth not by the Father nor by the Sonne: but from the Father and the Sonne. And this is the reason why the work of creation is ascribed here vnto the Father, because he alone createth after a peculiar manner, namely, by the Sonne and by the holy Ghost: but the Sonne & the holy Ghost create not by the Father, but from him.

Thus hauing answered the obiection, wee come to speake of the Creation it selfe. In

A handling whereof, we must withall treat of the *Counsell of God*, as being the cause thereof, and of the Government of the creatures, as being a worke of God whereby hee continues the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the Execution of his Counsell, which hath two speciall branches, the first the *Creation*, the second the *preservation or government* of things created.

The Counsell of God, is his eternall & vntouchable decree, whereby hee hath ordained all things either past, present, or to come, for his owne glory. First I call it a decree, because God hath in it set downe with himselfe as appointed soveraigne Lord, what shall be, what shall not be. I adde further, that all things whatsoever, come vnder the compasse of this decree, as Paul saith, *He worketh all things according to the counsell of his will*. And our Saviour Christ saith, that a sparrow cannot fall on the ground without the heavenly Father: yea further, he tells his disciples, that *the very haire of their heads are numbered*, meaning that they are knowne and set downe in the counsell of God. And considering that God is King ouer heauen and earth; and that most wise, yea wife-dome it selfe and most mightie, yea might and power it selfe: it must needs be that hee hath determined how all things shall come to passe in his kingdom, with all their circumstances, time, place, causes, &c. in such particular manner, that the very least thing may bee, is not left vnappointed and vndisposed.

The counsell of God hath two properties, eternitie and vntouchableness. It is eternall, because it was set downe by God from euertasting before all times, as Paul saith: *God hath chosen the Ephesians to saluation before all worlds*. And he saith of himselfe, that hee was called according to the purpose of God, which was before all worlds. Againe, the same counsell once set downe, is vntouchable. God saith, *I am Iehouah, and I change not*. With God (saith S. Iames) *there is no variableness, nor shadow of change*. Now such as Gods, such is his decree or counsell: And being vntouchable, his counsels also are vntouchable.

D Gods counsell hath two parts: his foreknowledge, and his will or pleasure. His foreknowledge; whereby he doth foresee all things which were to come. His will, whereby in general manner he wills & ordaines whatsoever is to come to passe; and therefore such things as God altogether nillth, can not come to passe. Now these two parts of the counsell of God must bee ioynted together, and not seuered. Will without knowledge is impotent, and foreknowledge without will, is idle. And therefore such as hold that God doth barely foresee sundry things to come, no manner of way either willing or decreeing the issue & cause of them, do bring in little better then Atheisme. For if wee say that any thing comes to passe either against Gods will, or God not knowing

Eph. i. 11
Mat. 10.
29.
verfe 30.

Quotat
habere
rationem
et
causas
habere
rationem
defectus.

Bonum
est
ut
sit
malum.
Aug. En-
chiridion
lib. 1.
c. 10.
Voluntate
permissa
vult, ap-
probatur
non vult.

Eph. 1. 4.
2 Tim. 1.
9.
Mat. 3. 6.
Iam. 1. 17

of it, or not regarding it, wee shall make him either impotent or carelesse, and raise the very foundation of Gods providence.

And this decree of God must be conceived of vs, as the most generall cause of all things subsisting: being first in order, hauing all other causes vnder it, and most principally, ouerruling all, ouer-ruled by none.

Thus wee see what is to bee held touching Gods counsell: now for the better clearing of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree & ordaine all things whatsoever, then he decreeth & ordaineth sin: but God decrees not sin: in as much as it is against his will: and therefore he decrees not all things.

Answer. We vse not to say that God doth simply will or decree sinne, but onely in part, adding withall these caues: 1. That God willeth and decreeth sinne, not properly as it is sin, but as it hath in it sundry regards and respects of goodnesse, so farre forth as it is a punishment, or chastisement, or trial, or action, or (a) hath an existence in nature. 2. God can so vse euill instruments, that the worke done by them being a sinne, shall neuertheless in him bee a good worke: because hee knowes how to vse euill instruments well. If it be further alledged, that God willeth no wickednesse. Psal. 5. 5. we must know, that Gods will is two-fold, generall, and speciall. General, whereby God willeth and decreeth that a thing that be: and by this kind of will hee may be said to will sinne: and that without sinne. For though he decree it thus, yet doth he not in still wickednes into the heart of any sinner, & his decree is onely for a most excellent end. For in regard of God which decreeth it, it is good that there should be euill. To this purpose Augustine saith excellently, *By an vnspicable manner it comes to passe, that that which is against Gods Will, is not without his will*. Now the speciall will of God is that, whereby hee willeth any thing in such manner, that hee approoueth it, and delighteth in it. And thus indeed we can not say without blasphemy, that God willeth sinne. Thus then wee see in what manner, and how far forth God may be said to decree sinne, that is, to will and appoint the permission of it.

Againc, it may be obiected thus: If all things be determined by the vntouchable decree of God, then all things come to passe by an vntouchable necessitie: and men in their actions haue no free will at all, nor liberty in doing any thing. Answer. This must be learned as a certain rule, that the necessary decree of God, doth not abolish the nature of the second causes, and impose necessity vpon the will of man, but only order & incline it without any constraint, to one part. As for example: When a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods providence, (and in this respect necessarily) yet before

A they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wills, in coming or not coming, nor take away the same: but onely incline and turne them to the choise of one part. Another example hereof wee may haue in our Saviour Christ, whose state & conditio of body, if we regard, he might haue lined longer: yet by the eternall counsell of God hee must die at that place, at that time, at that houre, where & when he died. Wherby we may see, that Gods counsell doth not hinder the will of man; but only order and dispose it. Which answer being well marked, we shall see these two will stand together: the necessary & vntouchable counsell of God, and the free will of man: And againe, that the same action may be both necessary & contingent: necessary, in regard of the highest cause, the counsell of God: not necessary, but contingent, in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet obiect against this doctrine, that if all things come to passe according to Gods vntouchable decree, the what needs the vsing of any means? what needs the preaching of the word? and receiuing of the Sacraments? what needs any lawes, Princes, Magistrates, or government? what needs walking in mens ordinary callings: all is to no end; for let me play, or worke, sleep, or wake: let the do what they will: all is one: for Gods eternall counsell must needs come to passe. Therefore it may seeme in vaine for men to busie themselves about such things. Answer. But wee must know, that as God hath appointed all things to come to passe in his eternall and vntouchable counsell, so in the same decree, he hath together set downe the means & wayes whereby he will haue the same things brought to passe: for these two must neuer be seuered, the thing to be done, and the means whereby it is done. We may read in the Acts in Pauls dangerous voyage towards Rome, an Angell of the Lord told Paul, that God had giuen him all that failed with him in the ship: now the soldiers & mariners hearing this, might reason thus with themselves: Seeing God hath decreed to saue vs all, we may do what we will, there is no danger, for we shall all come to land alive: but mark what Paul saith, *Except these abide in the ship, ye cannot be safe*: where we see, that as it was the eternall counsell of God to saue Paul, and all that were with him; so he decreed to saue all by this particular meanes: of their abode in the shippe. King Ezechias was restored to his health, and receiued from God a promise that he should haue 15. yeares added to his dayes, and the promise was confirmed by a signe: now what doth hee say? call of all meanes? no: but as he was preferred, so he applyeth a bunch of dry figs to his fore, and greiue still his ordinary dye. Therefore it is foolish ignorance & madnesse in men, to reason so against Gods decree; God in his vntouchable counsell

Act. 27.
24. 25.

Verfe 32.

2 King.
to 4. 7.

hath decreed and set downe all things how they shall be: therefore I will vse no meanes, but lue as I list: nay rather wee must say the contrarie; because God hath decreed this thing or that to be done: therefore I will vse the meanes which God hath appointed to bring the same to passe.

Now follows the *Creation*, which is nothing els but a work of the blessed Trinity, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first, is the thing by which God did begin and finish the creation. And we must vnderstand that at the first God made all things without any instrument or meanes, & not as men doe which bring to passe their busines by seruants and helpees, but onely by his word & commandement; as the Psalmist saith, *He commanded, and all things were made*. In the beginning God said, *Let there be light*, and there was light: and by the same meanes was the creation of euery creature following. The very power of the word and commandement of God was such, as by it that thing was made & had a being, which before was not. It may be demanded, what word this was by which God is said to make all things. *Ans.* The word of God in Scripture is taken three waies: for the substantiall word, for the sounding or written word, for the operative or powerful word. The substantiall word is the second person begotten of the substance of the Father. Now howsoever it be true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not seeme to be true that by these words *God said, Let there be, this or that* the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three persons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any sounding word standing of letters & syllables, and vttered to the creatures after the vsuall manner of men, that was the cause of them: it remains therefore that all things were made by the operative word, which is nothing but the pleasure, will, and appointment of God, & is more powerfull to bring a thing to passe, then all the meanes in the world beside. For Gods willing of any thing, is his effecting and doing of it. And this is proued by *Dauid* when hee saith, *Hee spake the word, and they were made: hee commanded, & they were created*. Hence we must take out a speciall lesson, needfull to be learned of euery man. Looke what power God vsed and shewed in making the creatures when they were not, the same power he doth can and will shew forth in re-creating and re-deeming sinfull men by the precious blood of Christ. By his word hee created mans heart when it was not; and he can and will as easily create in vs all new hearts specially whe we vse

the good meanes appointed for that end. As, when Christ said to dead *Lazarus, Lazarus, come forth*, hee arose & came forth of his graue, though bound hand and foot: so when the Lord speakes to our dead heart by his word and spirit, wee shall rise forth of the graues of our finnes and corruptions. In the creation of the great world, God said, *Let there be light*, and presently darkenesse gaue place: and the same he can doe to the litle world, that is, to man. We are by nature darkened, and let God but speake to our blind vnderstandings, our ignorance shall depart, and we shall be enlightened with the knowledge of the true God & of his will: as *Paul* saith, *God has commanded the light to shine out of darkenesse, it is he which hath shined in our hearts, to give the light of the knowledge of the glorie of God in the face of Iesus Christ*.

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto *Adam* labour was with out paine before the fall.

Thirdly, the matter and the first beginning of all creatures was nothing, that is, all things were made, whe as there was nothing wherof they might be made, as *Paul* saith, *God calleth those things which be not, as though they were*. And indeede in the first creation, all things must be made either of the essence of God, or of nothing: but a creature cannot be made of the essence of God, for it hath no parts, it is not diuisible: and therefore God made all things that were made out of himselfe or his own essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, because before the creation, out of God there was nothing. This must teach vs to humble our selves. Many there be that stand vpon their ancestors: but let them here looke whence they came first, namely, as *Abraham* saith of himselfe, *of dust and ashes*. And what was this dust & ashes made of? surely of nothing: wherefore euery mans first beginning is of nothing. Well then, such men, as are caried away with their pedigree and descent, if they looke well vnto it, they shall find smal cause to boast or bragge: And this consideration of our first beginning, must moue vs to true humiliation in our selves.

Fourthly, God in framing his creatures in the beginning made them good; yea very good. Now the goodnes of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will & minde of the Creator allowing and approving of it, when he had made it: for a creature is not first good, and then approved of God: but because it is approved of God, thereof it is good. But wherein, will some say, stands this goodnes of the creature? *I answer*, in three things. 1. in the comeliness, beautie and glorie of euery worke in his kind both in forme

Ioh. 11.

2. Cor. 4. 6.

Rom. 4. 17.

Psal. 148.

Gen. 1. 3.

Heb. 1. 3.

Psal. 33. 6. 9.

Psal. 51. 10.

and constitution of the matter. 1. In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for some especiall end, so hee hath fitted and furnished it with sufficient power & equiptment for the accomplishing of the same end. 2. In the exceeding benefit and profitableness that came by them to man: But since the fall of man, this goodnesse of the creature is partly corrupted, and partly diminished. Therefore when we see any want, defect, or deformity in any of them, we must haue recourse backe againe to the apostacie of our first parents, and remember our fall in this, & say with a sorrowfull heart, this comes to passe by reason of mans most wretched sin, which hath defiled heauen & earth, & drawne a curse notably vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnes is much decayed.

Firstly, the end of creation, is the glory of God, as *Salomon* saith, *God made all thing for his owne sake, yee runne & wiske for the day of exile*. And God propounds this principall end to himselfe, not as though he wanted glory, and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise being infinite, can neither be increased nor decreased: but rather that he might communicate, and make manifest his glory to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God, beholding his glory in the creation, are moued to testifie and declare the fame among men.

The sixth shall be touching the time of the beginning of the world, which is between fise thousand and fixe thousand yeares a goe. For *Moses* hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with diligence set down the continuance of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there bee 3939. from the creation to Christs birth, as *Bruilart*: some 3952. as *Hierome* and *Bede*: some 3960. as *Linher* and *Is. Lucidus*: some 3963. as *Melton* in his Chronicle, and *Funtius*: some 3970. as *Bullinger* and *Tremolin*: some towards 4000. as *Buringur*. Now from the birth of Christ to this day are 1592. yeeres, and adding these together, the whole time amounteth. And God would haue the verie time of the beginning of the world to be reuealed: First, that it might be knowne to the Church, when the covenant of grace was first giuen to God to man, & whe it was afterward renewed, and how Christ came in the fleshes of time, Gal. 4. 4. Secondly, that we might know that the world was not made for the eternall and euer-liuing God, but for man. Thirdly, that we might learne not to set our hearts on the world, and on the things therein, which haue beginning and end, but seeke for things eternal in heauen. And before the time which

I haue named began, there was nothing beside God: the world it selfe, and all thinge were created. Some men vie to object and say, what did God all this while before the world was? how did he employ himselfe to what, was he idle? *Ans.* The Iewes to this badde question make as badde an answer: for they say hee was continually occupied in making many litle worlds, which he continually destroyed as he made them: because none pleased him till he made this: But we must rather say, that some things are created which God did then, as that he decreed what should come to passe when the world was: & that when the blessed persons in Telsny did see eternall delight each in other. If any man will needs know more, let him hear what *Moses* saith, *Seer things belong to the Lord our God, but things revealed, to vs and our children for euer*: and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needs know more of God then hee hath reuealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therefore our duty is, to let such curious questions passe.

Seauently, some may aske in what space of time did God make the world? *I answer*, God could haue made the world, and all things, in one moment: but hee began and finished the whole worke in fixe distinct daies. In the first day he made the matter of all things and the light: in the second the heauens: in the third day hee brought the sea into his compass, and made the dry land appeare, and caused it to bring forth herbs, plants, and trees: in the fourth day hee made the Sunne, the Moone, and the Starres in heauen: in the fifth day he made the fishes of the sea, the fowles of the heauen, and euery creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the end of the sixth day hee made man. Thus in fixe distinct spaces of time, the Lord did make all things: and that especially for three causes. 1. To teach men that they ought to haue a distinct and serious consideration of euery creature: for if God had made the world in a moment, some might haue said, this work is so mytical, that no man can speak of it. But for the preuening of this caule, it was his pleasure to make the world and all things therein in fixe daies: and the seauenth day hee commanded it to be sanctified by men, that they might distinctly & seriously meditate vpon euery daies worke of the Creation. 2. God made the world, & euery thing therein in fixe distinct daies, to teach vs, what wonderful power & liberty he had ouer all his creatures: for he made the light when there was neither Sun nor Moone, nor Stars; to shew, that in giuing light to the world, he is not bound to the Sun, to any creature, or to any means: for the light was made the first day: but the Sunne, the Moone, and the Stars were not created before

Pro. 8. 30

Deut. 29. 29.

August. 1. 1. c. 11.

2. 11.

Gen. 1.

the fourth day. Againe, trees and plants were created the third day: but yet, the Sunne, Moone, and the Snares, and raine, which nourish & make hearbs, trees, and plants to grow, were not created till after the third day: which shewes plainly, that God can make trees, plants, and hearbs to grow without the means of raine, and without the vertue and operation of the Sunne, the Moone, and the Starres. II. He made the world in fixe distinct daies, and framed all things in this order, to teach vs his wonderfull providence over all his creatures: for before man was created hee provided for him a dwelling place, and all things necessarie for his perpetual preservation, & perfect happiness and felicity. So also he created beasts & cattell before he had made hearbs, plants, and grasse, and all meanes whereby they are preferred. And if God had this care over man when as yet he was not: much more will God have care over him now when he is, and hath a being in nature.

Duties.
And thus much concerning the points of doctrine touching the Creation. The duties follow. And first, by the worke of creation we may discern the true *Lebanah* from all false gods and idols in the world. This *Isaiah* maketh plain, bringing in the Lord reasoning thus, *I am God, and there is none other God beside me.* How is that proved? thus: *I form the light, and create darkness, I make peace, and create evil: I the Lord do all these things.* If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for he alone is the maker of heaven and earth, and all things in them. This property can not agree to any creature, to any man, Saint or Angell may, not to all men and all Angells: they cannot give being to a creature which before was nothing.

Secondly, whereas God the Father is creator of all things, and hath given vnto man reason, understanding, and ability more then to other creatures, we are taught to consider and meditate of the worke of Gods Creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeed it is a special duty of every man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creator, so to looke vpon his workmanship, and view and consider all creatures. A skillfull workman can have no greater disgrace, then when he hath done some famous thing, to have his friend passe by his worke, and not so much as looke vpon it. If it be demanded for what end we must looke vpon the worke of Gods creation: I answer, that in it we may see and discern Gods power, wisdom, love, mercy, and providence, and all his attributes, and in all things his glorie. This is a most necessary duty to be learned of every man: we thinke nothing too much or too good to bestow on vaine shewes and plaies, idle sports and pastimes, which are the vanities of men, and we do most willingly

behold them in the meane season vnto neglecting and contemning the glorious worke of Gods creation. *Wgill*, the Lord hath appointed his Sabbath to be sanctified, not only by the public ministry of the word, and by private prayer, but also by a special consideration and meditation of Gods creatures; and therefore the duty of every man is this, diligently and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name; by ascribing vnto him, the wisdom, glorie, power, and omnipotence that is due vnto him, & appears in the same.

Thirdly, wee must give God glorie in all his creatures, because hee is the creator of them all. So in the Revelation the four and twenty Elders fall downe before him, and say *Thou art worthy, O Lord, to receive glory and honour and power:* giving this reason, *for thou hast created all things, and for thy will, for they were and have bene created.* Reade the Psalmes, 147. and 148. both which tend to this effect, that God must be praised: because hee is the Creator of all things; to whom all glory is due. We know, that when men behold any curious worke of a cunning and skillfull craftsman, straightway they will leave the worke, and inquire after him that made it, that they may praise his skill. The same is our duty in this case, when we come abroad, and behold every where in all the creatures the admirable and vnspokeable wisdom, goodness, and power of God, then we must make hast from the creature, and go forward to the Creator, to praise and glorifie him: and herein must we shew our selues to differ from brute beasts, in that by the vfe and view of Gods creatures, we doe returne due glory, praise, and honour vnto the Creator.

Our fourth duty is set downe by the Prophet *Amos*, who mouing the people to meet God by repentance, addeth a reason taken from the Creation. *He that formeth the mountains and createth the winds, which declareth vnto man what is his thought, which maketh the morning darkness, &c.* The Lord God of hosts is his name. The meaning of the Prophet is this: God is a terrible iudge, and we are as traitors and rebels against him: therefore the best way that we can take, is this: he is coming to iudgement, let vs therefore meete him, fall downe before him, & humble our selues vnder his mighty hand. And the holy Ghost by the Prophet would moue the people to meet God by serious repentance, by a reason framed thus: If God who is their Iudge, bee able to create the winds, and to forme the mountains, and to make the morning darkness: then hee is also able to make an eternall iudgement for their confusion. And therefore all such as bee impenitent sinners, let them prepare themselves to turne vnto him: and surely if men had grace to lay this to their hearts, they would not live so long in their sins without repentance as they doe: nay rather they would prepare themselves

themselves to meete him in the way before he come to iudgement, because hee is a Creator, & therefore able to bring infinite punishments vpon them at his pleasure, and to bring them to nothing, as he made them of nothing. And let them know it, whoeuer they be that goe forward in their finnes, that God the Creator whensoever hee will, can open hell to deuoure them: and that hee can shew himselfe as mightie in his iudgements to mans destruction, as hee was mightie in the beginning in giuing vs being when we were nothing. Wherefore notable is the practise of *David*, who inures himselfe to the feare of God by the consideration of his creation, saying, *I am fearfully, and wonderfully made, &c.*

Lastly, those that have bene impenitent sinners through all their life past, must not onely learne to repent for their finnes; but also indeavour to performe obedience vnto Gods word. God is a Creator, and the thing created should in all respects be conformable to his will: for *David* saith, *Thine hands haue fashioned mee, and framed mee: give me understanding therefore that I may learne thy commandments.* And good reason: for there is no man of any trade, but he would faine haue all that he maketh and deuise, to be vfed: but yet so as the vfe thereof must be conformable to the will of the maker. For this cause *Moses* that faithful seruant of God saith, that the people of Israel dealt wrongfully with the Lord: why? *for he hath created them, and proportioned them: be it their father and he brought them: yet they haue dishonoured him by corrupting themselves towards him by their vice.*

All creatures in heaven and earth doe the will of the Creator, except man, and the diuel and his angels: for the Sunne, the Moone, and the Starres, they keep that course which God hath appointed them: but man though hee bee bound to doe the will of God, because God is his Creator, yet hee rebels against him. The potter, if in tempering his clay, hee cannot make and frame it according to his minde, at length hee will dash it in peeces: so God, hee createth man, not that he should doe his own will, but Gods will: and therefore the Lord in his wrath will confound him eternally, whoeuer he be that followeth the lusts of his own wicked heart, and will not be brought to be conformable to Gods will, but goes on in his rebellion without stay. For this cause it stands every man in hand to yeild himselfe playable to Gods will, and to endeavour to obey it by keeping a good conscience before God and all men, and by walking faithfully in his calling, left the end be confusion. If a man haue a trade and other men come into his shopp, and vfe such tooles and instruments as bee there, to wrong ends, hee will in no wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shop, in which God hath set forth vnto his glory and maiesty, and the creatures of all kinds to be intru-

ments appointed for excellent vses, and specially man for the accomplishment of his will. And therefore when he rebels against the will of God, and by sin finets the creatures to wrong ends, hee cannot but most grievously offend God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods Church and people. First, as Saint *Peter* saith, *God is a Creator, yea a faithful Creator.* The properties of a faithful creatur are two: I. Hee will preferre his creature; no man is so tender over any worke as hee that made it, for hee cannot abide to see it any way abused. God therefore being a faithful creatur, tenderly loues all his creatures. So *Iohann* saith with God, that hee will not cast him off, *because hee is the worke of his hands.* II. God will beare with his creature, to see whether it will be brought to any good end and vfe, before hee will destroy it. And to vfe the former comparison: the potter will turne and worke the clay every way to make a vessel vnto his mind; but if it frame no way, then will hee cast it away, & dash it againe the wal. And so God who created man, will preferre him, and vseth all meanes to make him conformable to his will, before hee cast him off. The Lord did long *frise* with men in the old world, to turne them from their wickednesse: but when nothing would serue them, it is said: *It repented the Lord that hee had made man on the earth.* And in like manner, if wee which are the creatures of God, shall rebell against this our Creator: it may bee, hee will beare with vs for a time: but if wee continue therein, and doe not turne to him by repentance, hee will bring vpon vs a final destruction both in body and soule. Yet I say, before hee doe this, his manner is to try all meanes to preferre vs, and turne vs vnto him: and afterward if nothing will serue, then will hee shew forth his power in mens confusion: and therefore it stands vs in hand to looke vnto it betime.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power hee both can and will make manifest in the redemption of mankind. In the beginning God made all things by his word; and so likewise hee is able still to make by the power of his word, of a wicked man that is dead in sin, a true and liuely member of Christ: which the Prophet *Isaiah* signifieth when hee saith, *The Lord that created the heauens, and spread them abroad, hee that stretcheth forth the earth, and the bounds thereof, &c.* The Lord haue created thee in righteousness. This must not encourage euill men in their wickednesse, but it serueth to comfort the people of God, considering that the same God which once created them, is also able to faue them and will shew himselfe as mightie in their redemption, as hee was in their creation of nothing.

And thus much of the creation in generall. Now it followeth, that we come to the hand-

Consolations.
1. 1. Pet. 4. 19.

Iob 10. 3.

Gen 6. 3.

Isa. 45. 12, 13.

ling of the parts thereof. For it is not said barely that God is a Creator; but particularly that hee is a *Creator of heauen and earth*: of both which we will speake in order: and first of the creation of heauen.

Heauen in Gods word signifieth all that is aboue the earth: for the aire wherein we breathe is called heauen. And according to this acceptation of the word, there are three heauens, as *Paul* saith, *He was taken up into the third heauen*.

The first of these heauens is that space, which is from the earth upward vnto the firmament, where the starres are. Thus the birds which flye in the ayre betwene the earth and the starres, are called the *fowles of heauen*: and when God sent the flood to drowne the old world,

Moses saith, *the windows of heauen were opened*: meaning, that God powred down raine from the cloudes abundantly, for the making of a flood to drowne the world. The second heauen is that which containeth the Sunne, the Moone, and the Starres: so *Moses* saith, that God in the beginning created the Sunne, the Moone, and the Starres, and placed them in the *firmament of heauen*.

Besides these two heauens, there is a third which is inuisible: and yet it is the worke of Gods hands: and it is that glorious place where Christ euen in his manhood sitteth at the right hand of the Father: and whether the soules of the faithfull departed are carried and placed: and in which at the end of the world shall all the elect both in body and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer.

But for the better conceiuing the truth, we are to skan and consider diligently 3. questions. First, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrary to Gods word. For the Scripture saith, *Abraham looked for a city* (meaning the heauenly Ierusalem, this third heauen) *having a foundation whose builder and maker is God*. Further, if it be eternall, it must either be a creature, or a creature: but it is no creature for then it should be God: and therefore must needs be a creature. But some will say, the Lord is eternall, and this third heauen hath alwaies bene the place of the Lords abode, and therefore it is also eternall. *Ans.* True it is indeed that God doth shew his glory and maiesty in the third heauen: but yet that cannot possibly containe his Godhead, as *Salomon* saith: *Behold the heauens, and the beaues of heauen are not able to contain thee*. Wherefore though God doth manifest his eternall glorie in this third heauen, yet doth it not follow, that therefore this place should be eternall: for hee needs no habitation to dwell in, he is euery where, filling all things with his presence, excluded from no place. The second question is, where this third heauen is? *Ans.* There are some Protestants say, it is euery where: and they hold this opinion to maintaine the reall presence of the Lords body in or about the

Sacrament. But if it were euerywhere, the heell should be in heauen, which no man will say: but heauen indeed is aboue these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high farre aboue all heauen, &c.* And againe, it is said of *Stephen*, that being full of the holy Ghost, *he looked up steadfastly into heauen, and saw them open, and the Sonne of man standing at the right hand of God*. Thirdly, it may bee demanded, why God created this third heauen? *Ans.* God made it for this cause, that there might be a certaine place wherein he might make manifest his glorie and maiesty to his elect Angels and men; for the which cause it was created a thousand-fold more glorious than the two former heauens are, and in this respect is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Saviour Christ calleth it the *house of Gods Father*: because into it must bee gathered all Gods children. It is called the *kingdome of heauen*, because God is the King thereof, and ruler there in perfect glory. True it is, God hath his kingdome here on earth: but hee ruleth not so fully and gloriously here, as hee shall in heauen: for this is the kingdome of grace, but that is the kingdome of his glory, where hee so reigneth, that hee will be all in all, first in Christ, and then in the elect both Angels and men.

Now follow the duties whereunto we are mooued principally in consideration of the making of the third heauen. First, if God created it especially for the manifestation of his glory vnto men, that at the end of the world, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicity: we haue occasion here to consider the wonderfull madnesse and forgetfulness that reigneth euery where among men, which only haue regard to the estate of this life, & cast all their care on this world, and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man hauing two houses; one but a homely cottage, and the other a princely palace, should leaue the better, and take all the care and pains for the dressing up of the first, would not euery man say, he were a madde man yes yndoubtedly. And yet this is the spiritual madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this, our body which we beate about vs, which is an house of clay, as *Iob* saith, *We dwell in houses of clay whose foundation is dust, which shall bee destroyed before the moth*; and as *Peter* saith, *a tabernacle or tent*, which we must shortly take downe; and wherein we abide but as *pilgrims and strangers*. Again, the same God of his wonderfull goodness hath provided for vs a second house in the third heauen, wherein wee must not abide for a time and so depart: but for euermore enjoy the blessed felicity of his glorious presence.

Eph. 4. 10

A. 2. 7. 11. 16.

Luk. 23. 43. Ioh. 14. 2.

Mat. 4. 3.

Duties.

Rom. 21. 27.

Ioh. 3. 3.

Ioh. 1. 18.

Iob 4. 19.

2. Pet. 1. 14. 1. Pet. 2. 11.

fence. For all this make a spirituall phrensie possessing the minds of men: for they employ all their care and industry for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heauen, they haue little regard or care. They will both run and ride from place to place day and night, both by sea and land: but for what? Is it for the preparing of a mansion place in the heauenly Ierusalem? nothing lesse, for they will scarce goe out of the doore to vse any means whereby they may come vnto it: but all their studie is to patch vp the ruines and breaches of their earthly cabin.

Now let all men iudge in their owne consciences, whether, as I haue said, this be not more then senselesse madnesse? Again, the body is but a tabernacle wherein wee must rest as it were for a night, as a stranger doth in an Inne, and so away: but the second house is eternal in the heauen, an euertlasting seate of all felicitie and happinesse. And therefore our dutie is a-boue all thinges to seeke the kingdome of God and his righteousnesse, as Christ himselfe biddeth vs. And if the Lord haue there prepared such a place for vs, then we must in this world vse all good means, whereby we may be made worthy the fruition of it; and also fit and ready at the day of iudgement we shall fully possess both in soule and body, and there reigne eternally in all happinesse with God Almighty our Creator, the Father, the Sonne, and the holy Ghost. But some may say, how shall a man so prepare himselfe, that hee may bee fit for that place? *Ans.* This the holy Ghost teacheth vs: for speaking of this heauenly Ierusalem, he saith, *There shall enter into it none vncleane thing, neither whatsoeuer worketh abominacion or lies*. The meanes then to make our selues fit, is to seeke to bee reconciled to God in Christ for our sinnes past, and withal to induer to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, wee must remember what Saint *Iohn* saith, *Every one that hath this hope purifieth himselfe*, meaning, that hee which hath hope to reigne with Christ in heauen, vseth the means whereby he may purifie & keep himselfe from sinne: as also he saith after, *that he which is borne of God keepeth himselfe, and the wicked one toucheth him not*. Signifying that all such persons as are truly iustified and sanctified, carry such a narrow and strait watch ouer the whole course of their liues and conuersations, that the diuel can neuer giue them deadly wounds, and wholly ouercome them. Now the man that is relesed in his conscience of the pardon of his sinne for the time past, and hath a steadfast purpose in his heart to keepe himselfe vpright, and continually to walke in righteousness and true holinesse all the daies of his life; this man, I say, is prepared and made fit to

enter into the heauenly Ierusalem: come death when it will, hee is ready. And howeuer hee must not looke for heauen here vpon earth, yet hee is as it were in the suburbs of this heauenly cite: and at the end of this life, the king thereof, the Lord Iesus will open the gates, and receiue him into his kingdome for hee is already entered into the kingdome, of grace. To conclude this point, let euery man in the feare of God, be moued hereby to set his heart to prepare himselfe; that when God shall call him hence, he may be fit to enter into that glory.

Secondly, seeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the estate wherein God hath placed him, whether it be high or low, rich or poore: why so? because here hee is but a pilgrime, and liues in a cottage of clay, & in a tent wherein hee must abide but a while, as a pilgrime doth, oftentimes carrying his house about with him; and we shall in better sort accept the afflictions which God sends vs in this life, if we remember that there is prepared for vs a place of ioy, which must be our resting place and perfect felicitie for euermore. This was the practise of the children of God, especially of *Abraham*: for when the Lord called him out of his owne country, he obeyed, and by faith abode in the promised land, as in a strange country, as one that dwelt in the tent: with *Iaac* and *Isaac* heires with him in the same promise: and the reason followeth, for he looked for a cite having a foundation, whose builder and maker is God. They beleened that these things which the Lord promised, were shadowes of better things: and hereon staied themselves, being well content with that estate whereto God had called them. So *Paul* was contented to beate the afflictions which God had layed vpon him, and his reason was, *Because* (saith he) *we looke not on things which are seene, but on things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall*. And in the next chapter: *We know* (saith he) *that if our earthly house of this tabernacle be destroyed, we haue a dwelling giuen vs of God, that is, an house not made with hands, but eternall in the heauen*. And for this cause his desire was rather to remooue out of this bodie, and to be with the Lord.

And thus much concerning heauen. Now followeth the second part of Gods creation in these words.

And eart Earth signifieth the huge masse or body standing of sea & land, on which we liue, and all things that be in or vpon the earth whatsoeuer: as *Paul* saith, *For by him were created all things that are in heauen or in earth, &c.* In other Creeds which were made since this of the Apostles, being explications of that; there is added, *maker of all things visible and inuisible*. Here wee haue occasion to speake of all creatures, but that were infinite: therefore I will make choice of these two, good angels, & men

Heb. 11. 2. 10.

2. Cor. 4. 18.

and verse 12.

Col. 1. 10.

1. Thes.

I. That Angels had a beginning it is no question: for *Paul* saith, that by God all things were created in heaven and earth, things visible and invisible, whether thrones, principalities, or powers. And in respect of the creation, Angels are called the *sonnes of God*. But the time and day of their creation cannot be set downe further then this, that they were created in the compass of the five daies. For *Moses* saith, *Thou*, namely in the compass of the first five daies, *the heavens and the earth were fashioned, and all the host of them*: that is, all variety of creatures in heaven and earth, serving for the beauty and glorie thereof: whereof no doubt the Angels are the principall.

II. Touching the nature of Angels, some haue thought that they are nothing but qualities and motions in the minds of men, as the Sadducees and the Libertines of this time: but the truth is, that they are spirits, that is, spiritual and invisible substances created by God, and really subsisting: for the scripture ascribes vnto them such kind of actions which cannot be performed by the creatures, sue only such as be substances: as to stand before the throne of God, to behold the face of the father, to carry mens souls to heauen, yet we must not imagine that they are bodily substances consisting of flesh and bone. And though they tooke vpon them visible shapes and formes, and did eate and drinke in company of men, and thereupon are called *(A) Men* in scripture: yet they did this by diuine dispensatio for a time, that they might the better performe the actions & businesses amons men, to which they were by God appointed. And the bodies of men which they assumed, were no parts of their natures vnited to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall aske, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked, what became of these bodies when they laied them downe, because they vsed them but for a time, the answer may be, that if they were made of nothing, they were againe resolu'd into nothing: if made of other creatures, that then they were resolu'd into the same bodies of which they were first made, though indeede wee can define nothing certainly in this point.

III. Angels are reasonable creatures, of excellent knowledge and understanding, farre surpassing all men saue Christ. Their knowledge is threefold: natural, reuealed, experimentall. *Natural*, which they receiued from God in the creation. *Reuealed*, which God makes manifest to them in process of time, whereas before they knew it not. Thus God reuealed to *Gabriel* the mystery of the 70. weekes, *Dan. 8.* and 9. And in the *Apocalyps* many things are reuealed to the angels that they might reueale them to vs. *Experimentall* knowledge, is

that which they get by observing the dealing of God in the whole world, but especially in the Church. And thus *Paul* saith, that in principalities and powers in heavenly places, is knowne the manifold wisdom of God by the Church.

IV. And as the knowledge, so also the power of the good angels is exceeding great. They are able to doe more then all men can. Therefore *Paul* calls them mightie Angels. *2. Theff. 1. 7.* Yea, their power is farre superiour to the power of the wicked angels, who since the fall are vnder them and cannot preuaile against them.

V. The place of the aboad of angels, is the highest heauen, vnlesse they be sent thence by the Lord, to doe some thing appointed by him. This our Saviour Christ teacheth when he saith, *that the angels of little ones do alwaies behold the face of their Father in heauen.* And the wicked angels before their fall were placed in heauen, because they were cast thence.

VI. That there be certaine distinctions & diuities of Angels, it is very likely, because they are called thrones, and principalities, and powers, *Cherubim* and *Seraphim*. But what bee the distinct degrees and orders of Angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by Scripture can determine.

VII. The Ministry of Angels to which the Lord hath set them apart, is three-fold, and it respecteth either God himselfe, or his Church, or his enemies. The Ministry which they performe to God, is first of all, to adore, praise, and glorifie him continually. Thus the Cherubim in *Esaias* vision cry one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glory.* And when they were to publish the birth of the Messias, they beginne on this manner, *Glory to God in the highest heauens, peace on earth.* And *Iohn* in his vision heard the Angels about the throne, crying with a loud voyce, *Worthy is the lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glory, and praise.* And indeede the highest end of the ministry of angels, is the manifestation of the glory of God. The second, is to stand in Gods presence, euermore ready to doe his commandements, as *Dauid* saith, *Praise the Lord, ye his angels that excell in strength, thus doe his commandements in obeying the voice of his word.* And here is a good lesson for vs. Wee pray daily, that we may doe the will of God, as the angels in heauen doe it: let vs therefore be followers of the holy Angels in praising God, and doing his commandements as they doe.

The ministrerie of Angels concerning the Church, stands in this, that they are ministering spirits for the good of them which shall be the heirs of saluatio. This good is threefold, in this life, in the end of this life, and in the last iudgement: againe, the good which they procure to the people of God in this life, is either in respect of body, or soule. In respect of the

body, in that they doe most carefully performe all manner of duties which doe necessarily tend to preferre the temporall life of Gods children, euen from the beginning of their daies to the end. *Dauid* saith, that they pitch their tents about him that fears the Lord. When *Ager* was cast forth of *Abrahams* family, and wandered in the wilderness, an angel comes vnto her and giues her counsell to returne to her mistresse and humble herselfe. When *Eliab* fled from *Isaiah*, hee was both comforted, directed, and fedde by an Angell. And an angell bids the same *Eliab* bee of good courage and without feare to goe to king *Achazias* and reprove him. Angels bring *Loe* and his family out of *Sodome* & *Gomorrah*, before they burne the cities with fire and brimstone. When *Iakob* feared his brother *Ejau*, he saw angels coming vnto him: and he plainly acknowledgeth that they were sent to be his protectours & his guides in his journey. *Abraham* being perswaded of the assistance of Gods angels in all his waies, said to his seruant, The Lord God of heauen, who tooke me from my fathers house, &c. *Will send his angell before thee.* The wife men that came to see Christ, are admonished by Angels to returne another way: and *Ioseph* by the direction of an angell fled into Egypt, that he might preferre Christ from the hands of the cruell tyrant. The tents of the Israelites were garded by Angels. The three children are deliuered from the fiery furnace: and *Daniel* out of the Lyons den by angels. When Christ was in heauen, they ministered vnto him and comforted him: and they brought *Peter* out of prison, and set him at liberty.

Again, the Angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worshipp of God, and of all good meanes, whereby we attaine to saluation. The law was deliuered in Mount *Sinay* by angels; and a great part of the reuelation of *Iohn*. They expound to *Daniel* the 70. weekes. They instruct the Apostles touching the returne of Christ to the last iudgement. An angel forbid *Iohn* to worship him, but worship God the Creator of heauen and earth. They fetch the Apostles out of prison, and bid them teach in the temple. An Angell brings *Philip* to the Eunuch, that hee may expound the scriptures to him. Lastly, they reueale the mysteries & the will of God: as to *Abraham* that hee should not kill his sonne *Isaac*; to *Mary* & *Elizabeth*, the nativity of *Iohn* Baptist, and of Christ our Saviour; & all this they doe according vnto the will of God. *Gal. 1. 8.* Beside all this, angels reioyce at the conuersion of sinners by the ministry of the Gospel. And for the Churches sake, they protect not only particular men, but euen whole nations and kingdomes.

The ministrerie of angels in the end of this life, is to carrie the soules of the godly into *Abrahams* bosome, as they did the soule of *La-*

zarus. And in the day of iudgement to gather all the elect that they may come before Christ, and enter into eternall fruition of glory both in body and soule.

The third and last part of the ministrerie of Angels, concernes Gods enemies; and it is to execute iudgements on all wicked persons & impenitent sinners. Thus all the first borne of Egypt are slaine by an angell. When *Ioshua* was about to sacke *Ierico*, an Angell appeared vnto him as a captain, with drawn sword to fight for Israel. When the host of *Zenacharib* came against Israel, the Angell of the Lord in one night slue an hundred, eightie and five thousand. Because *Herod* gaue not glorie vnto God, the angell of the Lord smote him, so as he was eaten vp of wormes and died.

And thus wee see what points wee are to marke touching the good Angels. Now followeth the vie which we are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vnto the wicked, here is a special point to be learned of vs; that euery man in the feare of God take heed how he liueth and continueth in his sins; for the cafe is dangerous, considering that God hath armies of Angels, which stand ready euery where to execute Gods heavy iudgements vpon them that lue thus. When the people of Israel had sinned against the Lord, *Moses* saith, they were naked, that is open to all the iudgements of God; euen destitute of the guard of his good Angels. Wretched *Balaam* that wizzard went to *Baal* to curse the children of Israel: and as he went it is said, the Angell of the Lord stood in his way with a drawn sword: and if the said hee were no wizzard then his master, the angel had slaine him. Whereby it appeares, that when wee rush on into the practice of any sine, wee doe as much as in vs lyeth, to cause God to send downe his iudgements vpon vs for our sinnes; and that by the ministrerie of his Angels.

Secondly, we are taught another lesson by Christ himselfe: See (saith he) that you despise not one of these little ones: how marke his reason for I say vnto you that in heauens their angels do stand waite to behold the face of my father. By little ones he meaneth young infants which are within the covenant; or others which are like to young infants in simplicitie and innocence of life & humilitie. And Christ will not haue them to be despised. A duty very needfull to be stood vpon in these times. For now aduies, if a man carrie but a shew of humilitie, of good conscience, and of the feare of God, hee is accounted but a silly fellow, he is hated, mocked, and despised one euery hand. But this should not bee so. For him whome God honoureth with the protection of his good Angels, why should any mortall man despise? And it stands mockers and scorners in hand to take heede whom they mocke. For though men for their parts put vp many abuses and inuities, yet their angles may take iust reuenge, by

smiling

smiting them with plagues and punishments as for their offences.

Thirdly, seeing Angels are about vs, and serue for the good of men, we must doe whatsoeuer we doe in reuerent and seemly manner, as Paul giues counsell to the Philippians, *Brethren (saith hee) whatsoeuer things are true, whatsoeuer things are honest, just, pure, and pertaine to loue, of good report if there be any vertue, if there be any praise, thinke on these things:* many men do all their affaires orderly for auoiding shame, but wee must doe the same vpon a further ground, namely, because Gods holy Angels waite on vs. And considering that men haue care to behaue themselves well when they are before men, wh it a shame is it for a man to behaue himselfe vnseemly either in open or in secret, he then being before the glorious Angels? *Paul faith, that the woman ought to haue power on her head, because of the Angels;* that is, not onely the ministers of the Church, but Gods heavenly angels, which daily wait vpon his children, and guard them in al their waies.

Fourthly, this must teach vs modestie, and humilitie for the angles of God, are very notable & excellent creatures, & therefore they are called in the Psalmes *Elhim*, Gods: yet how excellēt soeuer they be, they abase themselves, to become guardians and keepers vnto sinfull men. Now if the angels doe so abase themselves; then much more ought euery man to abase and humble himselfe in modestie and humilitie before God: and whatsoeuer our calling is, we must not be puffed vp, but be content. This is a necessarie dutie for all, but especially for those which are in the schooles of the Precepts; whatsoeuer their giftes or birth be, they must not thinke themselves too good for the calling of the ministerie. And if God haue called vs therunto, wee must be content to become seruants vnto all in the matter of saluation: though the men whom we teach be neuer so base or simple; for no man doth so farre excell the basest person in the world, as the glorious Angels of God doe exceede the most excellent man that is; therefore seeing they would haue to become seruants vnto vs, we must not thinke our selues too good to serue our poore brethren.

And thus much of the duties. Now follow the exhortations that arise from this, that God hath giuen his glorious angels to serue for the protection and safeguard of his Church & people. If mens spiritual eyes were opened, they should see the diuells and his angels, and all the wicked of this world to fight against them: & if there were no means of comfort in this case, then our estate were most miserable. But marke, as Gods seruant hath all these wicked onesto be his enemies: so he hath garrisons of angels that pitch their tents about him & defend him from them all. So *Dauid faith, Hee shall see thy angels charge ouer thee, and they shall giue thee in all his wayes, that thou shalt not thy foot against a stone:* where the angels of God are

compared to nources, which carry little children in their armes, feed them, and are alwaies ready at hand, to saue them from fals & many other dangers. When the king of Syria sent his horses and chariots to take *Elisba* the Lords Prophet, because he reuealed his counsell to the King of Israel: his seruant saw them round about Dothan where he was. & he cried, *Alas, master what shall we doe?* then *Elisba* answered, *Fear not, for they that be with us, are more then they that be with them:* & he besought the Lord to open his seruants eyes, & he looked, and behold, the mountains were full of horses and chariots of fire round about *Elisba*. So likewise not many yeeres agoe; our land was preferred from the inuasion of the Spaniards, whose huge Naue lay vpon our Sea coasts: but how were we deliuered from them? surely by no strength, nor power, nor cunning of man; but it was the Lord, no doubt, by his angels that did keepe our coasts, and did scatter our enemies, and drowne them. Let enemies rage, and let them doe that they will, if a man keepe himselfe in the wayes which God prescribeth, hee hath Gods Angels to guide and preserve him: which thing must moue men to loue and embrace the true religion, and to conforme them selues in all good conscience to the rule of Gods word. For when a man doth not so, all the Angels of God are his enemies: and at all times ready to execute Gods vengeance vpon him: but when men carry themselves as dutifull children to God, they haue this prerogative, that Gods holy Angels doe watch about them, & defend them day and night from the power of their enemies, euen in common calamities and miseries. Before God sends his iudgements on Hierusalem, an angell is sent to marke them in the foreheads that mourne for the abominations of the people. And this priuiledge none can haue, but hee whose heart is sprinkled with the blood of Christ, and that man shall haue it vnto the end.

And thus much of the creation of Angels. Now it followes to speake of the creation of Man: wherein we must consider two things: I. the points of doctrine. II. the vses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God: For *Moses* brings in the Lord speaking thus, *Let vs make man in our image, &c. in the image of God created hee them,* which also must be vnderstood of Angels. The image of God, is nothing else but a conformitie of man vnto God, whereby man is holy as God is holy: for *Paul faith, Put on the new man, which is after God, that is, in Gods image is created in righteousness and holiness.* Now I reason thus: wherein the renewing of the image of God in man doth stand, therein was it at the first: but the renewing of Gods image in man doth stand in righteousness and holiness: therefore Gods image wherein man was created at the beginning, was a conformitie

to God in righteousness & holines. Now whether Gods image doth further consist in the substance of mans body and soule, or in the faculties of both, the Scripture speaks not. This image of God hath 2. principal parts: I. Wisdom: II. holines. Concerning wisdom *Paul faith, Put ye on the new man which is created in knowledge after the image of him which created him.* This wisdom consisteth in three points: I. in that he knew God his Creator perfectly: for *Adam* in his innocencie knew God so farre forth as it was conuenient for a creature to know his Creator. II. He knew Gods will so far forth as it was conuenient for him, to shew his obedience thereunto. III. He knew the wisdom & will of his Creator touching the particular creatures: for after *Adam* was created, the Lord brought euery creature vnto him, presenting them vnto him, as being Lord and King over the, that he might giue names vnto them. Whereby it appeares that *Adam* in his innocency did know the nature of all creatures, and the wisdom of God in creating them, els he could not haue giuen them fit names: and when God brought *Eue* vnto *Adam*, he knew her at the first, and said, *This is now bone of my bone, and flesh of my flesh, shee shall be called woman, &c.* The second part of Gods image in man, is holines and righteousness; which is nothing els but a conformity of the will and affections, & of the whole disposition of man both in body & soul, to the wil of God his creator. Yet we must remember that *Adam* in his innocency had a changeable will, so as he could either wil good or evil: he was created with such liberty of will, as that he could indifferently wil either. And we must not think that the will of the creature was made vnchangeably good, for that is peculiar to the will of God, and hereby is the creator distinguished from the creature.

And here two things offer themselves to be considered. The first, why the man is called the image of God, and not the woman. *Answ.* He is so called, not because holinesse and righteousness is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignitie in the person of a man then of a woman. The second, how Christ should be called the image of God. *Answ.* He is so called for 2. speciall causes. First, because he is of the same substance with the Father, and therefore is his most absolute image, and as the author of the Hebrewes faith, *The brightness of his glorie, and the inglorious form of his person.* Secondly, because God being invisible doth manifest himselfe in Christ, in whom as in a glasse wee may behold the wisdom, goodnesse, iustice, and mercy of God.

The second point to be considered in the creation of man, is the dignity of his person: for *Dauid faith, Thou hast made him little inferior to the Angels, and crowned him with glory, and worship.* This dignity stands in foure points. I. A blessed communion with the true God: for *Paul* speaking of the Gentiles which were not

called, faith, they were *strangers from the life of God.* Whereby the contrary we may gather, that our first parents in their innocency liued the life of God, which is nothing els but to leade a life here on earth, as that the creature shall haue a blessed and immediate fellowship with God: which stands in this, that before the fall of man, God reuealed himselfe in a special manner vnto him, so as his very body & soule was a temple & dwelling place of the Creator. This fellowship between God and man in his innocency, was made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man cannot abide the presence of God. And therefore when *Peter* had fished all night, and caught nothing, our Saviour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparks of the glorious maiestie of God in Christ, hee fell downe at his feete, saying, *Lord depart from me: for I am a sinner.* The second point wherein mans dignitie consisteth, is that man was made Lord & King over all creatures, as *Dauid faith, Thou hast made him to haue dominion in the workes of the hands:* and therefore God hauing created him in his image, biddeth him, *rule ouer the fishes of the sea, ouer the fowles of the heauen, and ouer every beast that mooueth vpon the earth:* and after that he brought them all to him, as to a foueraine Lord and King to be named by him: and answerably euery creature in his kind gaue reuerence and subiection vnto man, before his fall, as vnto their Lord & King. Where by the way we must remember, that when we see any creature that is hurtfull and noisome vnto man, and would rather deuoure then obey him; it must put vs in mind of our sinne: for by creation we were made Lords and Kings ouer all creatures, and they durst not but reuerence & obey vs: but the rebellion of man vnto God, is the cause of the rebellion of the creatures vnto vs. The third part of mans dignity by creation, is that before his fall hee had a wonderful beauty and maiesty aboue all creatures in his body: whereupon *Dauid faith, The Lord hath crowned him with glory and worship.* And in the renewing of the Covenant with *Noe*; God faith, *that the dread and feare of me shall be vpon all creatures:* which now though it be but small, yet doth it plainly shew what was the glory and maiesty of mans person at the first. The fourth dignity of mans estate in innocency, is that his labour was without pain or weariness: if he had neuer fallen, he should haue laboured in the garden; but so, as he should neuer haue bin wearied therewith. For while *Adam* was fallen, God said, *In the sweat of thy face shalt thou eat thy bread.* Now if the pain in labor come after as a curse vpon man for his transgression, then before his fall man felt no paine in his offitres. And in these foure things consisteth mans dignity which he had in the creation.

Now in the third followeth mans calling before his fall; which is twofold: I. particular. II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dreffe the trees & fruits thereof. This shewes vnto vs a good lesson, that euery man must haue a particular calling wherein hee ought to walke: and therefore such as spend their time idly in gaming & vaine delights, haue much to answer to God at the day of iudgment. This will not excuse a man to say then, that hee had land and liuing to maintain himselfe, & therefore was to liue as hee list: for euen *Adam* in his innocencie had all things at his will, and wanted nothing, yet euen the God employed him in a calling: therefore noie must be exempted, but euery man both high and low must walke in his p-poser calling. *Adams* generall calling was to worship his Creator: to which he was bound by the light of creation, considering the morall law was written in his heart by nature. Which is signified in the Decalogue, where the Lord requires worship & obedience of his people, becauſe he is *Iehouah*, th. t. is, one which hath being in himselfe, and giues being to all men by creation. For the better vnderstanding of this point, wee are to consider three things. I. The place where *Adam* did worship. II. The time. III. The sacraments. For the first, God euer ſince the beginning had a place where he would be worshipped, and it is called *Gods Houſe*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worship: as Church assemblies are vnto vs: where also the Lord at ſometime did in a ſpeciall manner ſhew himſelfe vnto his creature. Touching the time of Gods worship, it was the ſeauenth day from the beginning of the creation, the Sabbath day. And here we muſt note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremonie; yet faſly: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with ſinne as we are: yet then hee had a ſet Sabbath to worſhip God his Creator: and therefore much more neede hath euery one of vs of a Sabbath day, wherein we may ſeue our ſelues from the works of our callings, and the works of ſin, to the worſhip of God in the exerciſe of religion, and godly meditation of our creation. This point muſt be learned of vs, for when no occaſion is offered of buſines, then men will formally ſeeme to keepe the Sabbath: but if there come occaſion of breaking the Sabbath: as traffike, gaming, & vaine ſheues, then Sabbath faſtwell, men will haue their pleaſures, let them worſhip God that will. But let vs remember in the feare of God, that wh-ſoeuer continue in the breach of this law tyng morall, God will no leſſe poure forth his puniſhments vpon them, then for the breach of any other commandment: the confi-

A ration whereof, must moue euery manto a
reuerent sanctifying of the Lords day.

Now for *Adams* sacraments they were two: the tree of life, and the tree of knowledge of good and euill: these did serue to exercise *Adam* in obedience vnto God. The tree of life, was to signify assurance of life for euer, if hee did keepe Gods commandements: the tree of knowledge of good and euill, was a sacrament to shew vnto him, that if hee did transgresse Gods commandements, hee should die: and it was so called, because it did signifie that if hee transgressed this law, hee should haue experience both of good and euill in himselfe.

Now in the fourth place followeth the end of the creation of man, which is twofold. First, that there might be a creature to whom God might make manifest himselfe, who in a speciall manner should set forth and acknowledge his wifedome, goodnesse, mercy, in the creation of heauen and earth, and of things that are in them, as also his providence, in gouerning the same. Secondly, God hauing decreed to glorifie his name in shewing his mercy, and iustice vpon his creature, thereupon in time createth men to shew his mercy in the saluation of some, and to shew his iustice in the iust and deferred damnation of other some. And therefore he hath appointed the creation specially of man, to be a meanes of manifestation and beginning of the execution of his eternall counsell.

C Thus much concerning mens creation in
generall. The speciall parts of men are two :
body, and soule. And the reason why the
Lord would have him stand on these 2. parts
is this: Some creatures made before him were
only body; as beasts, fishes, fowles some spiri-
tuali, as Angels: now man is both: spirituall
in regard of his soule, corporall and sensible
in regard of his body, that nothing might be
wanting to the perfection of nature. If it be
alleged, that man consists of three parts, bod-
y, soule, and spirit, because *Paul* prayeth, 1.
Thel. 5. 23. that *The besouled man may be sancti-
fied in body, soule, and spirit*: the answer is, that
the *spirit* signifies the *minde*, whereby men con-
ceive and vnderstand such things as may be
vnderstood: and the *soule* is there taken for
the will and affections: and therefore these
two are not two parts, but only two distinct
faculties of one and the same soule.

The body of man at the first was formed by God of clay, or of the dust of the earth, not to be the grave of the soule, as *Plato* said, but to be an excellent and most fit instrument to put in execution the powers and faculties of the soule. And howsoever in it selfe considered, it is mortal, because it is compounded of contrary natures called Elements: yet by the appointment and blessing of God in the creation it became immortal till the fall of man.

As for the soule, it is no accidentarie quality, but a spirital & inuisible essence or nature, subsisting by it selfe. Which plainly appears

Creation

in that the soules of men haue being and continuance as well forth of the bodies of men as in the same; and are as well subiect to torments as the body is: And whereas we can and doe put in practice sundry actions of life, sense, motion, vnderstanding, we do it only by the power and vertue of the soule:

18 Hence ariseth the difference: betweene the
footes of meir, and brasse: The footes of men
are substanti³; but the footes of other crea-
tures seeme not to be substanti³; becauſe they
haue no being out of the bodies in which they
are: but rather they are certain peculiar quali-
ties acting of the matter of the body, and va-
nishing with it. And it maybe for this cause,
that the *foote of the brasse* is said *to be in the blood*,
wheras the like is not said of the foote of man.

And though mens soules be spirits as angels
are, yet a difference must be made. For angels
cannot be united with bodies, so as both shall
make one whole and entire person, whereas
mens soules may: yea the soule coupled with
the bodie is not onely the mouer of the
body, but the principall cause that makes man
to be a man.

The beginning of the foule is not of the essence of God; ynnesse we will make every mans foule to be God; neither doth it spring from the foule of the parents, for the foule cannot more beget a foule, then an Angell can beget an Angell. And *Adam* is called a living foule, and not a quickening foule. And earthly fathers are called the *fathers of our bodies*, and not of our foules. It remaines therefore as being most agreeable to the Scriptures, that the foules of men are then created by God of nothing, when they are infused into the body.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are said to dy, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous, or to haue fellowship with God.

Whereas our bodies are Gods workeman-
ship, we must glorifie him in our bodies, and
all the actions of body and soule, our eating
and drinking, our lining and dying, must be
referred to his glory : yea we must not hurt or
abuse our body, but present them as holy and
living sacrifices vnto God. And whereas God
made vs of the dust of the earth, we are not to
glorie and boast our felnes, but rather to take
occasion to praise the great goodnes of God,
that hath vouchsafed to honour vs being but
dust and ashes. And after that man is created,
what is his life? alas it is nothing, but a little
breath : stoppe his mouth and his nostrills,
and he is but a dead man. By this we are put in
minde to consider of our fraile and vncertaine
estate, and to lay aside all confidence in our
felnes: and for this cause the Prophet *Ezr* teacheth
vs to haue no confidence in man, be-
cause his breath is in his nostrills. Again, let
vs marke the frame and shape of mans body.
All other creatures eoe with their bodies and

A eyes to the ground-ward; but man was made to goe vpright; and whereas all other creatures haue but foure muskles to turne their eyes round about, man hath a fifth to pulis his eyes vp to heauen-ward. Now what doth this teach vs? surely, that howe euer we seeke for other things, yet first of all, and about all, we should seeke for the kingdome of heauen; & the right-nessesse thereof: and that our whole desire should bee first to enioy the blessed estate of Gods children in heauen. Secondly, it teaches vs in receiving Gods creatures, to returne thankfulness vnto God, by lifting up the heart to heauen for the same. These are very needfull and profitable lessons in these dayes; for

B most men indeede goe vpright: but looke into their liues, and they might as well go on all foure: for in their conseruation they let their whole hearts upon the earth, as the beast doth, and their eyes vpon the things of this world: hereby they doe abate themselves, and deface their bodies, & being men, make themselves as beasts: we shall see great numbers of men that run and ride from place to place, to prouide for the bodie, but to seeke the kingdome of heauen; where their soules should dwell after this life in ioy for euer, they will not stirre one foote.

Thirdly, mans body by creation, was made a temple framed by Gods own hands for himselfe to dwell in: therefore our duty is to keepe our bodies pure and cleane, and not to suffer them to be instruments, whereby to practise the sinne of the heart. If a man had a faire house wherein he must entertaine a Prince, and should make thereof a swine-stye, or a stable, would not all men say, that he did greatly abuse both the house and the Prince? euen so mans body being at the first made a palace for the euergliuing God; if a man shall abuse it for drunkenness, swearing, lying, fornication, or any vncleaneiffe, he doth make it instead of a temple for the holy Ghost, to be a stye or stable for the diuell. For the more filthy a mans body is, the more fit it is to be a dwelling place for sinne and Satan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by *Adams* fall men lost the same, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our first image, and indeavour our felices to become new creatures. If a Noble man should stain his blood by treason, after his death the posteritie will never be at rest, till they have got away the spot: Man, by *Adams* fall, is become a limme of the duell, a rebell and a traitor against Gods maiesty: and this is the state of eury one of vs, by nature we are in enmity with God, and therefore we ought to labour about all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, being justified and sanctified by his obedience, death, and passion.

Fifthly, man was created, that there might be a way prepared, whereby God might show his grace and mercy in the saluation of some; and his iustice in the deferred damnation of others for their finnes: and in the creation of man Gods eternal counsell begins to come into execution. Hereupon it stands vs in hand to make confidence of euery euill way, being repentant for all our sins past, and having a constant purpose neuer to sinne more as we have done, that by our good conuerfation here in this life, we may haue assurance that we be eternally chosen to saluation by the Lord himself.

Lastly, whereas we haue learned, that the soule of man is immortall, wee are hereby taught to take more care for the soule than for the bodie. For it cannot bee extinguished: When it is condemned, euen then it is alwaies in dyings, and can neuer die. But alas, in this point the case is far contrary in the world: for men labour all their liues long to get for the body, but for the soule they care little or nothing at al, whether it sink or swim, go to heauen or hell, they respect not. This doth appeare to be true, by the practice and behavior of men on the Lords day: for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth & pleasure, I feare me the better sort would be found to be but a litle handfull to a huge heape, or as a drop to the Ocean sea, in respect of the other. But wilt thou go an hundred miles for the increase of thy wealth, & delight of thy body? then think it not much to go ten thousand miles (if need were) to take any paines for the good of thy soule, and to get food for the same, it being euertlasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but litle comfort now: yet the Creation doth confirme the vnspokeable prouidence of God ouer his creatures, but especially ouer man, in that the Lord created him the sixth day: and so before he was made, prepared him a Paradise for his dwelling place, & all creatures for his vse and comfort. And if he were thus careful for vs when we were not, then no doubt he will be much more careful for vs at this present, in which we liue and haue being. Nay, marke further; since the fall man eates and drinks in quantitie a great deale which in common reason should rather kill him, than turn to the strength and nourishment of his body: yet herein doth the wonderfull power of the Creatour most notably appeare, who hath made mans stomacke as a lymbecke or still, to digest all meates that are besome for his nourishment and preferuation.

And thus much for the Creation. Now in these words, *maker of heauen and earth* is more to be vnderstood then the worke of creation, namely, Gods prouidence in governing all things created, as he appointeth in his eternal decree: and therefore Saint Peter saith, *God is a*

faithfull Creatour, that is, God did not onely make heauen and earth, and so leaue them, as Masons & Carpenters leaue houses when they are built: for by his prouidence he doth most wisely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to be considered, whether there be any prouidence or no? for the minds of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first, is the testimony of the Scripture, which ascribes the cuent of all particular actions, euen such as are in themselves casual, as the casting of lots, and such like, to the disposition of God: which very thing also teacheth, that euen men themselves, indued with reason & vnderstanding, haue need to be guided in all things, and governed by God: and it serues to confute those that deny Gods prouidence. *Why sayest thou, O Iacob, and speakest, O Israel, my way is hidde from the Lord, and my iudgment is past ouer by my God?*

The second argument may be taken from the order which appeareth in the whole course of nature. First, to begin with families, there is to be seene an Eutaxie or seemly order, in which some rule, and some obey: and the like is to be found in townes, cities, Countries, and Kingdomes: yea euen in the whole world, in which all things are so disposed, that one serueth for the good of another. Trees and hearbes, and graile of the field serue for beasts and cattell: beasts and cattell serue for men: the heauens aboue serue for them which are beneath: and all the creatures which are aboue and beneath serue for God. This argueth, that God is most wife and prouident in ordering and disposing all things whatsoever. The third argument is taken from the conscience specially of malefactors. Suppose a man that commits a murder so closely, that no man knowes thereof, and that the party himself is free from al the danger of the law: yet shall he haue his owne conscience to accuse, vpbraide, & condemne him, yea euen to fright him out of his wit, and to giue him no more rest then he can finde vpon the racke or gybbet. Now this accusation and terror of conscience, is nothing els but the fore-runner of another most terrible iudgement of God, who is Lord of all creatures, and iudge of all men. And this also proues the prouidence of God. For if the conscience can finde a man out, & lay his faults to his charge, how much more shall God himselfe the Creatour of the conscience see and consider all his doings? The fourth and last argument is this: The prophesies of things to come should be vncertaine or false, if God gouerned not the world. But now considering things many yeeres ago fore-told, come to passe in the same manner, as they were fore-told by the Prophets and Apostles: hereby we must certainly conclude, that there is a prouidence of God, whereby all and euery thing is gouerned.

Against

Obiect
answered.

Against the prouidence of God sundry things bee alleged. The first, and specifall is that prouidence and disorder, confusion, and order cannot stand together. Now in the world there is nothing but disorder and confusion, in seditions, treasons, conspiracies and bickerings of kingdoms: where also sinne and wickednesse prevails. *Ans.* It is true indeede there hath beene confusion in the world euer since the fall of man and Angels: and it ariseth not from God, but from them alone; who as they did at the first transgress the wil of God, so they doe what they can to turne all vpside downe. Now then confusion and disorder is only in respect of the diuell & his instruments; but in regard of God, in the very midst of all confusion there is order to be found, because he can, and doth dispose to the glory of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

Again, it may be objected, that with vngodly and wicked men all things go well, and contrariwise with the godly all things go hardly: For through the world, none are more afflicted and more vnder outward misery then they: but if there were any prouidence in God, then it should be otherwise: the godly should flourish, and the wicked perish. *Ans.* The consideration of the outward estate of men in the world, wasto David an occasiō of a fore temptation: For when he saw the wicked to prosper al way, and their riches to increase, he brake forth and said, *Certainly I haue cleansed my heart in vniuersity, and I washed my hands in innocency.* Now if wee would repell this temptation, as David after wards did, then wee must goe into the *Book of Psalms* with him: and learne to be rebuffed in these points: 1. Though the godly be laden with miseries, yet euen that, by the especiall prouidence of God, turnes to their great good. For euen man since the fall of *Adam* is afflicted with the lothsome contagion of sinne. Now the child of God that is truly regenerate, & must be fellow-life with Christ after this life in the Kingdom of glory, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be estranged from the wickednesse of the world. 2. The prosperous state of the wicked, their spoiles, their riches, and all their honour turnes to their greater woe in the end: as doth appeare in the history, and in the examples of the Chaldeans of *Babylon*, and of *Darius* and *Belshazzar*.

Thirdly, it may be objected, that many things come to passe by chance, and therefore not by Gods prouidence: because chance and prouidence cannot stand together. *Ans.* We must distinguish between *chance* & *mere chance*. *Chance* is, when any thing comes to passe, the cause thereof being vnknewen not simply, but in respect of man: and therefore in regard

of men which know not the reason of things, wee may say there is chance: and so the spirit of God speaks, *I am and chance come to them at*. And againe, *By chance there comes down a Preist the same way*. Now this kinde of chance is not against the prouidence of God, but is ordered by it. For things which in regard of men are casual, are certainly knowen and determined by God. *Mere chance* is, when things are said or thought to come to passe without any cause at all. But that must be abhorred of vs as an overturning the prouidence of God.

Thus seeing it is plaide that there is a prouidence, let vs in the next place see what it is. Prouidence is a most free and powerful action of God, whereby he hath care ouer all things that are.

Prouidence hath two parts, *knowledge* and *gouernment*. Gods knowledge, is whereby all things from the greatest to the least are manifested before him at all times. As *David* saith, *His eyes will consider, his eye-lidde will try the Children of men*. And againe, *He abaseth himselfe to behold shewings that are in the heauen and the earth*. And the Prophet *Heman* said to *Asa*, *The eyes of the Lord behold all the earth*. And *S. James* saith, *From the beginning of the world God knoweth all his works*. This point hath a double vse, as *S. Peter* saith, it must moue vs to *glorie euill and doe good*: Why, because, saith he, the eyes of the Lord are vpon the iust, and his countenance against euill doers. Secondly, it must comfort all those that labour to keepe a good conscience. For the eyes of God behold all the earth, to shew himselfe strong with them that are of perfect heart towards him.

Gouernment, is the second part of Gods prouidence, whereby he ordereth all things and directeth them to good ends. And it must be extended to the very least thing that is in heauen or earth, as to the *sparrow*, and to oxen, and the *haire of our heads*. And henc wee must consider two things, the manner of gouernment, and the meanes.

The manner of gouernment is diuerse, according as things are good or euill. A good thing is that which is approued of God. As first of all, the *substance* of all creatures, euen of the diuels themselves: in whom whatsoever is remaining since their creation is in it selfe good. Secondly, the *quantities, qualities, motions, actions, & inclinations* of the creatures in themselves considered with al their euents are good. Again, good is either natural or moral. *Natural*, which is created by God for the lawfull vse of man. *Moral*, which is agreeable to the eternall and vnchangeable wisdom of God; reuealed in the moral law.

Now God gouerneth all good things two waies. First, by *sustaining* and preferring them that they decay not: Secondly, by *moving* them that they may attaine to the particular ends for which they were severally ordained. For the quality and vertues which were placed in the Sunne, Moone, Starres, Trees,

Plants,

Eccles. 9. 11
Luk. 10. 31

Prouidence
described.
Therapists
olite.

Psalm. 114.

Psalm. 113. 6.

2. Chr. 16.

2. Is. 18.

1. Pet. 1. 13, 15.

1. Chr. 16. 9.

Mat. 6. 26

Deut. 25. 16.

1. Chr. 10. 30.

1. Chr. 10. 30.

Plants, Seedes, &c. would lie dead in them and be vnprofitable, vnlesse they were not onely preferred, but also stirred vp and quickened by the power of God so oft as hee employes them to any vse.

Enail, is the destruction of nature, and it is taken for finne, or for the punishment of finne. Now fin is gouerned of God by two actions: the first, is an *operative permission*. I fo call it, because God partly permitteth finne, and partly worketh in it. For finne as it is commonly taken hath two parts; the subiect or matter, and the forme of finne: the subiect of finne, is a certaine quality or action; the forme, is the a-nomic or transgression of Gods law. The first is good in it selfe, and euerie quality or action, for far forth as it is a quality or action, is existing in nature, and hath God to be the author of it.

Therefore sinne, though it be sufficiently euill
to eternall damnation, yet can it not be said to
be absolutely euill as God is absolutely good,
because the subiect of it is good, and therefore
it hath in it respects and regards of goodnes.
In respect of the second, that is, the breach of
the lawe it selfe, God neither willethe, nor ap-
pointeth, nor commandeth, nor causeth,
helpeh sinne, but forbiddeth, condemneth,
and punisheth it: yet so, as withall he willingly
permitteth it to be done by others, as men and
wicked Angels, they being the sole authors &
causes of it. And this permission by God is vpon
a good end: because thereby hee manife-
steth his iudiciall and meritt. Thus it appeareth

Iteth his iustice and mercy. Thus it appeares that in original sinne, the naturall inclination of the mind, will, and affections in it selfe considered is from God, & the ataxie or corruption of the inclination is no wise from him, but only permitted : againe, that in actual sinne the motion of the body or mind is from God, but the euilnesse and disorder of the motion is not from him, but freely permitted to be done by others. As for example; In the act of murder, the action of mouing the whole body, of stirring the feuerall loyns, and the fetching of the blow whereby the man is slaine, is from God; *form him we haue, mooue, and haue our being*; but the disposing and applying of all these actions to this end, that our neighbours life may be taken away, and we thereby take reuenge vpon him, is not from God, but from the wicked will of man and the diuill.

Gods second action in the government of sinne, is after the iust permission of it , partly to *restrain* it more or lesse, according to his good will and pleasure, and partly to *dispose* and turne it against the nature thereof to the glory of his owne name, to the punishment of his enemies, and to the correcting and chastisement of his elect.

As for the second kinde of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect *Esay* saith, that *God createth euill*: and *Amos*, *That there is no euill in the city which God hath not done*. And God as a most iust iudge

Al may punish sin by sinne, himselfe in the meate
season free from all sinne. And thus the places
must be understood, in which it is said, that
God *giverh Kings in his wrath; hardeneth the
heart, blindeth the eyes; minglet he spirit of er-
rors; giueh up men to a reprocheful; sendeth
strong illusions to beleue lyes; sendeth ouil spirits
giuing them commandement to hurt, and leaue to
deuillc &c.*

Thus hauing scene in what manner God gouerneth all things, let vs now come to the means of gouernment. Sometimes God worketh without meanes, thus hee created all things in the beginning: and he made trees & plants to grow and flourish without the heat of the Sun or rain: sometimes hee gouernes according to the vsual course & order of nature, and when hee preferres our liues by meat and drinke: yet so, as he can and doth most freely order all things by meanes either aboue nature or against nature, as it shall seeme good vnto him. As when he caused the *fume to stand in the firmament*, and to *goe backe in Akandil*: when hee caused the *fire not to burne the three children*: when he kept backe *dew and raine* three yeeres in Israel, when he made *waters to flow out of the rocke*: when he caused *Elisha cleaue* to diuide the waters of Iordan: when hee caused *yeen to swimme*: when hee preferred *Iouas alive* three daies and three nights in the whales bellie: when he *cured dyscales*, by the strength of nature incurable, as the *prophecie of Naaman*: the *blind of bala*, and *blindness of eyes*.

Among all the means which God vseth, the special are the reasonable creatures, which are no passive instruments, as the tooles in the hand of the workman, but active; because as they are mooued by God, so againe being indued with will and reason, they moue themselves. And such instruments are either good or euill. Euill, as wicked men and Angels. And these vseth to doe his good will and pleasure, euen then when they do leaue of all obey him. And considering that the finning instrument which is mooued by God, doth also moue it self freely without any constraint on Gods part : God himselfe is free from all blame, when the instrument is blame-worthy.

D In directing the instrument, God fineth not the action indeede is of him, but the defect of the action from the instrument: which being corrupt, can it selfe doe nothing but that is corrupt: God in the meane season by it, bringeth that to passe which is very good. The whole cause of sinne in Satan and in vs, as for God, he puts no wickednes into vs, but the euill which hee findes in vs hee moues, tharis, orders and gouernes, and bends it by his infinite wisdome, when and in what manner it pleaseth him, to the glorie of his name, the euill instrument not knowing so much, say, intending a farre other end. As in the mill, the horle blindfolded goes forward, and perceiues nothing but that hee is in the ordinarie way, whereas the miller himselfe whips him and

Hof. 13.
11.
Neh. 9.
37.
Exod. 4.
& 7.
Isa. 19. 5.
Rom. 1.
28.
2. Thess.
2. 11.
1. King.
22, 22.

106, 108
 112, 38
 Dan. 3.
 27.
 1. Kin. 1.
 49.
 Exod. 17.
 6.
 2. Kin. 2.
 2. Kin. 6.
 Jonas 1.
 17.
 2. Kin. 5.
 14.
 Mat. 9. 1.
 Ioh. 9. 6.
 7.

and stirs him for ward for an other end, namely for the grinding of corne. And this is that which we must hold touching Gods providence over wicked men and Angels : and it stands with the tenour of the whole Bible. *Iosephs* brethren sold him to Egypt very wickedly, even in the testimony of their own consciences : yet *Ioseph* having respect to the counsell and work of God which he performed

Gen. 45.
7.3. used by his brethren, faith, that the Lord *sensu*
him thither. And the Church of Jerusalem
faith, that Herod and Pontius Pilate did nothing
in the death of Christ, but that which
Ad. 4. 28 the *band and the counsel of God had determined to be done*: because though they wickedly intended nothing but to fiew their malice & hatred
in the death of Christ; yet God propounding
a further matter by them then ever they dreamed of, shewed forth his endless mercy to man
in the worke of redemption. On this manner
must all the places of scripture be understood,
in which it is said, that God gave the *signes* of
David to Ahsalon; that God *mooved David* to
number the people; that he *commanded Shemei*
to *raile on David*; that the *Advers and Persecu-*
sors are his *sanctified ones*; that *the result of the*
ten tribes was done by God, &c. By all these exam-
ples it appeares, that wee must not feare
Gods permission from his will or decree; and
that we must put difference betweene the evil
worke of man; and the good worke of God
which he doth by man: and the whole matter
may yet be more cleerely perceived by this
comparision: A theefe at the day of aslife is
condemned, and the magistrate appoints him
to be executed; and the hangman owing a grudge
to the malefactor, fiew him hardly, and pro-
longeth his punishment longer then he should:
Now the magistrate & the hangman do both
one and the same worke, yet the hangman for
his part is a murderer, the magistrate in the
meane season no murderer: but a iust iudge
putting iustice in execution by the hangman: so
to God though he use evil instruments, yet is
he free from the evil of the instruments,

And further we must here marke the difference which must bee made in Gods vsing of all kinds of instruments. When he vseth good creatures, as Angels, he worketh his will not only by them, but also in them: because he inspires them and guides them by his spirit, so as they shall will, & doe that which he willeth, and intendeth. As for euill instruments, he worketh by them only, and not in them: because hee holds backe his grace from them, and leaues them to themselves, to put in practise the corruption of their owne hearts.

Thus much of the parts of Gods providence: now follow the kinds thereof. Gods providence is either generall or speciall. *Generall* is that which extends it selfe to the whole world and all things indifferently, even to the devils themselves. By this providence God continueth and maintains the order which he set in nature in the creation, and he preserves

A the life, substance, and the being of all and e-
uery creature in his kinde.

The *special* providence is that, which God sheweth & exerciseth towards his Church & chosen people, in gathering and guiding them, and in preferring them by his mighty power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdom of grace, in which he shewes not only a generall power ouer his creatures, but withall the special operation of his spirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods providence. Now follows the duties. First, seeing there is a providence of God over every thing that is, we are hereby taught to take good heed of the transgression of the least of Gods commandments. If men were perswaded that the Prince had an eye every where, doubtlesse many sidiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Wel, howsoever it is with earthly Princes, yet this all-seeing presence is least wanting in God: he hath an eye every where; whosoever thou art, there God beholdeth thee, as *Daniel* sixth *God hath an eye every where*.

hath, *Gods grace dwelleth from heaven upon the children of men; so that if they were any that would understand and seeke God.* Therefore except thou be bruiſt and paſt flame, take heed of ſin. If men had but a ſpark of grace, the conſideration of this would make them loath the praſtice of any euill worke; *Eliah ſaith to Ahab, As the Lord God of Iſrael lieth before me, ſay I, I ſwaine, there ſhall be neither dewe nor raine theſe three yeeres.* Where the Prophet confirmeth his ſpeech with an oath, ſaying, *As the Lord of hoſts lieth it ſhall be ſo.* And left Ahab ſhould thinke he made up conſcience what he ſaid; ſubdeddeth this claufe, that he ſtood in the preference of God. As if he ſhould ſay: how ſouerely thou thinkeſt of me, yet as it ſtands me in hand, ſo do I make conſcience of my word; for I ſtand in the preference of God, and therefore know it. as the Lord iuſteth there ſhall be no raine now theſe three yeeres. So *Corneilius* hauing an eye to Gods providence, doth moue himſelfe and all his houſhold to a ſolemne hearing of the word of God deliuered by the mouth of *Peter*, ſaying, *that they were all preſent before God, to heare all things commended of him.* As theſe men had regard to Gods providence, ſo we likewiſe muſt becare our ſelues reuerently, making conſcience of our behaviour both in words and workes; becauſe whoeuer we be, we are in the preference of God.

Secondly, if there be a providence of God
ouer every thing, then we must learne conten-
tation of minde in every estate; yea, in aduer-
sities vnder the crosse when all goes against vs
we must be content, because Gods providence
hath so appointed. So *Dauid* in the greatest
of his griefes was dumbe and spake nothing
his reason was, because *thou Lord dost it.*

- P62, 104.

Isa. 43. 1.
2. ..
Zach. 2. 8

I.
Duties
frō Gods
provi-
dence,

PGAL.53.

1. King.
17.1.

AR.10.
33v

2.

PGI. 39.9

And when *Shemai* cursed *David*, *Abishai* would have had the king to have given him leave to have slain him: but *David* would not suffer it, but said, *His curse even because the Lord hath bidden him curse David: who dare I myself, Wherefore hast thou done so?* In whose example we may see a patterne of quietnes of minde. When a crosse cometh; it is a hard thing to be patient; but wee must draw our felues thereunto by consideration of Gods especiall providence.

Thirdly, when outward meanes of preservation in this life doe abound, as health, honour, riches, peace, and pleasure, then we must remember to be thankfull; because these things alwaies come by the providence of God. Thus *Job* was thankfull both in prosperitie and adversity: *The Lord said he, gone, and the Lord said, I will bring him againe, and thou shalt say, Blessed be the name of the Lord.* Indeed to be patient in every estate and thankfull to God, is a very hard matter; yet will it be more ease, if we learne in all things that befall vs in this life, neuer to sever the consideration of the things that come to passe from Gods providence. For as the body and soule of man (though we see onely the body) are alwaies together, as long as a man liueth: so is Gods providence ioyned with the thing done: wherefore we see looke on the thing done, so wee must also in it, labour to see and acknowledge the good pleasure and appointment of God. As for example a mans house is set on fire, and all his goods consumed; this very sight would make him at his wits end: but now as he beholds this event with one eye, so with the other eye hee must at that very instant looke vpon Gods blessed providence. When a man beholdeth and feels the losse of his friends, he can not but grieve thereat, vntill hee bee more sensible then stone or stone: yet that he may not be overwhelmed with griefe, hee must culer with one eye looke at the pleasure of God herein. This will be an especiall means to stay the rage of any headstrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and ease abound, to thinke all is well: but if crosses come; as losse of friends, and losse of goods, then men cry out, as being straitened by their wits; the reason is, because they looke onely at the outward meanes, and the Gods providence to them; not being able to see any goodnesse or providence of God out of ordinarie meanes. A gaine whereon a man is stored with riches, honour, wealth and prosperitie, hee must not barely looke on them, but behold withall Gods goodnesse, and blessing in them: for if that be wanting; all the riches in the world are nothings. Likewise in receiving thy meate and drinke, thou must looke further into the blessing of God vpon it, which if it be away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we doe in every business of our calling; which if men would beare to practise, they

would not so much trust to the meanes, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the Prophet *Habakkuk* reprooves the *Chaldeans* for offering sacrifice vnto their nets; which sinne they committed because they looked only vpon outward things: and like moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are wee so poreblind, that wee cannot discern any blessing and providence of God in them. Therefore let vs learne to looke vpon both ioynly together, & so shall we be thankfull vnto God in prosperitie, and patient in adversity with *Job* and *David*. This lesson *Paul* learned; *I can bee ashaied (saith he) and I can abound; every where in all things I am instructed, both to be full and to be hungry, and to abound, and to be want.*

Fourthly, seeing Gods providence disposeth all things, we are taught to gather obseruations of the same, in things both past and present, that we may learne thereby to be armed against the time to come. Thus *David* when he was to encounter with *Goliath*, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods providence in the time past; for, *saith he, when I kept my Fathers shepe, I slew a Lyon & a Bear: thus denoued the flocke; now the Lord will deliver me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine.*

Fifthly, because Gods providence disposeth all things, when wee make lawfull promises to doe any thing, we must put in, or at the least conceiue this condition, [*if the Lord will*] for *S. James* saith; that we ought to say, *If the Lord will, and if we live, we will doe this or that.* This also was *Dauids* practise, for to all the congregation of Israel he said, *If it seems good to you, and if it proceeds from the Lord our God, wee will send to and fro.*

Sixthly, seeing Gods providence is manifest in ordinarie meanes, it behooveth every man in his calling to vse them carefully: and when ordinarie meanes be at hand, we must not looke for any helpe without them, though the Lord be able to doe what hee will without meanes. *Job* when many *Achaniz* came against him, he hartned his souldiers though they were but few in number, bidding them *be strong & valiant for their people, and for the cities of their God; wherein the Lord doe that which is good in his eyes.* And our Saviour *Christ* auoucheth it to be flat tempting of God for him to leape downe from the pinnacle of the *Temple* to the ground, whereas there was an ordinarie way at hand to descend by staires. Hence it appears, that such persons, as will vse no meanes whereby they may come to repent and beleeue, doe indeede no more repent and beleeue, then they can be able to liue which neither eate nor drinke.

Hab. 1. 16.

Phil. 4. 13.

4.

1 Sam. 17. 37.

5.

1 John. 3. 4.

1 Sam. 3. 10.

1 Chron. 13. 2.

6.

1 Sam. 10. 12.

Mat. 4. 6.

And

Consola-
tions.

Phil. 3. 6.

Gen. 45. 7.

1 Sam. 3. 6.

Phil. 4. 13.

4.

Rom. 11. 13.

Gal. 3. 12.

Sinne.

1 John. 3. 4.

Rom. 3. 10.

1 Sam. 3. 10.

1 Chron. 13. 2.

6.

1 Sam. 10. 12.

Mat. 4. 6.

And thus much of the duties. Now follow the Consolations. First, this very point of Gods speciall providence, is a great comfort to Gods church: for the Lord moderateth the rage of the diuell & wicked men, that they shall not hurt the people of God. *David* saith, *The Lord is at my right hand, therefore I shall not slide.* And, when *Josephs* brethren were afraid because they had sold him into Egypt, he comforted them saying, *that it was GOD that sent him before them for their preservation.* So King *David* when his souldiers were purposed to stone him to death, he was in great sorrow; but it is said, *hee comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to beleeue in God, and relye on his providence in all his afflictions and extremities shall haue wonderfull peace and consolation.

Before wee can proceede to the articles which follow, it is requisite that we should intreat of one of the greatest workes of Gods providence that can be, because the opening of it giueth light to all that inuestigate. And this worke is a Preparation of such meanes whereby God will manifest his iustice and mercie. It hath two parts, the first permission of the fall of man, and the giuing of the Covenant of grace. For *S. Paul* teacheth when he saith, *That God shutt up all vnder vnbellefe, that hee might haue merrie vpon all.* And againe, *The Scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should bee giuen to them that beleeue.*

Touching the first, that wee might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoeuer is against the wil & word of God: as *S. Iohn* saith, *Sin is the transgression of the law.* And this definition *Paul* confirmeth when he saith, *that by the law comes the knowledge of sinne: and, where no law is, there is no transgression: and, Sinne is not imputed, where there is no law.*

In sinne we must consider three things: the fault, the guilt, the punishment. The fault, is the anomic or the inobedience it selfe, and it comprehends not onely huge and notorious offences, idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but every disordered thought, affection, inclination: yea, every defect of that which the law requireth.

The guilt of sinne, is whereby a man is guiltie before God, that is, bound and made subiect to punishment. And here two questions must be skanned: where man is bound? & by what? For the first, Man is bound in conscience. And hereupon the conscience of every sinner sits within his heart as a little iudge to tell him that hee is bound before God to punishment. For the second, it is the order of diuine iustice set down by God which binds the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Now then

by vertue of Gods law, conscience binds ouer the creature to beare a punishment for his offence done against God: yea it tells him, that hee is in danger to be iudged and condemned for it. And therefore the conscience is as it were the Lords Sergeant to informe the sinner of the bond and obligation whereby hee alwaies stands bound before God.

The third thing which followeth sinne, is punishment, and that is death. So *Paul* saith, *The sting of sinne is death: whereby death, we must vnderstand a double death, both of body and soule.* The death of the body is a separation of the body from the soule. The second death, is a separation of the whole man, but especially of the soule from the glorious presence of God, I say not simply from the presence of God, for God is euer where; but onely from the ioyfull presence of Gods glory. Now these two deaths are the sting or allowance of sinne: and the least fin which a man committeth, doth deserue these two punishments. For in every sinne the infinite iustice of God is violated: for which cause these must needs be inflicted an infinite punishment, that there may be a proportion betweene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselves veniall, & some mortall, is false, and hereby confuted: otherwise in respect of the diuers estate and condition of men, finnes are either veniall or mortall. Veniall they are to the elect, whose finnes are pardonable in Christ: but to the reprobate all finnes are mortall.

Neuertheless we hold not all finnes equal, but that they are greater or less according to the diueritie of objects and other circumstances.

Thus much of sinne in general: now wee come to the parts of it. The first sinne of all that euer was in man, is the sinne of *Adam*, which was his disobedience in eating the forbidden fruite: In handling whereof sundrie points are to be opened, but let vs begin with the causes thereof.

The outward efficient cause was the diuell. And though hee is not named by *Moses* in the history of the fall, yet that is not to trouble vs, for wee must not conceiue otherwise of the serpent, then of the instrument and mouth of the diuell. For it is not likely, that it being a brute creature should be able to reason and determine of good and euil, of truth & falsehood. Now in the temptation the diuell shewes his malice and his fraud. His malice, in that whereas hee can not ouerturne God himselfe, yet hee labours to disturbe the order which hee hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may bee in the same miserable condition with himselfe. His fraud, First, in that hee begins his temptation with the woman being the weaker person, and not with the man, which course he still continueth:

Rom. 6. 23.

Rom. 5. 5.

men

* Exod.
12. 18
a witch
named in
the femi-
nine gen-
der Ne-
chabe-
pha.

as may appear by this, that (*a*) more women are entangled with witchcraft and force than men. Secondly, he shewes his fraud, in that he proceeds very slyly and intangles *Eve* by certaine steppes and degrees: For first, by mouing a question, he drawes her to listen vnto him; and to reason with him of Gods commandement. Secondly hee brings her to looke vpon the tree, and wisely to view the beauty of the fruit. Thirdly, hee makes her to doubt of the absolute truth of Gods word and promise, & to beleue his contrarie lies. Fourthly, hauing blinded her minde with his false perswasion, he desires and lusts after the forbidden fruit, and thereupon takes it, eates it, and giues it to her husband.

Ecd. 7. 31

The inward cause, was the will of our first parents, enen in the testimonie of their owne consciences, as *Salomon* saith, *Tibi hunc I found, that God made man righteous; but they have found many inventions.* But it may be objected, that if *Adam* were created good, he could not bee the cause of his owne fall, because a good tree cannot bring forth euill fruit. *Ans.* Freedom of his will is four-fold. I. Freedom to euill alone, this is onely in wicked men and Angels, and is indeede a bondage; the second, is freedom to good alone, and that is in God & the good Angels by Gods grace; the third, is freedom to good in part, ioynd with some want of libertie, by reason of sinne; and this is in the regenerate in this life: the fourth, is freedom either to good or euill indifferently. And this was in *Adam* before his fall, who though he had no inclination to sin, but only to that which was acceptable to God: yet was he not bound by any necessity, but had his libertie freely to chuse or refuse either good or euill. And this is euident by the very tenor of Gods commandement, in which hee forbids *Adam* to eate the forbidden fruit: and thereby shewing that he being created righteous, & not prone to sin, had power to keepe or not to keepe the commandement: though since the fall, both hee and we after him cannot but sinne. Wherefore *Adam* being allured by Satan, of his owne free accord changed himselfe and fell from God. Now then as the good tree changed from good to euill, brings forth euill fruit: so *Adam* by his owne inward and free motion changing from good to euill, brings forth euill.

b Dedo
Adamo
polleper-
tuturaz
Et vellet,
non &
posse &
velle.

As for God, hee is not to bee reputed as an author or cause any way of this sinne, for hee created *Adam* & *Eve*, righteous, endued them with righteous wills: and he told them what he would exact at their hand, & what they could performe: yea hee added threatnings, that with the feare of danger hee might terrifie them from sinne. Some may say, whereas God foretold that *Adam* would abuse the libertie of his will, why would hee not preuent it? *Ans.* There is a double grace (*b*) the one to be able to will and do that which is good, the other to be able to perseuer in willing and doing

A the same. Now God gaue the first to *Adam*, and not the second: and he is not to be blamed of vs, though hee confirmed him not with new grace, for he is debert to no man to giue him so much as the least grace; whereas he had already giuen a plentifull measure thereof to him. And God did hold back to conferre any further grace vpon iust cause. I. It was his pleasure, that this fact should bee an occasion or way to exercise his mercie in the saving of the elect, and his iustice in the deserved condemnation of impenitent sinners. And yles *Adam* had fallen for himselfe and others, there should haue beene found no miserie in men, on whom God might take pite in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. I. I. It was the will of God in part to forsake *Adam* to make manifest the weaknes that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill; this belongs to the creature in this world, & therefore *Adam* receiued it. The other, is to will good alone. This hee wated, because it is referred to the life to come: and though we know no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which hee appointeth or willeth: and not to square the works & iudgements of God by our crooked reason. And yet to come to reason it selfe, Who can here complaine of God? can the diuell? but God did not cause him to tempt or deceive our first parents, *an Adam* and *Eve*? but they fell freely without any motion or intigation from God, and their owne conscience accused them for it. Can the posterity of *Adam*? but the Elect receiue more in Christ then they lost in *Adam*: and the reprobate, ouerwhelmed with the burden of their owne sinnes, and thereupon receiving nothing but due and deserved damnation, cannot find fault. But some may further reply and say, he that foreseeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Ans.* The rule is generally true in man, that the foreseer of an euill not preuenting it, is in some sort a doer of it: for it is the sentence of the law of God, to which man is bound from the first Creation. But God is above all his lawes, and not bound to them: he is an absolute Lord and Law-giuer, and therefore his actions are not within the compass of morall lawes, as mens are. Whereupon it folloves, that though hee did foresee mans defection, yet is hee free from all blame in not preuenting it. For with him there bee good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come to passe with Gods providence. Neither was it by any bare permissio without

How God
willed A-
dams fall.

Aug.
Euch. ad
Luce.
chap. 99

Object 1

Time of
Adams
fall.

Ioh. 8. 44

Gen. 3. 2.

his decree and will: for that is to make an idle pronouncement: neither did it happen against the will of God; hee vterly nilling it, for then it could not haue bin, vnles we denie God to be omnipotent. It remains therefore that this fall did so proceede of the voluntarie motion of *Adam*, as that God did in part ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are objected. First, that if *Adam* did that which God in any respect willed, then hee did not sinne at all. *Ans.* Hee that willeth, and doth that which God willeth, for all that sinne; vnles hee will it in the same manner with God, and for the same end. Now in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, sought not onely to be like, but also to be equall with God. Secondly, it is alledged that *Adam* could not but fall necessarily, if God decreed it. *Answer.* *Adam* fall that came not to passe without Gods decree, and therefore in that respect was necessary: was neuertheless in respect of *Adam* free-will contingent and not necessary: Gods decree not taking away the freedom of will, but only ordering it. Lastly, it is alledged, that Gods will is the cause of *Adams* will, and *Adam* will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answer.* It must needs be granted, that Gods will is a mouing cause of the wills of euill men; yet marke how: not as they are *euill* wills simply, but as they are *wills*: and therefore when God inclineth the euill will of his creature to his good purpose, hee is nothing at all intangled with defect or euill of his will.

Touching the time of the fall, the received opinion in former ages hath bin, that our first parents fell the same day in which they were created, and therefore *Angustine* writes that they stood but sixe houres. And though wee can not determine of the certaine time, yet in all likelihood was it very short. For *Moses* presently after that he had set down the creation of man, without the interpositio of any thing else, comes immediately to the fall. And considering the nature of the diuell is without ceasing to shew his malice, no doubt he tooke the first occasion that possibly might bee had to bring man to the same damnation with himselfe. And our Saviour Christ saith, that the diuell was a man-slayer from the beginning, namely, from the beginning not of the creation of the world, or of time, but of man. And *Eue* saith, *See shall eate of the fruit of the trees of the garden*, it may be, insinuating that as yet shee had not eaten when the diuell tempted her.

Touching the greatness of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatness or smallness of a sinne by the object or mat-er where

A bout it is occupied, but by the commandement of God, and by the disobedience or offence of his infinite Maiestie. And that this fact of *Adam* and *Eve* was no small fault, but a notorious crime and apostasie, in which they withdrew themselves from vnder the power of God, nay reiect and deny him, will euidently appeare, if we take a view of all the particular sinnes that be contained in it. The first, is *unbeliefe*, in that they doubted and distrustful of the truth of Gods word which he spake to them. The second, is *contempt of God*, in that they beleued the lies of the diuell rather then him. For when God saith, *In the day that he shall eate thereof, yeshall die the death*, it is as nothing with *Eve*: but when the diuell comes and saith, *Thou shalt not die at all*, that she takes hold on. The third, is *pride* and ambition. For they did eate the forbidden fruit, that they might be as gods, namely, as the Father, the Sonne, the holy Ghost. The fourth, is *unthankfulness*. God had made them, excellent creatures in his owne image, that is nothing with them to be like vnto him, vnlesse they may be equall with him. The fifth, is *curiositie*, whereby they affected greater wisdom then God had giuen them in creation, & a greater measure of knowledge then God had reuealed to them. The sixth is *reproachfull blasphemie*, in that they subscribed to the saying of the diuell, in which he charged God with lying and enuie. The seventh, is *malice*: for by this means they bereaued themselves and their posteritie of the fellowship & graces of Gods spirit, & bring vpon their own heads the eternal wrath of God. The eighth, is *discontentation*, in that they sought for an higher condition then that was, in which G O D had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And wee should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspokeable goodness in receiuing men to mercy after the same.

And here wee must not omit to remember the largeness of *Adams* fall. Sines are either personall or generall. Personall are such as are peculiar to one or some few persons, and makethem alone guilty. Generall, that bee common to all men: and such is *Adams* fall. It is a sinne not onely of the person of one man, but of the whole nature of man. And *Adam* must be considered not as a priuate man, but as a roote or head bearing in it all mankind: or as a publike person representing all his posterity, and therefore when he sinned, all his posterity sinned with him; as in a Parliament whatsoever is done by the Burgesse of the shiere, is done by euery person in the shiere. As *Paul* saith, *By one man sinne entered into the world, and so death went oner all for as much as all haue sinned.* And here lyes the difference betweene *Adams* fall and the sinnes of men, as *Cains* murder, which makes not the posterity of *Cain* guilty, because he was neuer apointed

Particu-
lar sins in
Adams
fall.

Gen. 3. 4.
Gen. 3. 5.
4.

5.

6.

7.

8.

Rom. 5.
12

pointed

pointed by God to bee the roote of his posterity, as *Adam* was: and therefore his sinne is personall, whereas *Adams* is not. Yet this which I say, must not be vnderstood of all the sins of *Adam*, but only of the first.

From the fall of *Adam* springeth original sinne, so commonly called not only as a fruit thereof, but also as a iust punishment of it. And after the forefayd fall, it is in *Adam* & his posterity, as the mother & roote of all other sin: yet with this distinction, that actual sinne was first in *Adam*, and then came original; but in vs first is original sinne, & then after follows actual.

Original sinne is termed diuerfly in scriptures, as the *figh*, the *old man*, because it is in vs before grace; *concupiscence*, sinne that is ready to compass vs about, the *sinning* sinne: & it is termed original, because it hath bin in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as *Dauid* plainly saith, *Behold, I was borne in iniquitie, & in sinne hath my mother conceived mee*: not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditarie sinne, whereof he was guiltie in his mothers wombe.

But let vs a litle search the nature of it, Considering it hath place in man, it must bee either the substance of body or soule, or the faculties of the substance, or the corruption of the faculties. Now it cannot bee the substance of man corrupted: for then our Saviour Christ in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue neede of a redeemer as other men: & againe the soules of men should not be immortal. Neither is it any one or all the faculties of men. For euery one of them, as namely, the vnderstanding, will, affections, and all other powers of body or soule were in man from the first creation; whereas sinne was not before the fall. Wherefore it remaines, that original sinne is nothing els, but a disorder or euill disposition in all the faculties and inclinations of man, whereby they are all carried in ordinarily against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body & soule. For first of all, the naturall appetite to meate and drinke, and the power of nourishing is greatly corrupted, as appeares by discaies, aches, sicknesses, and the power of the abuse of meate and drinke. Secondly, the outward senses, are as corrupt, and that made *Dauid* to pray, that God would turne his eyes from beholding of vanity; and Saint *Iohn* to say, *What soeuer is in the world, is the lust of the flesh, the lust of the eye, & the pride of life*. Thirdly, touching the vnderstanding, the spirit of God saith, that the *frame of the heart of man is only euill continually*: so as we are not able of our selues to thinke a good thought. And therefore withall, the will of man and his affections are auersively corrupt; and hereupon the doctrine of Christ is, that wee must re-

A nounce our own wils. Lastly, all mens strength to good things is nothing out of Christ.

The propagation of this sinne, is the deriuing of it from *Adam* to all his posterity, whereby it runneth as a leprosie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may bee done two wayes. The first is this: God when he created *Adam* in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer *Adam* receiued of God, hee should receiue it not onely for himselfe, but for his posterity, and whatsoeuer grace of God he lost, hee should lose not onely to himselfe, but to all his posterity: And hereupon

B *Adam* when he sinned, hee deprived first of all himselfe, and then secondly all his posterity of the Image of God; because all mankind was in his loines when he sinned. Now then vpon the former appointment, when the soules of men are created and placed in the body, God forsakes them, not in respect of the substance of the soule or the faculties, but onely in respect of his owne image, whereof the soules are deprived; after which follows the defect or want of righteousness, which is original sin. And God in depriving man of that which *Adam* lost, is not therefore to be thought to be the author or maintainer of sinne, but a iudge. For this deprivation of the image of God, so farre forth as it is inflicted by him vpon mankind, it must be conceived as a deserved punishment for the sinne of *Adam* and all men in him, which punishment they pulled vpon themselves. The second way is, that the corruption of nature is deriued from the parents in generation by the body; for as a sweete oyle powred into a faulty vesselk, loseth his purenes, and is infected by the vesselk: so the soule created good, and put into the corrupt bodie, receiues contagion thence. And this conjunction of the pure soule with the corrupt body, is not against the goodness of God; because it is a iust punishment of the sinne of all men in *Adam*. It may be this which hath bene said will not satisfie the minds of all: yet if any will bee curious to search further into this point, let

D he know that there is another matter which more concerns them to looke vnto. When a mans house is on fire, there is no time then to inquire how, and which way, and whence the fire came, but our duty is with all speede & expedition to vse all good meanes to stay it. And so considering that our whole nature is really infected & poisoned with the loathsome contagion of original sinne, which is a weight sufficient to presse downe the soule to the gulf of hell, it stands vs in hand a thousand fold more to vse the meanes whereby it may be taken away, then to dispute how it came.

Some may alleadge against the propagation of sinne, that holy parents beget holy children, which are void of original sinne: because it stands not with reason, that parents should

Propagation of original sinne.

R. 6. 5. 14.

con-

conuey that to their childre which they themselves want, namely, the *guilt* & the *punishment* and the *fault* of sinne in part. *Ans. 1.* Men are not in this life perfectly holy. For sanctification is but in parts, & therefore they can not possibly beget children pure from all sin. Secondly, parents beget children as they are men, and not as they are holy men; and by generation they deriue vnto their children nature with the corruption therof, and not grace, which is about nature. Take any corne, yea the finest wheat that euer was, winow it as cleane as possibly may bee: after ward sowe it, weede it also when it is sowne, reape it in due time, and carrie it to the barn; when it is threshed, you shall finde as much chaffe in it as euer was before: and why? because God hath set this order in the creation, that it shall spring and grow, so oft as it is sowed, with the thalke, eare, blade, & all: so likewise though the parents be neuer so holy, the children as they come of them are conceived and borne wholly corrupt, because God tooke this order in the creation, that whatsoeuer euill *Adam* procured, he should bring it not only on himselfe, but vpon all his posterity: by vertue of which degree, the propagation of sin is continued without any interruption, though parents themselves bee borne anew by the spirit of God.

And here wee must not omit to speake of the quantitie or greatness of original sinne, for the opening whereof wee must consider three points. The first, that original sinne is not diuerse, but one and the same in kinde in euery man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some me lesse, but in euery man equally, as all men doe equally from *Adam* participate the nature of man, & are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and feneer, some againe gentle and milde: some very licentious and disordered, some very ciuill. *Ans.* The differences that bee in men wanting the feare of God, arise not of this that they haue more or lesse original corruption, but of the restraint and limitation of mans corruption. For in some God breedeth sin more then in others, and in them is found ciuilitie: and againe in some lesse, and in such the rebellion of nature breakes forth vnto all misdeameour. And indeede, if God should not keepe the vtmost disposition of men within compass, otherwise more, otherwise lesse, as shall seeme good vnto his maiesty: impiety, cruelty, iniustice, and all manner of sins would breake out into such a measure that there should bee no quiet liuing for men in the world, and no place for Gods Church. And thus it is manifest, that although all men be not equal in the practise of wickednes, yet that is no hinderance but they may be equal in the corruption of nature to selfe. The third

A point is, that original sin is so huge and large euery way, that it may truly bee termed the roote or feede, not of some few sins, but of all sinnes whatsoeuer, euen of the very finagist the holy Ghost. We must not imagine it to be an inclination or pronensse to one or two faults, but a pronensse to all euery sinne that is practised in the world; and that in all persons young and old, high & low, male and female. It is a most horrible villany for a man to kill his father or mother, or his child: yet some there be that do so: at the hearing whereof we vse to wonder, and to testifie our dislike by saying, that the doers thereof were wicked and diuellish persons, and it is truly said. Neuertheless we must vnderstand, that although we abstaine from such heinous practises, yet the very roote of such sinnes, that is, a disposition vnto them, is found in vs also. *Iulian* the Apostate both liuing and dying blasphemed Christ. *Alerd*, & *Pontius Pilate*, and the wicked Jewes crucified him, and *Iudas* betrayed him. Men vse to say that if Christ were now alive, they would not doe so for all the world. But let vs better consider of the matter. The same naturall corruption of heart that was in them, is also in vs, we being the childre of *Adam* as well as they: and by force of this corruption, if Christ were now liuing on earth, thou wouldest if like occasio were offered either doe as *Iudas* did in betraying him, or as *Pilate* did, deliuer him to bee crucified, or as the soldiers, thrust him through with their speares, or as *Iulian*, pierce him with all manner of blasphemies, if God withheld his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in mind the most notorious trespasse that can be, though they doe it not, intend to do it, and neuer doe it: yet the matter, beginning, and seed thereof is in themselves. This made *Jeremy* say, *The heart of man is deceitfull and wicked above all things, who can know it?* It is like a huge sea, the banks whereof cannot be seene, nor the bottome searched. In comon experience we see it come to passe, that men, Protestants, to day, to morrow Papists of Christians, hereticks, now friends, but presently after foes: this day honest & ciuill me, the next day cruel murderers. Now what is the cause of this difference? surely the hidden corruption of the heart, that will thrust a man forward to any sin where occasion is offered. This point must be remembred & oft thought vpon.

From Original sinne springeth actual sinne, which is nothing else but the fruit of the corrupt heart, either in thought, word or deede.

Thus much touching mans fall into sinne by Gods iust permission. Now follows the good vse which we must make thereof. First, by this we learne to acknowledge & beuallie our owne frailty. For *Adam* in his innocencie being created perfectly righteous, when hee was once tempted by the diuell to lay away from God: what shall wee doe then in like case which are by nature folde vnder sinne, and in

Original sinne.

Heb. 12. 1. R. 6. 7. 15.

Psa. 51. 5.

Psa. 119. 37. 1. Ioh. 2. 16.

Gen. 6. 5. & 8. 21. 1. Cor. 1. 5.

Ier. 17. 9.

Actual sinne.

Vse of mans fall.

OUT

our felues a thousand times weaker then *Adam* was? Many men there bee that mingle themselves with al companies; tell thee of the danger thereof, they will presently reply, that they haue such a strong faith that no badde company can hurt them. But alas, filly people. Satan bewitcheth them, & makes them to beleue falsehood to bee truth: they know not their miserable estate. If *Adam*, faith *Bernard*, had a downfall in *Paradise*, what shall wee doe that are cast forth to the dunghill? Let vs therefore often come to a serious consideration of our owne weaknesse, and follow withal the practise of *David*, who being priuie to himselfe touching his owne corruption, prayeth to God in this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Psal. 86. 11. Secondly, we learne hereby absolutely to submit our felues to the authoritie of God, and simply to refolue our felues, that whatsoever hee commandeth is right and iust, though the reason of it bee not knowne to vs. For *we* condescended to listen to the speech of the Serpent, and without any calling the reasoned with it of a most waighy matter, and that in the absence of *Adam* her head and husband, namely, of the truth and glory of God: and hereby was brought to doubt of Gods word, & so ouerturned. Thirdly, if all men by *Adams* fall bee shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdom, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then fig-tree leaues were able to couer the offence of *Adam* from Gods eyes. We are vnder the wrath of God by nature, and cannot attaine to euerslating life of our felues. Wherefore it doth stand euery one of vs in hand to abate our felues vnder the mightie hand of God, in that wee are become by our finnes the very basest of all the creatures vpo earth, yea vterly to despair in respect of our felues, and with bleeding hearts to bewaile our owne case. There is no danger in this: it is the very way to grace: none can be a liuely member of *Christ* till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so few perceiue any sweetness or comfort in the Gospel: and why it is so little loued and embraced now adaies. Lastly, if all mankind be shut vp vnder vnbeleife, the duty of euery man is, to labour in vning all good meanes whereby we may be deliuered from this bondage, and to pray to God with *David*, *Create in mee a cleane heart, O God, and renew a right spirit within me.* And cry out with *Paul*, *O wretched man that I am, who shall deliuer me from this body of death?* And we must neuer be at rest, till we haue some assurance in conscience, that in *Christ* wee haue freedoms giue thanks that we are deliuered from the power of darkness, and translated into the kingdom of *Christ*. This should be the affection of euery

man, because the spirituall thraldome vnder sin is of all miseries most loathsome and burdenfome. And in this respect the day of death should be vnto vs most welcome, because it doth vnloose vs from this miserable estate, in which wee doe almost nothing but displease God. For this is the greatest griefe that can be to such as are indeed the children of God, by their finnes to offend their mercifull father. As for those which feele not the weight of their naturall guiltinesse and corruption, but lye slumbering in the security of their owne hearts, they are therefore the more miserable, in that being plunged in the gulfe of all misery, yet they feele no misery.

Thus much of the permission of the fall of man. Now we come to the Covenat of grace: Which is nothing else, but a compact made betweene God & man touching reconciliation and life euerslating by *Christ*. This covenat was first of all revealed & deliuered to our first parents in the garden of Eden, immediately after their fall by God himselfe, in these words, *The seed of the woman shall bruis the serpents head,* & afterward it was continued & renewed with a part of *Adams* posteritie, as with *Abraham*, *Isaac*, *Jacob*, *David*, &c. but it was most fully revealed and accomplished at the coming of *Christ*.

In the Covenat I will consider two things; the parties recollid, betweene whom the covenat is made, and the foundation thereof. The parties are God & man. God is the principall, and he promisseth righteounesse & life eternal in *Christ*: Man againe binds himselfe by Gods grace to beleue and to rest vpon the promise. Here it may be demanded, why man is more in the covenat then Angels. *Ans.* The will of God in this point is not revealed, vlesse it be because angels fell of themselves, not moued by any other: but man did fall by them. Again, it may be asked, whether all mankind were euery in the covenat or no? *Ans.* Wee can not say that all and euery man hath bin and now is in the covenat, but onely that little part of mankind, which in all ages hath bin the Church of God, and hath by faith embraced the covenat: as *Paul* plainly auoucheth, *Galat. 3. 22. The Scripture* (saith he) *hath concluded all vnder sin: that the promise of the faith of Iesus Christ* (should be giuen) *not vnto all men* but to them that beleue. Without faith no man can please God; and therefore God makes no covenat of reconciliation without faith. Again, since the beginning of the world there hath beene alwaies a distinction betweene man & man. This appeares in the very tenour of the words of the covenat made with our first parents, where God saith he will put difference betweene the seed of the woman and the seed of the Serpent: meaning by the seede of the woman, *Christ* with all the Elect whom the Father hath giuen vnto him, who shall bruis the Serpents head, & tread Satan vnder their feet. Ro. 16. 20. And by the seede of the Serpent hee meane wicked men that liue & die in their

finnes,

finnes, as *S. Iohn* saith, *1. Iob. 3. 8. He that committeth sinne is of the diuill.* And according to this distinction in times following was *Abel* receiued into the covenat, & *Cain* reiect: some were the sons of God in the daies of *Nor*, some the sonnes of men: In *Abrahams* family, *Ismael* is cast out, and the covenat established in *Isaac*: *Isaac* is loued, *Elsay* is hated. And this distinction in the families of *Abraham*, *Isaac*, & *Jacob*, *Paul* approueth, when he maketh some to be the children of the flesh, and some other the children of the promise, *Rom. 9. 8.* And againe, the Iewes a people of God in the covenat, the Gentiles no people. For *Paul* makes it a priuiledge of the Iewes to haue the adoption, and covenat, and the seruice of God, and the promises belonging vnto them, whereas he saith of the *Ephesians*, *Eph. 1. 12.* that they were alien from the common wealth of *Israel*, & were strangers from the covenants of promise, and had no hope, and were without *Christ*, and without God in the world. And the same may be said of the whole body of the Gentiles excepting here & there a man, who were conuered and became Profelytes. And this manifest in that they wanted the word and the Sacraments, and teachers. And this saying of the Prophet *Osée*, *I will call them my people, which were not my people: and her beloved, which was not beloved,* is alledged by *Paul* to prouoe the calling of the Gentiles.

Obiect. I. Some doe alleadge to the contrary, that when the covenat was made with our first parents, it was also in them made with all mankind, not one man excepted: and that the distinction and difference betweene man and man, a rithe of their vnbeleife and contempt of the covenat afterward.

Ans. Indeed in the estate of innocencie, *Adam* by creation receiued grace for himselfe and his posterity; & in his fall he transgressed not only for himselfe, but for all his posterity: but in receiuing the covenat of grace it cannot be proued that he receiued it for himselfe and for all mankind: nay the distinction betweene the seede of the woman and the seede of the Serpent, mentioned in the very first giuing of the covenat, shewes the contrary; for if, after the fall, all and euery part of mankind were receiued into the covenat, then all men without restraint should bee the seede of the woman, bruis the Serpents head, and the Serpent should haue no seed at all. And again, all men cannot be charged with vnbeleife and contempt in respect of the Euangelicall covenat, but only such persons as haue knowne it, or at the least heard of it. And therefore sundry heads of the nations may be charged with vnbeleife, as *Cain*, *Cham*, *Iaphet*, *Ammon*, *Mobab*, *Ismael*, *Elsay*, *Median*, for they being neere to the fathers, heard the promises concerning *Christ*, offered sacrifices, & observed external rites of the Church, but afterward fell away from the sincere worship of the true God to idolatry and all manner of wickednes, and became enemies of God and his people. But we

plainly deny, that there was or could be the like vnbeleife and contempt of Gods grace in their posterity, which for the most part neuer so much as heard of any covenat; their ancestors indeauouring alwaies to bury & extinguish the memory of that which they hated.

Obiect. II. It is objected againe, that the Covenat was made with *Abraham* and with all mankind after him, because (saith the Lord) *thou hast obeyed my voice, in thy seed shall all the nations of the earth be blessed.* Gen. 22. 18.

Ans. *Paul* giues a double answer, first, that the place must bee vnderstood of many nations: secondly, that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For saith he, *Galat. 3. 8. The Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, In thee shall all the nations be blessed.* Well, to conclude this point, in the making of the covenat, there must bee a mutual consent of the parties on both sides, & beside the promise on Gods part, there must be also a retipulation on mans part; otherwise the covenat is not made. Now then, it must needs follow that all vnbeleievers concerning grace offered in *Christ*, are out of the Covenat, as also such as neuer heard of it; for where there is no knowledg, there is no consent; and before the coming of *Christ*, the greatest part of the world neuer knew the Messiah, nor heard of the Covenat, as *Paul* saith to the learned Athenians, *Act. 17. 30. The time of this ignorance God regarded not, but now he admonisheth all men euery where to repent.*

The foundation and ground-work of the Covenat is *Christ* Iesus the Mediatour, in whom all the promises of God are yea and amen, and therefore he is called the angel of the covenat, & the covenat of the people to be made with all nations in the last age. Now then that we may proceede at large to open the substance of the Covenat, we are in the next place to come to that part of the Creede, which concerns the second person in Trinity set down in these words: *And Iesus Christ his only Son, &c.* from which words to the very end of the Creed, such points onely are laide downe, as do notably vnfold the benefits and the matter of the covenat. Now the second person is described to vs by three things: first his titles: secondly, his incarnation: thirdly, his two-fold estate. His titles are in number foure. I. *Iesus*. II. *Christ*. III. *his only Son*. IV. *our Lord*. His incarnation, and his two-fold estate are set downe afterward.

To come to his titles, the first is *Iesus*, to which if wee adde the claue, *I beleue*, on this manner, *I beleue in Iesus, &c.* the article which we now haue in hand will appeare to be most excellent: because it hath most notable promises annexed to it. When *Peter* confessed *Christ* to be the Sonne of the liuing God, he answered, *upon this rocke will I build my Church, and the gates of hell shall not preuaile against it.*

Mat. 16. 18.

The foundation of the Covenat. Mat. 2. 1. Eph. 1. 9. 8.

1 Joh. 4. 15. And againe, *He that confesseth that Christ is the Sonne of God, God dwelleth in him, and he in God.* And againe, *To him give all the Prophets witness, that through his name all that beleue in him shall receive remission of finnes.* Paul saith, *Beleue in the Lord Iesus, and thou shalt be saved, and all thy household.* Thus then the confession in which wee acknowledge that wee beleue in Iesus Christ, hath a promise of fellowship with God, and of life everlasting. But it may be objected, that every spirit (as Saint Iohn saith) which confesseth, *that Iesus Christ is come in the flesh, is of God.* Now the diuell, and all his angels and vnbeleueers do thus much: therefore why may not they also haue the benefit of this confession? *Answer.* By spirit in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of God, because it is holy and diuine, and hath God to be the Author of it. As for the diuell and his angels, they can indeede confesse that Christ the Sonne of God was made man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not only know and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan, nor wicked men can doe. And therefore by this confession, the Church of God is distinguished from all other companies of men in the world which beleue not; as Paynims, Hereticks, Atheists, Turkes, Iewes, and all other infidels.

This name *Iesus*, was given to the Sonne of God by the Father, and brought from heauen by an Angel vnto *Ioseph* and *Mary*; and on the day when he was to be circumcised as the manner was, this name was given vnto him by his parents, as they were commanded from the Lord by the Angel *Gabriel*. And therefore the name was not given by chance, or by the alone will of the Parents, but by the most wise appointment of God himselfe.

The name in Hebrew is *Iehouana*, and it is changed by the Grecians into *Iesus*, which significeth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect & absolute Sauour, as also the alone Sauour of man, because the work of saluation is wholly and only wrought by him, & no part thereof is referred to any creature in heauen or in earth. As Peter saith, *Act. 4. 12. For among men there is no other name given vnder heauen whereby we may be saved but by the name of Iesus.* And the author to the Hebrewes saith, *Hebr. 7. 25. That he is able perfectly to save them that come vnto God by him, seeing he neuer lieth to make intercession for them.* If any shall object, that the promises of saluation are made to them which keep the commandments: the answer is, that the law of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who neuer sinned; and there-

fore it is not given vnto vs now, that we might by our felues fulfill it, and worke out our own saluation, but that being condemned by it, we might wholly depend on Christ for eternall life. If any further alleadge, that such as walk according to the commandments of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeed, yet not for their works, but according to their workes, which are the fruits of their faith, whereby they are ioyned to Christ, for whose merits onely they stand righteous, and are acceptable before God. And whereas it is said by Peter, *that baptisme saith vs*, his meaning is not to signifie that there is any vertue in the water to wash away our finnes and to sanctifie vs, but that it serueth visibly to represent and confirme vnto vs the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Sauours beside Christ, as *Iesuah* the sonne of *Nam*, who for that cause is called by the same name with Christ. *Answer.* *Iesuah* after the death of *Adams* was appointed by God to be a guide to the children of Israel, which might defend them from their enemies, & bring them to the land of Canaan: but this deliuerance was only temporal, and that onely of one people. Now the Sonne of God is called *Iesus*, not because hee deliuereth the people of the Iewes onely, or because hee saue the bodies of men only, but because hee saue both body and soule, not only of the Iewes, but also of the Gentiles, from hell, death, and damnation. And whereas prophets & ministers of the word, are called Sauours; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly, it may be objected, that the Father and the holy Ghost are Sauours, and therefore not onely the Sonne. *Answer.* True it is, that in the worke of saluation all the three persons must be ioyned together, and in no wise to be seuered: the Father saue, the Sonne saue, the holy Ghost saue; yet must we distinguish them in the manner of sauing: the Father saue, the Sonne, the Sonne fauing by paying the ranfome and price of our saluation; the holy Ghost saue, by a particular applying of the ranfome vnto men. Now therefore whereas the Sonne payes the price of our redemption, and not the Father or the holy Ghost, therefore in this speciall respect hee is called in Scriptures, and intituled by the name of *Iesus*, and none but he.

By this which hath bene said, the Papists are faulty two waies. First, that they giue too much to the name of *Iesus*: for they write in plaine termes, that the bare name is selfe being used hath great power, and doth drive away diuels, though the parties that use it be void of good affections; whereas indeede it hath no more vertue then other titles of God or Christ. Secondly,

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they are faulty that they giue too little to the thing signified. For Christ must either bee our alone and whole Sauour, or no Sauour. Now they make him but halfe a Sauour, and they ioynne others with him as partners in the work of saluation, when they teach, that with Christs merits must be ioyned our workes of grace in the matter of iustificatiō: and with Christs satisfactiō for the wrath of God, our satisfactiō for the temporal punishment; and when they adde to Christs intercession, the intercession & patronage of Saints, especially of the Virgin *Mary*, whom they call the *Queene of heauen, the Mother of mercy*, withall requesting her, that by the authority of a mother shee would command her sonne. If this doctrine of theirs may stand, Christ cannot be the onely Sauour of mankind; but every man in part shall be Iesus to himselfe.

But let vs goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel. *Mat. 1. 21. Thou shalt (saith he) call his name Iesus, for he shall sanctifie people from their sins.* In which words we may consider three points: I. Whom the Sonne of God shall saue. II. By what? III. From what? For the first, he shall saue his people, that is, the elect of the Iewes and Gentiles; and therefore he is called the *Sauour of his bodie*. We must not here imagine, that Christ is a Sauour of all & every man, for if that were true, then Christ should make satisfactiō to Gods iustice for all and every mans sins: and Gods iustice being fully satisfied, hee could not in iustice condemne any man: nay, all men should be blessed, because satisfactiō for sin, and the pardon of sinne depend one vpon another inseparably. Again, if Christ bee an effectual Sauour of all and every particular man, why is any man condemned? It will be said, because they will not beleue; belike then mans will must ouer-rule Gods will; whereas the common rule of Diuines is, that the first cause ordereth the second.

The means of saluation by Christ are two; his merit, & his efficacie. His merit, in that by his obedience to the law and by his passion, he made a satisfactiō for our sins, freed vs from death, & reconciled vs vnto God. Some may object, that the obedience and passion of Christ being long agoe ended, cannot be able to saue vs now: because that which hee did 1600. yeares agoe, may seeme to be vanished and come to nothing at this day. *Answer.* If Christs obedience be considered as an action, & his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is everlasting: as in *Adams* fall the action of eating the forbidden fruit is ended, but the guilt of his transgression goes all our mankind, and continues still euen to this houre, & shall do to the end of the world, in those which shall be borne hereafter. The efficacie of Christ, is in that hee giues his spirit to mortifie the corruption of our natures, that

we may die vnto sinne, and line vnto righteousness, and haue true comfort in terrorors of conscience, and in the pangs of death.

The evils from which we are saved, are our owne finnes, in that Christ freeeth vs from the guilt and the punishment and fault of them all, when we beleue.

Thus much for the meaning of this title *Iesus*. Now follow the verses which arise of it. First of all, whereas we are taught to make confession that the Son of God is Iesus, that is a Sauour: hence it must needs follow that we are lost in our felues. And indeede before we can truly acknowledge that Christ is our Sauour, this confession must needs goe before, that we are in truth, and therewithall do feele our felues to be miserable sinners vnder the wrath of God, utterly lost in regard of our felues: for Christ came to saue that which was lost, *Mat. 18. 11. And when hee talked with the woman of Canaan, hee checked her and said, hee was not sent, but to the lost sheepe of the house of Israel.* *Mat. 15. 24.* Christ Iesus came to poure oyle into our wounds: Christ came to set them at liberty which are in bondage, and to place them in freedom that are in bondage. Now a man cannot poure oyle into a wound before there be a wound, or before it be opened, & we feele the smart of it. And how can we be set at liberty by Christ, except we feele our felues to be in bondage, vnder hell, death, and damnation? When the Disciples of Christ were vpon the sea in a great tempest, they cried, *Master, saue vs, we perish.* So no man can heartily say, *I beleue Iesus Christ to be my Sauour*, before hee feele, that in himselfe he is vtrly lost and cast away, without his help. But after that we perceiue our felnes to be in danger, and to be ouerwhelmed in the sea of the wrath of God, then we cry out with the disciples, *Lord Iesus saue vs, we perish.* Many Protestants in these daies hold Christ to be their Sauour, but it is onely formally from the teeth outward and no further: for they were neuer touched with the sense of their spiritual miserie, that they might say with *Daniel*, *Shame and confusion be longed vnto vs*: and with the Publican, *I am a sinner, Lord be mercifull to me.* And therefore the conclusiō is this, that if we will haue Christ to be our Sauour, we must first beleue that in our felues we are vtrly lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheepe of the house of Israel; that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Sauour, then we must acknowledge him to be so. But how shall we doe this? *I answer.* Thus: A man is taken to be a skillfull Physitian by this, that many patients come vnto him and seeke for help at his hands. And so should it be with Christ. But alas, the case is otherwise. Every man can talk of Christ, but few acknowledge him to be a Sauour, by seeking to himselfe for their saluation, because they iudge them felues righteous,

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Mat. 1. 21.
Luk. 1. 31.

Mat. 8.
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Dan. 9. 7.
Luk. 18.
13.

Mat. 15. 24.

and feeke not themselves to stand in neede of the helpe of Christ. Nay which is more, if a man be known that can cure strange diseases, men will seeke to him by sea and land, and sell both goods & lands to get helpe at his hands. Euen so, if men were perwaded that Christ were a perfect Sauour, & that they were sick and vterly vnable to bee faued without him, they would neuer rest nor be quiet, but seeke vnto him for his helpe, and cry with *Dauid*, *Psal. 35. 3. O Lord, say vnto my soule, that thou art my saluation.* The woman that was diseased with an issue of blood, came behind our Sauour Christ, & when she had but touched him, she was healed. In the same manner, if we shal seeke to come to Christ, and do but touch his pretious body and blood by the hand of faith, the issue and the bleeding wounds of our soules shall be dried vp. When a man that had beene sicke eight and thirty yeares was come to the poole of Bethesda, he was faine to lye there vncured; because when the Angel troubled the water, euermore some stept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs, or stept before vs. And if we finde our selues to be so laden with the burden of our finnes, that we cannot draw neer vnto him, let vs then do as the palfie man did: he got foure men to carry him on their shoulders to the place where Christ was: & when they could not by reason of the presse of the people enter into the house they opened the rooffe, & let him down in his bed by cords to Christ, that he might be healed. And so let vs vse the helpe of such as be godly, char by their instructions & consolations, they may as it were put their shoulders, & by their praiers, as with cords, bring vs to Christ that we may receiue eternall saluation, being otherwise dead in sin & subiect to damnation.

Lastly, whereas *Ioseph* and *Mary* gave this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptized, that they are with care and deliberation to giue conuenient names vnto them, which may put them in minde of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it is at this day, and euer hath bene, that some giue such names to them, as that at the very rehearsing thereof, laughter ensueth. But this ought not to be so; for the name is giuen vnto children at the time of their baptism in the presence of God, of his Church and angels, euen then when they are to be entred into the Church of God, & that in the name of the Father, the Sonne, and the holy Ghost: therefore though we do not place religion in titles or names, yet neuertheless a wife & godly choise in this matter is to be had that the names imposed may be in stead of instructions & admonitions to the parties named: and for this cause in the old testamēt names

are giuen by the propheticall instinct, or according to the euent of things which came to passe about the time of the birth of children, or they were borrowed fro the holy ancessors, or put the posterity in mind to follow their steps.

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this, that the Sonne of God is our Sauour. When as all mankind was included vnder sinne and condemnation, then the Lord had mercy vpon vs, and gaue vnto man the couenant of grace, in which he promised that his owne Sonne should be our redeemer. This is a great and vnspokeable comfort, as may appeare in that the Angels so greatly reioice herein when Christ was borne. *Luk. 2. 10. 11. Bold say they, I bring you tidings of great ioy that shalbe to al the people, that is, that vnto you is borne in the city of *Dauid*, a Sauour, which is *Christ the Lord*. Now if they reioice thus exceedingly at Christs birth, who was not their Sauour, because they stood not in need to be redeemed; then much more ought the Church of God to reioyce herein, whom it doth principally concerne and no maruell, for if we had wanted this blessed Sauour, it had bin better to haue bin a brut beast or any other creature then a man: for the death of a beast is the end of his woe, but the death of a man without a Sauour is the beginning of endless miserie. Satan & his angels are fallen & haue no Sauour, but when man was fallen, God of his mercy deale not so with him, but gaue his owne Son to restore him to a better estate, whereas he might as iustly haue damned all men for the fall of our first parents, as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnspokeable ioy: let vs therefore receiue and embrace Christ our Sauour, flie to him for the pardon of all our sins, and praise his name therefore.*

Now wee come to the second title of the Sonne of God, whereby he is steamed *Christ*: which title is as it were the surname of the second person, as some do thinke: yet according to the opinion of some others, it is no name at all, but onely a meere appellation, as when in the like case a particular man is called a *Duke* or a *King*. It is al one with *Messiah* in Hebrew wherewith the redeemer was named in the old Testament, and both signifie *anointed*.

Among the Iewes before the coming of Christ, three estates or orders of men were anointed with oyle: First of all, *Kings*, as *Saul*, *Dauid*, and the rest of the Kings of Iuda. Secondly, the *priests* that serued in the Tabernacle and Temple before the Lord, when they were ordained, & as it were, installed into the priesthood, were anointed with oyle, as first of all, *Aaron* and his sonnes, but afterward the high Priests alone. Thirdly, *Prophets* were thus anointed, as *Elisha*.

Now this legall anointing was a type and figure of the anointing of Christ: which was not with bodily oyle, but by the spirit, and it

Luk. 19

Terrel. contra. Prouer. Dan. 9. 25.

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was more excellent then all other anointings were. For *Dauid* faith, he was anointed with the oyle of gladnesse, aboue all his fellows, signifying, that neither *King*, *Priest* nor *Prophet* was euer anointed in the same manner as he was.

Christs anointing is according to both his natures; for in what nature he is a Mediator, in the same he is anointed; but according to both his natures ioynly he is a mediator: the Godhead is no mediator without the manhood, nor the manhood without the godhead: and therefore his anointing extends it selfe both to his godhead & to his manhood.

Christs anointing hath two parts, both of them figured by the anointing of the Iewes. The first is his consecration whereby he was set apart to doe the office of a Mediator betweene God and man: and therefore to bee a King, a Priest, a Prophet: a King, to gather and withall to gouerne his Church and people: a Priest, to make satisfaction & intercession for the finnes of the elect: a Prophet, to reueale & teach his people the will of God his Father. And though it be true that Christ is set apart to the worke of mediation, as he is a mediator, or as he is man, yet as he is God he doth designe & set himselfe apart to the same worke. For to designe the mediator is a common action of the three persons, the Father, the Sonne, and the holy Ghost; and yet considering the Father is first in order, and therefore hath the beginning of the actio: for this cause he is said especially to designe, as when Saint *Iohn* faith, *John 14. 28. He hath God the Father sealed.*

The second part of Christs anointing, is the pouring out of the fullnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to bee the author of it: so the most excellent and vnspokeable graces of the manhood of Christ haue their beginning from the Godhead of Christ. Again, though the same oyle was most precious, yet was it compounded of earthly substances, as mirrhe, calamus, & Casia, and such like; to signifie, that the spirituall oyle of grace, whereof the manhood of Christ was as it were a vessell or storehouse, did not consist of the essentiall properties of the Godhead, as *encheres* and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete fauour of the holy oyle figured, that the riches of all graces with the effect thereof in the obedience of Christ, doth take away the noysome sent of our loathsome finnes from the nostrils of God, & withall doth make our persons, and all our actions acceptable to him as a sweete perfume, as *Paul* faith, *We are vnto God the sweete fauour of Christ, &c.* And Christs death is for this cause termed a sacrifice of sweete smelling fauour.

And we must further vnderstand, that the se

gifts of Christs manhood are not conferred in small scantling or measure; for *Iohn* faith, *God giueth him the spirit not by measure*; because the graces which are in Christ are farre more both in number and degree, then all men or Angels haue or shall haue: though the good Angels and the Saints of God in heauen are very excellent creatures, stored with manifold graces and gifts of God. For this cause Christ is called the *head of men*: because hee is euery way the most principall & glorious man that euer was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is a creature and finite in nature, and therefore not capable of that which is infinite.

By Christs anointing the people of God reape great benefite and comfort, because they are to be partakers thereof. For this cause the oyle wherwith he was anointed is called the *oyle of gladnesse*, because the sweete fauour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle powred vpon *Aaron* came downe to his beard, and to the very skirts of his garments: and it signified, that the spirituall oyle of grace was first of all powred vpon our head Christ Iesus, & from thence consequently deriued to all his members, that by this means he might be not onely anointed himselfe: but also our anointer.

Now the benefites which we receiue by his anointing are two; the first is, that all the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as Saint *Iohn* faith: *He hath made vs kings and priests vnto his Father.* And Saint *Peter* out of *Iosh. 1. 17* will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.

The second benefite is, that all the faithfull receiue the same oyle, that is, the same spirit of God in some little and conuenient measure, which he receiued aboue measure, as *S. Iohn* faith, *The anointing which ye receiued of him dwelleth in you, and teacheth you all things*: where by anointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, anointed with the same oyle wherewith Christ was anointed. And the holy oyle might not bee giuen to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to them that are Christs. Now then let vs all lay these things to our hearts, and extoll the vnspokeable goodness of God, that hath aduanced vs to the dignitie of kings, priests, prophets before him, and hath giuen his spirit vnto vs, to enable vs to be so indced.

Now follow the duties which are to bee learned hence. And first, whereas all Christians receiue anointing from the holy one Christ Iesus, to become prophets in a fort, we must doe our inuocations, that the word of God may dwell plentifully in vs, and for that

Ioh. 3. 34

1. Cor. 11. 4.

Psal. 45. 7

Psal. 17. 3.

Apoc. 1. 6

Ez. 1. 17

1. Ioh. 2. 17. 1. Ioh. 2. 15.

Exod. 30. 33.

1. Ioh. 1. 10. Dan. 9. 24.

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cause wee must *search the Scriptures*, even as hunters seeke for the game, and as men seeke gold in the very mines of the earth. There is nothing more unseemly a man, then grosse ignorance a Christian. Therefore the author of the Epistle to the Hebrews reprooves them, that whereas for the time they ought to have bin teachers, they had need againe to be taught the *first principles* of the word of God.

Againe, that portion of knowledge which we have received of God, is further to be applied to the benefit and good of others: that is the most precious baume, that on our parts should never be wanting to the heads of men. And here every man that is set over others must remember, within the compasse of his calling and charge, to instruct those that be vnder him, so farre forth as possibly he can. Governours of families must teach their children, and servants, and their whole household, the doctrine of true religion, that they may know the true God, and walke in all his waies in doing righteousnesse and iudgement. If householders would make conscience of this their duty, and in some sort and measure prepare their families against they come to the publicke congregation, the Ministers of the Gospell with greater comfort and farre more ease should performe their dutie: and see farre more fruite of their ministry then now they doe. But whereas they neglect their duty, falsly perswading themselves, that it doth not belong to them at all to instruct others; it is the cause of ignorance both in wmes & families, in masters themselves, in servants and children, and all. Lastly, by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our selves: as it was foretold of these times) *Come let vs goe up to the mountain of the Lord, to the house of the God of Jacob, and he will teach vs his waies, and we will walke in his paths:* and withall, wee should confirme each others as Christ faith to Peter, *When thou art converted, confirme thy brethren;* and be ready at all times to render an account of our faith and religion euen before our enemies, when we are fully called so to doe.

Secondly, because we are set apart in Christ, to become spiritual priests vnto God, we must therefore offer spiritual sacrifices acceptable vnto him: and they be in number fuen. The first, is an affiance whereby we reit vpon God, as David faith, *Offer the sacrifice of righteousness, and trust in the Lord.* The second, is wholly to subiect our selues to the ministry of the Gospell, that wee may be changed and conuerted by it, as Paul faith, *That hee ministrerh the Gospel to the Gentiles, that the offering up of them might be acceptable, being sanctified by the holy Ghost.* The third, is all manner of prayers and supplications made vnto God. *Let my prayer, faith David, be directed in thy sight as incense, and the lifting up of my hands as an evening sacrifice.* The fourth, is praying and thanksgiving vnto

God. *Let vs by him offer the sacrifice of praise alwaies to God, that is the fruit of the lipps which confesse his name.* And in the Reuelation, the golden vials full of odours, are the prayers of the Saints. The fift, is the releef of our poore brethren according to our ability, as Paul faith, *I was once filled, after that I had received of Epaphroditus that which came from you, an odour that smelled sweete, a sacrifice pleasant and acceptable to God.* The sixt, is the denial of our selues with a contrite and broken heart. The seauenth, is to reigne our selues, bodies and soules wholly to the seruice of God: *Set your selues (saith Paul) to God, as they that are alive from the dead: & your members as weapons of righteousnesse vnto God.* In which words he alludes to the manner of the old Testament: when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle, and set it before the altar, in token that he did reigne it vnto God: and so we for our parts must not giue our bodies and soules to become the instruments of sin and Satan, but we must haue them alwaies in readinesse, freely presenting them vnto God, that hee may haue the whole disposition of them according to his good pleasure, to the honour and glory of his name. Againe, in the whole burnt-offering all was consumed and turned to smoke, no man hauing benefit of it, to signifye, that we must giue our selues not in part, but wholly to the seruice of God, euen to death if neede be. If this be so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnesse, in the pleasures of their beastly finnes, in idleness. For they offer themselves a sacrifice, not to God, but to the diuell.

Thirdly, considering wee are annointed to be spirituall kings euen in this life, wee must walke worthy so great a calling. That this may bee so; first of all such as are gouernours set over others, must rule not according to their wills & pleasures, but in the Lord: withall, doing homage to their head & king Christ Iesus himselfe. Secondly, we must enery one of vs rule and beare sway euen as kings ouer our ouer thoughts, wils, affections, ouer-mastering them as much as wee possibly can by Gods word and spirit: withall, maintaining & proclaiming continual warre against our corrupt natures, the diuell and the world. And truly hee which can beare rule ouer his owne heart, is a right king indeede: and hauing received some measure of grace to reigne ouer himselfe in this life, hee shall reigne for euer with Christ in the life to come. As for such as are carried away with the swing of their corruptions, hauing blindness & ignorance to reigne in their minds, rebellion in their wills & affections, looseness in their whole liues, they may carry the outward form & shew of Christians as long as they will, but indeed they are no spiritual kings, but very bondmen: the strong man Satan keepes as yet the hold of their hearts, & as Lord and king holds vp his scepter there.

Lastly

Lastly, seeing Christ is annointed with the most precious balme that euer was, and that for our sakes, hee must be sweete and fauoriferous, and all other things must be as vnfauoriferous and dung in regard of him. Wee must in this case endeavour to lay as the spouse of Christ doth: *Because of the fauour of the good oymment, thy name is an oymment poured out: therefore the virgins loue thee.* O that we could fauour in the feare of God, that wee might seeke *hym all his garments smell of myrrhe, aloes, and Cassia, comming forth of his luury, pallaces vnto vs.* And because the holy oymment of Christ is poured forth vpon all his members to make them fauoriferous & sweete in the presence of God, let vs make conscience of all manner of sinne left by the poysen and stinke thereof we infect not onely our selues, but all the creatures of God which we vie, yea heauen and earth it selfe. It stands not with equitie, that after we haue bene embalmed and sweetened by the precious merits of Christ, wee should make our selues two-footed wine, to returne to the mire of our old finnes.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the Sonne of Mary bee Christ or no: as Saint Iohn faith, *These things are written that ye might beleeue, that Iesus is the Christ: the Sonne of God, and that in beleeuing ye might haue life euerm-lasting.* This conclusion was denied by the Iewes, but aouched and confirmed both by Christ and by his Apostles: and their principall argument was framed thus. Hee which hath the true notes of Christ, is the Messias or Christ indeed: but Iesus the Sonne of Mary hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the propheties of the old Testament: the assumption is confirmed in the writings of the new Testament: and the principall reasons of the confirmation are touched in the Articles which concerne the second Person. The conclusion followes, and is it set downe, as I haue said, in the knitting together of the titles, Iesus and Christ.

Thus much of the second title, now followes the third, *his onely Sonne*: that is, the onely Sonne of the first Person the Father. In this title we must consider two things: the first, that he is the Sonne of God: the second, that hee is the onely Son of God. Touching the first, Christ is called the Sonne of God, because hee was begotten of the Father. Now for the opening of this eternall generation, wee must consider three points: the thing begotten, the manner of begetting, and the time. For the thing it selfe, it is Christ; who must be considered two waies, as he is a Sonne, and as hee is God. As he is a sonne, he is not of himselfe, but the sonne of the father begotten of him: neuertheless hee is God, hee is of himselfe: neither begotten, nor proceeding; for the essence or godhead of the Father is of it selfe

without all beginning, but the godhead of the sonne is one and the same with the godhead of the Father: because by what godhead the Father is God, by the same and no other the sonne is God: therefore the sonne, as hee is God, hee is God of himselfe without beginning euen as the Father. Whereupon it followes, that the Son is begotten of the Father as hee is a Sonne, but not as hee is God.

The manner of this generation is this. The Sonne is begotten of the substance of the Father not by any fluxe, as when water is deriued from the head of the spring to the chanel, nor by decision as when a thing is cut in peeces: nor by propagation, as when a grift is transplanted into a new stocke: but by an vnspokeable communication of the whole essence or Godhead from the Father to the Sonne: in receiving whereof the Sonne doth no more diminish the maiestie or Godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nice hath said well, that *the sonne is of the fathers substance, of light, not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or end: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the sonne begotten are coeternall, and therefore equal in time. Wiseome in the Proverbes (which with one consent of all diuines is said to bee Christ) affirmeth that he was before the world was created, that is, from eternity: for before the world was made there was nothing but eternity. But it may be alledged to the contrary, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Ans.* We must distinguish between generation it selfe, and the manifestation of it: and of the second must the place bee vnderstood, which was indeede accomplished at the time of Christs resurrection in which he was mightily declared to bee the Sonne of God; and though this be so, yet the generation it selfe may be eternall. If any man alledge further, that the person which begetteth must needs goe before the person begotten, the answer is; that there is a double priority: one of order, the other of time: now in the generation of creatures there is priority both of order and time: but in the generation of the second person in trinity there is priority of order alone: the father being first, the sonne second, without priority of time: because they both in that respect are equal, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Hence it followeth necessarily, that Iesus Christ is true God: and the whole tenour of the Scriptures confirme it sufficiently. I. he is made equal to God the Father, *who being in the forme of God, thought it no robbery to be equal with God:* againe, *All things that the father hath*

Pro. 8. 24

Phil. 2. 7.
Act. 1. 30-32

Rom. 1. 4

Phil. 1. 6.
Ioh. 16. 15
Num. 14. 26, 27.

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1. Cor.
10.9.
Plal. 102.
1. 1. with
Ioh. 1. 1. 3.
1. Ioh. 5.
30.

Ioh. 1. 1.
& 8. 58.

Mat 18.
20. & 26.

Ioh. 3. 17.

are mine. The childre of Israel are said to have tempted *Iehovah*: & *Paul* saith: that he whom they tempted was Christ: *Abraham* founded the earth, and the same is said of Christ: II. Christ the Sonne of God is by name called God: *Iesus Christ is very God & life eternal* III. The properties of the Godhead are ascribed unto him. He is eternal: because he was then when there was no creature. *In the beginning was the Word: and before Abraham was I am.* He is omnipresent, *where two or three are gathered together in my name, there am I in the midst of them* Lastly, he is omnipotent, *whosoever things the Father doth, the same doth the Sonne also.* IV. The workes of creation and preservation are as well ascribed to the Son as the Father. By him the father made the world, and he beareth vp all things by his mightie power: and miracles, which are workes either aboue or against the order of nature peculiar to God, were done by Christ. V. Diuine worship is giuen to him: for he is adored, invocated, and beleueed in, as God the Father. To him is giuen a name *as which every knee doth bow, of things in heauen, and things in earth, and things vnder the earth.*

As for the reasons which be alleadged to the contrary, they are of no moment. I. *Obiect.* The word of God cannot be God; the Sonne is the word of the Father: therefore he is not God. *Ans.* The word is taken two waies: First, for a sounding word, standing of letters and syllables vttered either by God or by the creatures: now on this manner Christ is not the word of God. Secondly, there is a *substantiall word*, which is of the substance of him whose word it is. And thus Christ is the word of God the Father. And he is so tearmed, I. in respect of the Father: for as reason and speech hath his beginning from the minde, without any passion in the minde, so hath hee beginning from the Father. And as the speech is in the mind, & the mind in the speech, so the Father is in the Sonne, & the Sonne in the Father. II. In respect of all creatures. The Father doth all things by the Sonne: by whose powerful word the world was made, is now preserved, & shall be abolished. III. In respect of the Church. For the Father by him speaks vnto vs both in the outward ministry of the word, & by the inward operation of the spirit: and againe, we by him speake to the Father.

II. It may be objected thus: God hath no beginning from any other; Christ hath beginning from the Father: therefore hee is not God. *Ans.* Christ must be considered both in regard of his Godhead, and in regard of his person: in regard of his Godhead, he came not of any but is of himselfe, as well as the Father is: yet in regard of his person hee is from the Father, who is a beginning to the rest of the persons, both in respect of order (for the Scripture saith not the holy Ghost, the Son, the Father: but the Father, the Sonne, the holy Ghost) as also in respect of the communi-

cation of the Godhead. And whereas it is said that God is of himselfe, if the name of God be taken for the Godhead it selfe absolutely considered, it is true: but if it be taken for any particular person in the Godhead; it is false. III. *Obiect.* None is greater then God: but the father is greater the Christ, for so he saith, *The father is greater than I.* *Ans.* Christ there speaks of himselfe as if he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who was neuer incarnate and abased in our nature. And though Christ in respect of his nature assumed, be inferior to the Father, yet doth it not hinder but that he may be equal to him, as he is the second person in trinitie, or as he is God by one and the same Godhead with the Father. IV. *Obiect.* He that is made of God, this or that, is not God: but Christ is made of God, as *Paul* saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans.* Christ is said to be made, not because there was any beginning of his Godhead, or any change or alteration in his person: but because in the eternal counsell of the Father, he was set apart before all times to execute the office of a Mediator, and was withall in time called, & as it were consecrated and ordained thereunto in his baptisme: hee is made therefore in respect of his office, but not in respect of his person, or nature. V. *Obiect.* God hath no head, Christ hath an head, as *Paul* saith: *God is Christ's head.* *Ans.* God, that is, the Father, is head of Christ, not as hee is God simply, but as he is *God incarnate*, or made manifest in the flesh, & in respect of the office to which he willingly abased himselfe. VI. *Obiect.* He which giues vp his kingdom is not God, Christ giues vp his kingdom. *The* *first* *shall be the end, when he hath deliuered vp his kingdom to God euen the Father.* *Ans.* Christ is King two waies, as he is God, and as he is Mediator: as he is God, he reignes eternally with the Father, & the holy Ghost: but as he is Mediator, in the end of the world, when all the company of the elect are gathered, his kingdom shall cease, not simply, but in respect of the outward manner of administration: for the execution of ciuill and Ecclesiasticall functions shall cease. And whereas in the same place, it is said that Christ shall be subiect vnto God eternally after the end, it must be vnderstood partly in regard of the assumed manhood, partly in respect of his mysticall bodie the Church most sweetly ioyned vnto him in heauen. VII. *Obiect.* The first-borne of every creature, and of many brethren, is a creature, and not God: but Christ is the first-borne of every creature, and of many brethren. *Ans.* Hee is called the first-borne by resemblance or allusion to the first-borne in the old testament: for as they were principall heires hauing double portions allowed them; and the chiefe or gouernours of the family: so Christ is made heire of the world; & the head of Gods family which is his Church, elected & adopted in

Ioh. 14. 28

1. Cor. 1. 30.

1. Cor. 11. 3.

Ar. 12. 31. 32.

1. Cor. 15. 24.

verse 28.

Rom. 8. 29. Col. 1. 15

Gen. 14. 3. Deu. 21. 16.

him

him. And againe he is called the first-borne of every creature, because he was begotten of the substance of his Father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By these reasons which haue bin alleadged, as also by the sufficiency of the contrary arguments, it is more then manifest against all hereticks, that Christ is very God. Yet to stop the mouthes of all Atheists, and to satisfie all wavering and doubting mindes, I will adde one reason further. The Gospel of *Saint Iohn* was chiefly penned for this end, to prooue the Deitie of Christ: and among other arguments alleadged, this is one, that Christ gaue a resolute and constant testimony of himselfe, that he was the Son of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world haue taken vpon them and that fallily, to be Gods: I answer, that neuer any creature tooke this title and honour vpon him to bee called God, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocency, the diuell told our first parents, that by eating the fruit of the tree of knowledge of good and euill: they should be as gods knowing good and euill: now, they beleueed him, and affected diuine honour: but what came of it? surely *Adam* with all his posteritie is shut vp for this very cause vnder eternal damnation. *Herod* likewise araied in royall apparell, and sitting on the iudgement seat, made an oration to the men of Tyre & Sidon, who gaue a shout, saying, *The voyce of God, and not of man.* Now because he tooke the glory of God to himselfe, and did not returne it to him to whom it was due, immediately the Angell of the Lord smote him. And so, if Christ had been but a meere man, & not very God, as he auouched, vnderdoubtedly the hand of God would haue bene vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sins, he most triumphed. And the iudgements of God were vpon *Herod*, *Pontius Pilate*, *Caiphas*, and vpon all those that were enemies to him, and to his Church afterward, and that partly in life, partly in death. Wherefore considering God can not abide that his glory should be giuen to any creature, and seeing for that cause he takes reuenge on all those that exalt themselves to be gods, it remains that the testimony which Christ gaue of himselfe that he was God, is vnfalsly true, and without all question to be beleueed of vs. And to conclude, I would haue all the diuels in hell, with the cursed orders of Lucians, Porphyrians, and Atheists whatsoever to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospel, that is as contrary to mans reason, will, and affection, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God in

deede, as he professed himselfe to be?

There be sundry speciall reasons wherefore it was necessary that Christ should bee God. I. There is none which can be a Saviour of body and soule but God. *I then I am the Lord, and besides me there is no Saviour.* And, *I am the Lord thy God from the land of Egypt, and thou shalt keep no God but me: for there is no Saviour beside me.* II. There must bee a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therefore the punishment of sinne must be infinite: and hence it followeth, that hee which suffereth the punishment being man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, & make a sufficient satisfaction. III. He that must be a Saviour, must be able first to deliuer men from the bondage of their spiritual enemies, namely, sinne and Satan: secondly, to restore the image of God, lost by the fall of *Adam*, and to conferre righteousnesse and life everlasting: thirdly, to defend them from hell, death, damnation, the flesh, the diuell, the world: fourthly, to giue them full redemption from all their miseries both in body and soule: and to place them in eternall happines; all which none can doe, but he which is very God. IV. It was the pleasure of God to shew his incomprehensible goodnesse in this, that his grace should not only be equal to our sin, but also by many degrees goe beyond it. And therefore the first *Adam* being but a meere man the second *Adam* must be both God & man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our misery and discomfort was by the fall of the first.

Hitherto we haue shewed, that Christ is the Sonne of God: now let vs come to the second point, namely, that he is the *only Sonne of God*. And he is so tearmed, because he is the Sonne of the Father, in a speciall manner, so as nothing can be the Son of God as he is. Angels indeede are tearmed the sonnes of God, but that is only in respect of their creation: & all that beleuee in Christ are sonnes of God by adoption, being receiued into the family of God, which is his Church, by the merite of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and not person) is the Sonne of God by the grace of personall vnion, and not by nature or adoption. Lastly, Christ as he is the second person in Trinity, the eternal word of the Father coeternal and consubstantiall with him, is also the Sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature: as he was begotten of the very substance of the Father before all worlds: and therefore he is called the *proper*

Ils 43. 11

Of 13. 4.

Ioh. 1. 6.

and

Phil. 2. 10
Ioh. 1. 1.
Heb. 1. 1.
1. Cor. 13
3. Ioh. 17.

Mat. 28.
10.
Prou. 19.
or Imit. &
misquits.

Ioh. 1. 14.
Rom 8.
32.

and *only begotten* Sonne of God. It may be objected on this manner: If the Father beget the Sonne, he doth it either willingly, or against his will; if willingly, then the son is begotten by the free-will of the Father, and no son by nature. *Ans.* The Father did communicate to the Son his whole god-head *willingly* without constraint, yet not by his will, and therefore he is the Son of the Father by nature, *not by will*. It may be further said, that if Christ be the Sonne of God by nature, as he is the essential word of the Father, and by personal union as he is man, then he is not one but two sonnes. *Ans.* As he is but one person, so is he but one sonne: yet not in one, but in two respects: two respects make not two things, whereas one and the same thing not altered, but still remaining one, may admit sundry respects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesus is the Son of God, it serves as a means to make miserable and wretched sinners, that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as *S. John* testifieth. Now what a benefit this is to be the child of God, no tongue can expresse. Christ faith, *Blessed are the peace-makers*: but why are they blessed? *for* (saith he) *they shall be called the sonnes of God*. Whereby he testifieth, that the right of adoption is a most excellent privilege; and not without cause. For he which is the child of God, is spiritually allied to Christ and to all the Saints and servants of God, both in heaven and earth, having his owne Redeemer for his elder brother, and all his members as his brethren and sisters; yea, if we be Gods adopted children, we are also heires, even heires of God, & heires annexed with Christ.

Ioh. 1. 1.
Mat. 5. 9.
Rō. 8. 17.

Well, how great foever this prerogative is, yet few there be that rightly weigh it, & consider of it. Children of Noble men and Princes heires are had in account & reputation of all men, they are the very speech and wonder of the world. But it is a matter of no account to be the sonne of God, and fellow-heire with Christ. The dearest servants of God have bin esteemed, but as the off-scouring of the world. And no marvell, for they which are after the flesh, favour the things of the flesh. Few men have their understandings enlightened to discern of such spirituall things as these are, and therefore they are little or nothing regarded. A blind man never seeing the Sonne, is not brought to wonder at it; and earthly minded men neither seeing nor feeling what an excellent thing it is to be the child of God, cannot be brought to seeke after it. But let all such as feare God, enter into a serious consideration of the unspeakable goodness of God, comforting themselves in this, that God the Father hath vouchsafed by his owne Sonne to make them of the vassals of Satan, to be his owne deare children.

Now follow the duties which are two: first

A we beleene that Iesus Christ who was to be the Saviour of mankind, must needs be God: what is the reason hereof? surely because no creature, no not all the creatures in heaven & earth were able to save one man so vile, wretched, & miserable is our estate by *Adams* fall. And therefore the Son of God himselfe pitied our estate, & being king of heave & earth, was faine to come from heaven, and lay downe his crowne and become a servant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sins, which otherwise every one of vs should have suffered both in body and soule world without end. To make this more plain, let vs suppose some one that hath committed an offence against a Prince; and the trespass to be so grievous, that no man can appeale the kings wrath, save onely the kings onely son; and which is more, the kings sonne himselfe cannot release him, vnlesse hee suffer the punishment for him in his own person, which is due vnto the malefactor. Now what is to be thought of this mans estate? surely all men will say, that he is in a most miserable taking, and that his trespass is notorious, and so it is with every one of vs by nature, whatsoever we are. No man could save our soules, no not all the Angels of heaven, vnlesse the king of heave & earth, the onely Son of God, had come downe from heaven and suffered for vs, bearing our punishment. Now the consideration of this must humble vs, & make vs to cast downe our selves vnder the hand of God, for our sins, and pray continually, that the Lord would send some *Moses* or other, which might smite the rocks of our hearts, that some teares of sorrow and repentance might gush out for this our woeful misery.

Secondly, whereas God the Father of Christ gave his onely Son to be our Saviour, as we must be thankful to God for all things, so especially for his great and unspeakable benefit. Common blessings of God, as meate, drinke, health, wealth, and libertie, must at all times move vs to be thankful, but this that Christ Iesus the onely Son of God, redeemed vs being vterly lost, this I say, must be the maine point of our thankfulness: but alas, mens hearts are so frozen in the dregs of their sins, that this duty comes little in practise now a daies. When our Saviour Christ cleansed ten lepers, there was but one of them that returned to give him thanks: & this is as true in the leprosie of the soule, for though saluation by Christ be offered vnto vs daily by Gods Ministers, yet not one of ten, nay scarce one of a thousand gives praise & thanks to God for it, because men take no delight in things which concerne the kingdom of heaven, they thinke not that they have need of saluation, neither do they feele any want of a Saviour. But we for our parts must learne to say with *David*, *What shall I render vnto the Lord for all his benefits?* yea we are to practise that which *Salomon*

Psal. 116.
32.
faith,Prot. 23.
16.

faith, *My Sonne give me thy heart*: for we should give vnto God both body and soule in token of our thankfulness for this wofull blessing, that he hath given his onely Sonne to be our Saviour; and we are to hold this for truth, that they which are not thankfull for it, let them say what they will, they have no foundation of grace or power of religion at the heart. And thus much of the third title: The fourth & last title is in these words, *Our Lord*: Christ Iesus the onely Son of God is our Lord three waies: first, by creation, in that hee made vs of nothing when we were not. Secondly, he is our Lord in the right of redemption, in former times the custome hath bin, when one is taken prisoner in the field, he that payes his ransom shall become alwaies after his Lord: so Christ when we were bound in vnder hel, death, & condemnation, payeth the ransom of our redemption, & freed vs from the bondage of sinne and Satan, and therefore in that respect he is our Lord: Thirdly, he is the head of the Church (as the husband is the viues head) to rule and gouerne the same by his word and spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now follow the duties and first of all, if Christ be our Soueraigne Lord, we must performe absolute obedience vnto him, that is, whatsoever hee commands vs, that must we do. And I say absolute obedience, because Magistrates, Masters, Rulers, and Fathers may command, and must be obeyed, yet not simply, but so far forth as that they command doth agree with the word and commandment of God: but Christs will and word is righteousnesse it selfe, and therefore it is a rule and direction of all our actions whatsoever: and for this cause hee must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because he is the Lord our God. And in *Malachie* he faith, *If I be your Lord, where is my feare?* And againe, we must resigne both body and soule, heart, mind, will, affections; & the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the body, but of the spirit and soule of man: he must therefore haue homage of both. As we adore him by the knee of the body, so must the thoughts and the affections of our hearts haue their knees also to worship him, and to shew their subiection to his commandments. As for such as doe hold him for their Lord in word, but in the meane season will not endeavour to shew their loyalty in all manner of obedience, they are indeede no better then sturke rebels. Secondly, when by the hand of Christ strange iudgements shall come to passe, as it is vsuall in all places continually, we must lay our selves without murmuring or finding fault, because he is an absolute Lord ouer all his creatures: all things are in his hands, and he may do with his owne whatsoever hee will; and therefore we must rather feare and tremble whensoever we see or

Ezra. 3.
Mal. 1. 6.

heare of them: so *David* faith, *Psal. 39. 9. I was dumb and opened not my mouth, because thou dost it.* And againe, *Psal. 119. 120. My feet sh tremble, for I feare of thee; and I am afraid of thy indignities.* Thirdly, before we vse any of Gods creatures or ordinances; we must sanctifie them by the direction of his word and by prayer: the reason is this, because he is Lord ouer all, & therefore from his word we must fetch direction to teach vs, whether we may vse them or not, & when & how they are to be vsed: and secondly, we must pray to him, that hee would giue vs liberty and grace to vse them aright in holy manner. Also we are to vs the creatures & ordinances of God, as being alwaies ready to giue an account of our doings at the day of iudgment: for we vse that which is the Lords, not our owne; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? the employ it to the glory of God, & the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honor, fauor, or whatsoever? then looke thou vnto it so; as thou must be alwaies ready to make a good account thereof vnto Christ. Lastly, every one must in such manner lead his life in this world, that at the day of death, he may with cheerefull heart surrender & giue vp his soule into the hands of his Lord, and say with *Steuens*, *Lord I giue thee my soule*. For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must lo order and keepe it as that thou must in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it, and make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he do the owner himselfe will not receive it. Vngodly men in this life doe so stain their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyfull heart at the day of death, we may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, & he that will doe it truly, must first be assured of the pardon of his owne sins, which a man can neuer haue without true & vnfeined faith & repentance: wherefore while we haue time, let vs purge & cleanse our soules and bodies that they may come home againe to God in good plight.

And here all gouernours must be put in minde that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is *Isaies* word, *Eph. 6. 9. Ye masters, faith he, doe the same things vnto your seruants, putting away threatening: and know that euen your master is also in heauen, neither*

1 Cor.
10. 26.As 7.
56.

is there

is there respect of persons with him. Inferiours againe must remember to submit themselves to the authoritie of their gouernours, especially of magistrates. For they are seruour vs by our foueraigne Lord and King Christ Iesus: as Paul faith, Rom. 13. 1. *Let every soule be subiect to the higher powers: for there is no power but of God, & the powers that be ordained of God.* And againe, Ephes. 6. 5. *Servants be obedient to your masters according to the flesh, with feare and trembling, in singleness of your hearts, as unto Christ.*

The comfort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, and our Lord especially whome he hath created and redeemed; we neede not to feare what the diuell or wicked men can doe vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the body and doe no more; but we must cast our feare on him that is Lord of body & soule, & can cast both to hel, Mat. 10. 28.

Thus much of the fourth title. Now follows Christs Incarnation, in these words, *Concerned by the holy Ghost, borne of the Virgin Mary.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul faith, 1 Tim. 3. 16. *Without controversie great is the myserie of godlines, which is, God is made manifest in the flesh, inhabited in the spirit, &c.* And that wee may proceede in order in handling them, I will first speake of the Incarnation generally, and then after come to the parts thereof. In generall we are to propound three questions, the answering whereof will be very needfull to the better vnderstanding of the doctrine following.

The first question is, Who was incarnate, or, made man? *Answe.* The second person in Trinity, the Sonne of God alone, as it is set down in this article according to the Scripture. S. Iohn faith, Iohn 1. 14. *The Word was made flesh:* and the Angel faith, Luk. 1. 35. *The holy one which shall be borne of thee, shall be called the Son of the most high.* And Paul faith, Rom. 1. 3. *That Christ Iesus our Lord was made of the seed of Abraham according to the flesh.* And there be sundry reasons, why the second person should rather be incarnate than any other. I. By whom the Father created all things, and man especially; by him, man being fallen is to be redeemed, & as I may say re-created: now man was at the first created of the Father by the Son; and therefore to be redeemed by him. I. I. It was most convenient, that that which is the essentiall image of the Father, should take mans nature that hee might restore the image of God lost & defaced in man; but the second person is the essentiall image of the Father, & therefore hee alone must take mans nature.

II. It was requisite that that person which was by nature the Son of God, should be made the sonne of man, that we which are the Sons of man, yea the sonnes of wrath, should againe by grace be made the Sons of God: now the second person alone is the Sonne of God by

nature, not the Father, nor the holy Ghost. As for the Father, hee could not be incarnate. For to take flesh is to be fent of an other, but the Father cannot be fent of any person; because he is from none. Again, if the Father were incarnate, hee should be father to him which is by nature God; and the sonne of a creature, namely the Virgin Mary: which things cannot well stand.

And the holy Ghost could not be incarnate: for then there should be more Sons then one in the Trinity, namely, the second person the Sonne of the Father, and the third person the holy Ghost, the sonne of the Virgin Mary.

It may be objected to the contrary on this manner: The whole diuine essence is incarnate, every person in Trinity is the whole diuine essence, therefore every person is incarnate. *Ans.* The whole Godhead indeede is incarnate, yet not as it is absolutely considered, but so far forth as it is restrained & limited to the person of the Sonne; and to speake properly, the Godhead it self is not incarnate, but the very person of the Sonne subsisting in the Godhead. And though all the persons be one and the same essence, yet do they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the Father or of the holy Ghost; as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in every part: and yet the soule cannot be said to vse reason in the feete or in any other part, but only in the head.

Again, it may be alledged, that the incarnation being an outward action of God to the creature is not proper to the Son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. *Ans.* (1.) The incarnation stands off two actions, the first, is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the Father; and this action is common to all the three persons equally: the second, is the limiting or the receiving of it into the vinity of any person, and in respect of this action, the worke of incarnation is peculiar to the Son. To this purpose August. speaks, *This creature (saith he) which the Virgin conceived and brought forth, though it appertaine to the person of the Son alone, yet was it made by the whole Trinity: as when three men weaue one and the same garment, and the second onely weaues it.*

The second question is, What manner of man the Sonne of God was made? *Answe.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that hee tooke not vnto him the general forme or idea of mans nature conceived only in mind, nor the common nature of man as it is existing in euery man: but the whole nature of man, that is, both a body and a reasonable soule, existing in one (b) particular subiect. I say further that he was & is a true

and perfect man, being in euery thing that concerns mans nature like to Adam, Abraham, David, and all other men, sauing only in sinne. For first of all, he had the substance of a true body, and of a reasonable soule: Secondly, the properties of body and soule: in the body, length, breadth, thickenesse, circumscription, &c. in the soule, the faculties of vnderstanding both simple and compound: will, affections, as loue, hatred, desire, joy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mouing, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine naturall defects or passions in body or mind, as to be hungry, thirstie, wearie, sadde and sorrowfull, (c) ignorant of some things, angry, to increase in stature, and wisdom, and knowledge, &c. yet this which I say must be vnderstood with two cautes. The first is, that infirmities be either certaine vblameable passions, or else such defects as are finnes in themselves: now Christ taketh the first onely, and not the second. Secondly, infirmities be either generally, or personall; generally, which appertaine to the whole nature of man, and are to be found in euery man that cometh of Adam: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertain to some particular men, and not to all, and arise of some priuate causes & particular iudgments of God, as to be borne a foole, to be sicke of an age, consumption, dropsie, pluresie, and such like diseases. Now the first sort be in Christ, and not the second: for as hee tooke not the person of any man, but only mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though hee tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was; that he might thew himselfe to be very man indeed, also that he might suffer for vs both in body and soule, and that hee might giue vs an example of patience in bearing all manner of euill for Gods glory, and the good of our neighbour.

Now the things which may be alledged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old testament, being no man: therefore hee did fo at his comming in the new testament: but the reason is not like. For Christ in the old testament, Gen. 18. 9. 13. as the angel of his Father in some speciall affaires, tooke vnto him the body of a man for some space of time; but hee did not receiue it into the vinity of his person, but laid it down when the businesse which hee enterprised with men was ended. Now in the fullnesse of time hee came from heauen as the angel of the covenant, and for that cause hee was to vnite into

his owne person the nature of man, which thing was neuer done before. And when as Paul faith, Rom. 8. 3. that Christ came in the similitude of sinful flesh, his meaning is not to signify, that he was a man onely in resemblance and shew; but to rellieue, that being a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne: For Paul doth not say that hee tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinfull.

The third question is, why the Sonne of God must become man? *Answe.* There be sundry reasons of this point, and the most principall are these: First of all, it is a thing that greatly stands with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: Adam sinned first, and in him all his posterity: therefore it was necessary that in mans nature there should be a satisfaction made to Gods iustice, and for this cause the Sonne of God must needs abase himselfe and become man for our sakes. Secondly by the right of creation euery man is bound in conscience to fulfill euen the very rigour & extremities of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite, that the Sonne of God should become man, that in mans nature hee might fulfill all righteousness which the law doth exact at our hands. Thirdly, hee that is our redeemer must dye for our sins; for there is no remission of sinnes without shedding of blood: but Christ as hee is God cannot die: for no passion can befall the godhead. Therefore it was needfull, that he should become man, that in mans nature hee might die and fully satisfie Gods iustice for mans offence. Lastly, hee that must make reconciliation betweene God and man, must be such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended, the other offending. Therefore it is necessary that Christ should not onely be God, to speake vnto the Father for vs, and to present our prayers vnto him; but also man, that God might speake to vs, & we to God by Christ. For howe neuer before the fall, man could speake to God euen face to face, yet since the fall, such feare posseseth mans corrupt nature, that he cannot abide the presence of GOD, but flyeth from it.

Now whereas I say, that it was necessary that the Sonne of God for the causes before alledged must become man: the necessitie must be vnderstood in respect of Gods will, and not in respect of his absolute power. For if it had to pleased God, hee was able to haue laide downe another kinde of way of mans

Ignorantia
merit priuilegi
non p
ue disposi
tionis.

Incho
actione co
munis, termina
tione nre
telis
lactis.

Ang. in
Ench. 4.
Lau. 4.31

In vno
inductio.

Aug.de
Agone
Christi.Dietrich,
f.

redemption, then by the incarnation of the Sonne of God: and hee appointed no other way, because he would not.

Thus much of the incarnation in generall. Now follow the duties which arise of it. And first, we are taught hereby to come to Christ by faith, and with all our hearts to cleave vnto him. Great is the deadnesse and sluggishnesse of mans nature: for scarce one of a thousand care for him, or seeke to him for righteousnesse and life everlasting. But we should excite our selues euery way to draw neere to him as much as possible we may: for when he was incarnate, he came neere vnto vs by taking our nature vpon him, that we againe whateuer we are, might come neere vnto him by taking vnto vs his *Diuine nature*. Again, when Christ was incarnate, he was made bone of our bone, and flesh of our flesh, and therefore proportionally we must labour to become bone of his bone, and flesh of his flesh: which we shall be, when wee are mytically vnited vnto him by faith, and borne anew by his spirit. Moreover, Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace, might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spur to prick vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderful and strange humilitie. For as *Paul* faith, Phil. 2.6, 7. *Being in the forme of God, and thinking it no robbery to be equal with God, he made himselfe of no reputation: and took on him the forme of a seruant: and humbled himselfe, and became obedient to death, euen to the death of the crosse.* Yea so farre forth he abased himselfe, that as *David* faith, Psal. 22.6. *he was a worme, and no man.* And this teacheth vs to lay aside all self-loue & pride of heart, & to practise the duties of humilitie, as the Apostle exhorts the Philippians in the same place, and that that we do, when we begin to cast off that high opinion which euery man by nature conceiues of himselfe, and become vile & base in our own eyes. Secure & drowfie Protestants think themselves blessed, & say in their hearts as the angel of the Church of Laodicea faith, *Reu. 3.17. I am rich and increased with goods, and haue neede of nothing*; whereas indeed they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possideth the mindes of our ignorant people, who chant it in the very same tune, saying, that God loues them, and that they loue God with all their hearts, and their neighbors as themselves; that they haue perfect faith in Christ and euerglad, not once so much as doubting of their saluation; that all is well with them, and that they are past all danger whateuer, in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their own excellencie. And truly so long as this ouerwe-

ning of our owne righteousnesse reignes in our hearts, let Preachers speake and say what they will, we can neuer become followers of Christ in the practise of humilitie. Some will say, peradventure, that they neuer had any such opinion of their owne righteousnesse; but I answer againe, that there was neuer yet any man defended of *Adam*, saue Christ, but he had this proud phantasie ruling and reigning in him, till such time as God gaue grace to change & alter his heart: and this inward pride the lesse we discern it, the more it is; & the more we discern it, the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see and to feele it, and to stricke against it. casting downe thy selfe for thy own misery after Christs owne example, who being God, abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of self-loue & self-liking. For this cause let vs purge and empty our selues of all conceit of our own righteousnesse, that God may fill our hearts with his grace.

Furthermore the Incarnation of Christ is the ground and foundation of al our comfort, as the names of Christ seruing to expresse the same doe testifie. *Iacob* in his last Testament faith, *that the scepter shall not depart from Iudah, till Shilo come*; that is, *the Messiah come*. Now the name *Shilo* signifieth the tunicle or skinner that lapeth the infant in the mothers wombe, called by the Phisitians *the foundaine*: and by a kind of figure it is put for the Sonne of God in the wombe of the Virgin, made man. And *Iob* to comfort himselfe in his affliction faith, *I know that my redeemer liueth*. Now the word which hee useth to signify his redeemer by, is very emphaticall, for it signifieth a kinsman neere allied vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet *Esaie* calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our finnes are a wall of partition between vs from him: yet neuertheless the same is restored to all that beleene by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, so the word is made flesh. And this strait coniunctio of two natures into one person, ioynes God to men, and men to God: yea by Christ wee are brought to God, and haue free access vnto him and again in him we apprehend God, and are made one with him.

And further, whereas Christ beside our nature tooke our infirmities also, it is a wonderful comfort to Gods Church, for it shewes that he is not onely a Saviour, but also a very compassionate and pitifull Saviour. As the holy Ghost faith, *In all things it became Christ to be like vnto his brethren, that he might be mercifull and a faithful high Priest in things concerning God*. Let a man be sicke of a grievous disease, and let a friend come that hath bene

Gen. 49.
10.
P. Galat.
de occul.
t. cecul.
veritatis,
5. 4. 4.
Joel,
Iob 19,
25.

Ila 7. 14

Ila 59. 1.

Col. 1. 11

Heb. 2.
17.

troubled

troubled with the very famedisease, he will presently shew more compassion then twenty others: and so Christ hating felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations & afflictions, hath his bowels as it were yearning towards vs, euen more being preit and ready to releue vs in all our miseries. In the daies of his flesh, he wept ouer Hierusalem when he saw it farre off, because she continued in her old finnes, and did not know the time of her visitation: and no doubt, though now he be exalted in glory in heauen, yet his compassion to his poore members vpon earth is no whit diminished.

Now we come to speake of the incarnation more particularly: and the Creed yet further expreth it by two parts; the first, is the conception of Christ in these words; *Conceitaby the holy Ghost*: the second, is his birth; in the words following, *Borne of the Virgin Mary*.

The conception of Christ is set down with his efficient cause, the holy Ghost, as the angel said to *Isaeph*, *Fear not to take Mary for thy wife, for that which is conceived in her, is of the holy Ghost*. Here it may be demanded, why the conception of Christ should be ascribed to the holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are? *Ans.* It is not done to exclude the Father or the Son himselfe from this worke; but to signifye that it comes of the free gift & grace of God (which commonly is termed by the Holy Ghost) that the manhood of Christ being but a creature, should be advanced to this dignity, that it should become a part of the Sonne of God. And againe, the holy Ghost is the author of his conception in a speciall manner: for the Father and the Sonne did cause it by the holy Ghost from them both immediately.

In the conception of Christ wee must observe and consider three things: The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the Godhead. And howsoever I distinguish these three for orders sake, yet must wee know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the Virgin; at the very same moment, it is receiued into the vnity of the second person.

In the framing of Christs manhood two things must be considered, the matter, and the manner. The matter of his body was the very flesh and blood of the Virgin *Mary*, otherwise hee could not haue bene the sonne of *David*, of *Abraham*, and *Adam* according to the flesh. As for his soule, it was not deriued from the soule of the Virgin *Mary* as a part thereof, but it was made as the soules of all other men be; that is, of nothing by the very power of God, and placed in the body: both of them from the first moment of their being, huiung their substance in the person of

the Son. And here we must take heed of two opinions: the first, is of the Anabaptists which hold that the flesh of Christ came down from heauen, and passed through the Virgin *Mary* as through a pipe, without taking any substance from her: the places which they alledge for the purpose, are manifestly false. For whereas Christ faith of himselfe, Ioh. 3. 13. that he *descended from heauen*, his speech must be vnderstood in respect of his godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here vpon earth. And whereas *Paul* calleth him *heauenly*, and the *Lord* from heauen, it is not in respect of the substance of his body, but in respect of his glorious qualities which he receiued after his resurrection. The other opinion is of the Papists, that hold the bread in the Sacrament to be turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the Virgin *Mary*.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous: not by generation according to the ordinary course of nature; but by an extraordinary operation of the holy Ghost above nature: and for this cause, it is not within the compass of mans reason, either to conceive or to expresse the manner and order of this conception. The Angel ascribes two actions to the holy Ghost in this great worke; the one to come vpon the Virgin *Mary*, the other to overshadow her: by the first is signified the extraordinary work of the holy Ghost, in fashioning the humane nature of Christ, for so much the phrase (*as*) elsewhere importeth. The second signifieth, that the holy Ghost did as it were (*as*) cast a cloud ouer her, to teach vs, that we should not search ouer much into the mystery of the Incarnation.

It may be objected against this which hath bin said, that if Christ be in this manner conceived by the holy Ghost, then the H. Ghost shall be Father to Christ, and Christ his Son. *Ans.* The reason is not good: for he that is a father, is not a bare efficient cause, but one which in the effecting of any thing confers the matter vnto it from himselfe, whereof it shall be made. Now the holy Ghost did not minister any matter vnto Christ from his own substance, but did onely as it were, take the masse and lump of mans nature from the body of the Virgin *Mary*, and without ordinary generation made it the body of Christ: as *Basil* faith, *Christ was conceived not of the substance but of the power, not by any generation, but by the appointment and benediction of the holy Ghost*.

The second point in the conception, is the sanctifying of that masse or lump which was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be ioyned to the person of the Son, which could not haue bene, if it had bin defiled with sin.

1. Cor. 15
47. 18

Luk. 1. 35

* Iud. 14.

6.

* Ag. 1. 8.

Luk. 24. 4.

Sermon.
de sancti-
tate.

Secondly, Christ was a Saviour as he is both God and man: now then being man, if hee had bene sinfull himselfe, he could not haue saved others, but should haue stood in need of a Saviour himselfe.

This sanctification hath two parts: the first, is the stay and stoppage of the propagation of original sinne, and of the guilt of Adams sinne; which was on this manner: God in the beginning set down this order touching man, that what euill or defect sooner hee brought vpon himselfe, hee should deriue the same to euery one of his posterity begotten of him: and hereupon when any father begets his childe, he is in the roome of Adam, and conueys vnto it beside the nature of man, the very guilt and corruption of nature. Now for the preuenting of this euill in Christ, God in great wisdom appointed, that he should be conceived by the holy Ghost without any manner of generation by man. And by this meanes hee takes substance from the Virgin without the guilt and corruption of the substance. But it may further be objected thus: Al that bee in Adam haue sinned in him; but Christ was in Adam as he is man therefore he sinned in him. *Ans.* The proposition is false, vnto it is expounded on this manner: All that were in Adam haue sinned in him, so be it they come of him by generation. *Paul* saith not, out of one man, but, by one man sinne entered into the world, to shew, that man propagates his corruption to no more then he begets. Again, Christ is in Adam not simply as other men are, but in some part: namely, in respect of substance which hee tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are both from Adam & by Adam. But Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhood of Christ, so far forth as was meete for the nature of a redeemer.

The duties to bee learned hence are these: First, whereas Christ was sanctified in the womb of the Virgin Mary, we likewise must labour to be sanctified in our selues, following the commandement of God, 1. Pet. 1. 16. *Be ye holy as I am holy.* *S. Iohn* saith, that he which hath hope to be with Christ in glory in heauen, *pursueth himselfe euen as he is pure*: no doubt setting before himselfe the example of Christ as a pattern to follow in all his waies. And because our hearts are as it were seas of corruptions, we must daily cleanse our selues of them by little and little, following the practise of the poore begger that is alwaies piecing and mending, and day by day puls away some rags and puts better cloath in the roome. And if wee shall continually endeavour our selues to cast off the remnants of corruption that hang so fast on, & make a supply thereof by some new portions of Gods heauenly grace; we shall be vessels of honor sanctified & meet for the Lord,

and prepared vnto euery good worke. Christ could not haue bene a fit Saviour for vs; vnto it hee had first of all bin sanctified, neither can we bee fit members vnto him, vnto it wee be purged of our finnes, and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great: For why was he sanctified? surely if we marke it well, we shall find it was for the good and benefit of his elect. For Adam and Christ be two rootes, as hath been shewed. Adam by creation first received Gods image, and after lost the same for himselfe and his posterity. Now Christ to renouee the image of man is made the second Adam, and the roote and very head of all the elect. His manhood was filled with holines as measure: that from thence as from a store-house it might be deriued to all his members. And therefore by his most holy conception, our sinfull birth and conception is sanctified, and his holinesse serues as a couer to hide our manifold corruptions from the eyes of God. Yea it serues as a buckler to ward the temptations of the diuell: for when hee shall say to our hearts on this manner; no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of original sin art vncleane, therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousnesse is our righteousness, seruing to make vs stand without blame or spot before God. And as *Iacob* put on *Esau* garments that hee might get his fathers blessing: so if by faith we do put on the white garment of righteousness of our elder brother Christ Iesus, and present our selues in it vnto our heavenly Father, we shall obtaine his blessing which is eternall happinesse.

Now remains the third and last part of the conception, which is the Vnion of the Godhead & the manhood: concerning which, many points are particularly to be handled. The first is, what kinde of Vnion this is. *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature, is when two or more things are ioined and vntoed into one nature, as the Father, the Sonne, the holy Ghost, being and remaining three distinct persons, are one & the same in nature or Godhead. Vnion in person, is when two things are in that maner vntoed that they make but one person or substance: as a body created by God, and a reasonable soule ioined both together make one particular man, as *Peter, Paul, Iohn, &c.* And this second, is the vnion wherof we intreat in this place: by which the second person in Trinity the Son of God did vnto himselfe the humane nature, that is, the body and soule of man: so as the Godhead of the Son and the manhood concurring together, made but one person.

The second point is, in what thing this vnion doth consist? *Ans.* It consists in this, that

the second person the Sonne of God doth assume vnto it a manhood in such order, that it being wholly of all personall being in it selfe, doth wholly and onely subsist in the same person. As the plant called *Mistle* or *Mistletoe* hauing no roote of his owne, both growes and liues in the stocke or body of the Oke or some other tree: so the humane nature hauing no proper subsistence, is, as it were, ingrafted into the person of the Sonne, and is wholly supported and sustained by it so, as it should not bee at all, if it were not sustained in that manner. And for the better vnderstanding of this point, we must consider, that there be foure degrees of the presence of God in his creatures. The first, is his general presence, and it may be called the presence of his providence, whereby hee preferueth the substances of all creatures, and giueth vnto them to liue, moue, and haue being; and this extendeth it selfe to all creatures good and bad. The second degree, is the presence of grace, whereby hee doth not onely preserve the substances of all his creatures, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree, is the presence of glory, peculiar to the Saints and Angels in heauen; and this stands in three things: for God not onely preserves their substances, and giues them plentie of his grace, but also admits them into his glorious presence, so as they may behold his maiesty face to face. The fourth and last, is that, whereby the Godhead of the Son is present, & dwells with and in the manhood, giuing vnto it in some part his own subsistence. Whereby it comes to passe, that this manhood assumed is proper to the Son, & cannot be the manhood of the Father, or of the H. Ghost, or of any creature whatsoever. And this is a thing so admirable and so vnspokeable, that among all the workes of God there cannot be found another example hereof in all the world.

Hence it followes necessarily, that the manhood of Christ consisting of body and reasonable soule, is a nature onely and not a person; because it doth not subsist alone, as other men, *Peter, Paul, Iohn* doe: but wholly depends on the person of the word, into the vinity wherof it is received.

The third point, is in what order the diuine and humane nature of Christ are vntoed together. *Ans.* The common consent of Diuines is, that, albeit all the parts of the manhood & the godhead of Christ bee vntoed at one instant; yet in respect of order hee vnites vnto himselfe first and immediately the soule, & by the soule the body. And it seemes vnto it, that God being a most simple essence, should immediately be ioined to a compound body: and therefore it may well bee said that hee is vntoed vnto it by the more simple part of man, which is the soule. Again, the manhood of Christ is first & immediately ioined to the person of the sonne himselfe; and by the person to the Godhead of the sonne.

The fourth point is, whether there remain any difference or diuerty of the two natures after that the vnion is made. *Ans.* The two natures concurring make not the person of the sonne to be compounded properly, but only by analogie, for as bodie and soule make one man, so God and man make one Christ: neither are they turned one into another, the godhead into the manhood, or the manhood into the Godhead, as water was turned into wine at Cana in Galilee: neither are they confused and mingled together as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confusion, really distinct, and that in three respects. First, in regard of essence. For the godhead of Christ is the godhead, and cannot be the manhood: and againe, the manhood of Christ is the manhood, and not the godhead. Secondly, they are distinguished in properties: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercy, and power it selfe and so is not the manhood, neither can it be. Again, Christ as he is God hath his will eternall, and vncreated, which is all one with the will of the Father and the holy Ghost. And as he is man he hath another will created in time, and placed in his reasonable soule, & this Christ signifieth when hee saith, *Not my will, but thy will be done.* Thirdly, they are distinct in their actions or operations; which though they goe together inseparably in the worke of redemption, yet they must in no wise be confounded, but distinguished as the natures themselves are, *Christ* saith of himselfe, *I haue power to lay downe my life, and I haue power to take it vp againe:* & hereby he shewes the distinctions of operation in his two natures. For to lay downe his life is an action of the manhood, because the Godhead cannot die: and to take it vp againe is the worke of the Godhead alone, which reuiveth the soule to the bodie after death.

The fifth and last point is, What ariseth of this vnion? *Ans.* By reason of this hypostatic vnion, though the Godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected & enriched with vnspokeable dignity. For first of all, it is exalted above all creatures whatsoever, euen Angels themselves, in that it hath subsistence in the second person in Trinity. Secondly, together with the godhead of the sonne, it is adored & worshipped with diuine honour, as in like case the honour done to the King himselfe, redounds to the crowne on his head. Thirdly, by reason of this vnion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueeth from that perso to which it is ioined it is *quickning flesh, & the bread of life.* A gaine, from this vnion of two natures into one person, ariseth a kind of speech or phrase peculiar

Vitus Mathi-ol.

AB. 17. 18.

Rom. 5. 11.

1. Ioh. 3. 3

Luk. 11. 42.

Ioh. 10. 18.

Damaſ. 1. cap. 6. Cyr. in Symbol.

Ioh. 6. 35.

peculiar to the Scripture, called the *communion of properties*, when the property of one nature is attributed to the whole person; or to the other nature; as when *Paul* saith, that *God shed his blood*, that the *Lord of glory was crucified*. And whē Christ saith, that he talketh with *Nichodemus* *was then in heauen*.

The vñe of the personall vnion is threefold. First, it serueth to shew the hainoutnesse of our finnes, and the greatnes of our miserie. For it had not bin possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnles the same nature had first of all bin nearly ioyned to the Godhead of the Sonne: that thereby it might be so farre forth supported and sustained, that it might overcome the wrath of God. Secondly, it lets forth vnto vs the endless loue of God to man. For whereas by reason of *Adams* fall wee became the vilest of all creatures except the diuell and his angels: by this mysticall coniunction, our nature is exalted to such an estate & condition, as is farre aboue all creatures, euen the Angels themselves. Thirdly, it is as it were the key of all our comfort: for all sound comfort stands in happines, all happines is in fellowship with God, all fellowship with God is by Christ, who for this cause being very God, became very man, that hee might reconcile man to God, and God to man.

Thus much of the conception of Christ: now follows his birth: wherby in the ordinary time of trauaile, according to the course of nature, he was brought forth into the world by the virgin *Mary*. And it was the will of God, that Christ should not only be conceived; but also borne, and that after the manner of men, that he might be known to be very man indeed. In the birth we may consider foure things: the time, the place, the manner, the manifestation of it.

The time, was in the *last daies*, toward the end of the 70. weekes of *Daniel*, which are to be accounted from the end of the captivity of *Babylon*, and make in all 490. yeares or more plainly 3900. yeares and more from the beginning of the world, and as *Paul* saith, *in the fulnes of time*, and the Euangelists haue noted of purpose the time to haue bene when *Augustus Cesar* taxed the Iewes and all nations vnder his dominion; to signifye that Christ was borne at the very time foretold by *Isaiah*, when the crowne and scepter was taken from *Judas*: & withal to shew that his kingdom was not of this world. And it was the good pleasure of God that Christ should not be borne either later or sooner, but so many ages from the beginning of the world. And this consideration of the very time it selfe, serueth greatly for the confirmation of our faith. For thus may we reason with our selues: If G O D who in the beginning made a promise to our first parents concerning the seede of the woman, deferred it almost 4000. yeares, & yet at length accomplished the same to the very full: then no

doubt: God hauing promised the resurrection of the dead and life eueralting, wil in his good time bring them to passe, though as yet we see them not. And thus by the accomplishment of all things past, should wee confirm our hopes concerning things to come.

The place was not at Hierusalem, nor *Nazareth*, nor any other citie, but only a village of *Jude* called *Bethlehem*, that the prophetic of *Michea* might be fulfilled, *Thou Bethlehem Ephrata art little to be among the thousands of Iuda, yet out of thee shall be come forth vnto me, that shall be ruler in Israel*. And here we may obserue a memorable example of Gods prouidence which ouerruleth the proceedings of cruell tyrants, to the accomplishing of his own will, they themselves for their parts intending nothing lesse. *Augustus* not so much as dreaming of the birth of the Messias, gaue commandement that euery man should goe to his owne citie to bee taxed: and hereupon *Ioseph* and *Mary* take their iourney from *Nazareth* to *Bethlehem*: which iourney God himselfe appointed & disposed to this end, that the Messias might bee borne in the place which hee preordained and foretold by his Prophets.

The manner of Christs birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this poverty for sundry causes. I. That the Scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*: and that he shall grow vp as a rose out of a dry ground, *as haue neither forme nor beauty*. II. That he might after ward from this base condition be exalted euen in his malhood to that rich & glorious estate in which hee should manifest himselfe to bee Lord of heauen & earth. III. He was borne in exceeding poverty, that he might shame the wife men of this world, who exceedingly esteeme of their riches, power & glory, perswading themselves that without such means nothing can be done. And yet for all this they cannot so much as reconcile one man to God by all their might and wealth; whereas Christ himselfe hath done the same both in poverty and weakness; and can enlarge and preserve his kingdom without earthly helps. When hee hung vpon the crosse the souldiers stript him of his garments; and being naked hee brought that to passe, which all the Monarches of the earth in all their royalties could neuer haue performed. And whether Christ lie in the manger betweene the Ox and the Ass, or in the pallece of the kingd matters not in regard of our situation. I V. He came in this manner, that there might be a difference betweene his first coming in the flesh, and his last coming to iudgement. In the first he came only for this end, not to make any outward alterations in the world; but to change the conscience, & to put in execution the worke of our spiritual redemption: and therefore he hath referred

Mich. 5.

Psal. 118. 22.

the ouerturning of all earthly estates, with the manifestation of his owne glory, to the latter. V. Lastly, he was borne in a poore estate, that hee might procure true riches for vs in heauen; and all that might sanctifie vnto vs our poverty vpon earth. As *Paul* saith, *Ye know the grace of our Lord Iesus Christ; that he being rich, for your sakes became poore, that yee through his povertie might be made rich*. He was content to lie in the manger, that he might rest in heauen.

This serueth to teach vs to bee content to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the Sonne of God himselfe. And if for our cause he did not refuse the basest condition that euer was, why should we murmure at the same? for what are the best of vs but miserable sinners, and therefore vterly vnworthy either to goe or lie vpon the bare earth; and though we fare & lie better then our Lord himselfe, yet such is our daintines, we are not pleased therewith: whereas he for his part disdained not the manger of the Ox. And if the Lord of heauen and earth coming into the world, finde so little entertainment or fauour, wee for our parts beeing his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestiō of Christs birth, that it may bee knowne to the world. Where consider two circumstances, the first, to whom? namely, to poore shepheards tending their flockes by night, and not to great or mightie men, louers of this world, not to the Priests at Ierusalem, contemners of Gods grace; and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem; the other, it was Gods pleasure to manifest that in the birth of Christ which *Paul* saith, *Not many wise men after the flesh, nor many mighty, nor many noble are called: but God hath chosen the foolish things of the world to confound the wise*. The second is, by whom? by the Angels of the Lord appearing in great glory vnto the shepheards. For the Priests of Ierusalem, & the rules of the Synagogues, to whom this office did belong, held their peace: being blinded in their manifold errors and wicked waies.

The duties to bee learned of the birth of Christ, are these. First, wee are admonished hereby to magnifie and praise the name of God, saying with *Mary*, *My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour*. And with *Zacharie*, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people*. And with the Angels of heauen, *Glory to God in the highest heauens*. For in this birth is made manifest the wisdome, the truth, the iustice and mercy, and goodnes of God towards vs, more then euer it was before: yea as Christ God and man, is more excellent then the first *Adam* created according to Gods own image: and as the spiritual life is better then the naturall life, and as the eternall and most holy

A marriage of Christ the husband & his spouse the Church, arising as it were out of the blood that trickled out of his side, is more wonderful then the creation of *Eue* of the ribbe of *Adam*: lastly, as it is a farre greater matter by death to overcome death, and to turne it vnto eternall life, then to command that to exist and be which was not before: so is the worke of redemption begonne in the birth of Christ more vnspokeable and admirable then the first creation of man. Hereupon not 6. Cherubims, as in the vision of *Isaiah*, nor 24. elders as in the Apocalyp, but a great multitude of angels like armies were heard to praise G O D at the birth of Christ; and no doubt the like sight was not seene since the beginning of the world. And the angels by their example put vs in minde to consider aright of this benefite and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the world: where sinne & iniquitie abounds, as may be seene by experience; for by an olde custome we remaine still in the Church the feast of the natiuite of Christ, so commonly called; which neuertheless is not spent in praising the name of God who hath sent his Sonne from his own bosome to be our redeemer, but contrariwise in rising, dicing, carding, masking, mummings, and all licentious liberty for the most part, as though it were some heathen feast of *Corus* or *Bacchus*.

Secondly, Christ was conceived and borne in bodily manner, that there might be a spiritual conception and birth of him in our hearts, as *Paul* saith: *My little children of whom I trouble till Christ be formed in you: and that is, when we are made new creatures by Christ, & performe obedience to our Creator*. When the people said to Christ, that his mother and his brethren sought him, he answered, *Ete that dothe the will of God, is my brother, my sister, and mother*. Therefore let vs goe with the shepheards to Bethlehem, and finding our blessed Saviour swaddled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to say, that wee lue not, but Christ liues in vs: and let vs present vnto him our selues, our bodies, and soules, as the best gold, mirth, & frankincense that may be: and thus conceiuing him by faith, he remaining without change, we shall be changed into him, and made bone of his bone, and flesh of his flesh. The world, I know, neuer so much as dreameth of this kind of conception and birth. For as *David* saith, *Men trauell with wickednesse, conceive mischiesse, and bring forth a lie*. And *S. Iames* saith, *Men are drawne away by their owne concupiscence, which when it hath conceived bringeth forth sinne*. And these are the ougly and monstrous births of these daies. But let vs, I pray you, contrariwise waile and mourne for the barrennes of our hearts, that doe so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a

Gal. 4. 19

Mar. 3. 35

Psal. 112

Iam. 1. 43. 50

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blest

bleſed woman: but if ſhe had not as well conceived Chriſt in her heart, as ſhe did in her wombe, ſhe had not bin ſaued, and no more can we vleiſe we doe the ſame.

The birth of Chriſt to them that haue touched hearts, is the comfort of comforts, & the ſweeteſt baume of confection that euer was. Behold, ſay the Angels to the ſhepherds, *we bring tidings of great ioy that ſhall bee to all people; but wherein ſtands the ioy? they adde further, vnto you this day is borne in the city of David a Saviour, which is Chriſt the Lord.* And no maruelli for in that birth is maniſeſt the good will of God to man, and by it we haue peace, firſt, with God; ſecondly, with our ſelues in conſcience: thirdly, with the good Angels of God: fourthly, with our enemies laſtly, with all the Creatures. For this cauſe the Angels ſang, *Peace on earth, good will towards men.*

In the laſt phraſe the Creede notes vnto vs the parent or mother of Chriſt, the virgin *Mary*. And here at the very firſt it may be demanded, how he could haue either father or mother; becauſe he was figured by *Melchizedech* who had neither father nor mother. *Anſw.* *Melchizedech* is ſaid to be without father and mother, not becauſe hee had none at all: for according to the auncient and received opinion, it is very likely that he was *Sem* the ſonne of *Noah*; but becauſe where he is mentioned vnder this name of *Melchizedech* in the 14. chapter of *Geniſis* there is no mention made of father or mother: and ſo Chriſt in ſome fort is without father or mother: as he is man, he hath no father; as he is God, hee hath no mother. And whereas Chriſt is called the ſonne of *Iſeeph*, it was not becauſe he was begotten of him, but becauſe *Iſeeph* was his reputed father; or which is more, becauſe he was a legal father, namely according to the Iewes: in that (as ſundry diuines thinke) hee was the next of his kinne, and therefore to ſucceed him as his lawfull heire.

Mary became the mother of Chriſt by a kind of calling therto, which was by an extraordinary meſſage of an Angel concerning the conception and birth of Chriſt in and by her: to which calling and meſſage ſhee conſeconded, ſaying, *Behold the handmaid of the Lord*; ſhe is vnto me according to thy word. And hereupon ſhee conceived by the holy Ghoſt. This being ſo, it is more then ſenſeleſſe folly to turne the ſalutation of the angel, *Hailſt freely beloued*, &c. into a prayer. For it is as much as if we ſhould ſtill call her to become a mother of Chriſt.

And the muſt be held to bee the mother of whole Chriſt God and man: and therefore the auncient Church hath called her the mother of God; yet not the mother of the godhead.

Furthermore, the mother of Chriſt is deſcribed by her qualities, a virgin, and by her name, *Mary*. She was a virgin firſt, that Chriſt might bee conceived without ſinne and be a perfect Saviour: ſecondly, that the ſaying of the prophet *Eſay* might be fulfilled, *Behold a*

virgin ſhall conceive and beare a ſonne: according as it was foretold by God in the firſt giuing of the promiſe, *The ſeede of the woman*, not the ſeede of the man, ſhall bruiſe the ſerpents head. Now the Iewes to elude the moſt pregnant teſtimony of the Prophet, ſay, that *Alma* ſignifies not a virgin, but a young woman which hath knowne a man. But this is indeed a forgery. For *Eſay* there ſpeakes of an extraordinary worke of God about nature, whereas for a woman hauing knowne man to conceive, is no wonder. And the word *Alma*, through the whole Bible is taken for a virgin, as by a particular ſearch will appeare.

As *Mary* conceived a virgin, ſo it may be well thought that ſhee continued a virgin to the end, though wee make it no article of our faith. When Chriſt was vpon the croſſe, he commended his mother to the cuſtodie of *Iohn*; which probably argueth that ſhe had no child to whole care and keeping the might be commended. And though Chriſt be called her firſt borne, yet doth it not follow that ſhe had any children after him: for as that is called laſt after which there is none, ſo that is called the firſt before which there were none. And as for *Iſeeph*, when he was eſpouſed to *Mary*, he was a man of eighty yeares old.

And here we haue an occaſion to praiſe the wiſedome of God, in the forming of man. The firſt man *Adam* was borne of no man; but immediately created of God: the ſecond, that is *Eue*, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Chriſt, God and man, not of no man as *Adam*, not of no woman as *Eue*; not of man and woman as we: but after a new manner, of a woman without a man he is conceived and borne.

And hereupon our duty is not to deſpiſe, but highly to reuerence the virgin *Mary*, as being the mother of the ſonne of God, (a) a propheteſſe vpon earth, a Saint in heauen. And we doe willingly conſecond to giue her honour three waies; firſt, by thankſgiuing to God for her, ſecondly, by a reuerent eſtimation of her, thirdly, by imitation of her excellent vertues, yet farre bee it from vs to adore her with diuine honour, by prayer to call vpon her, as though he knew our hearts, and heard our requeſts, and to place her in heauen as a Queene about the ſonne of God.

The name of the mother of Chriſt is added, to ſhew that he came of the lineage of *Dauid*, and that therefore he was the true Meſias before ſpoken of. It may be objected, that both *Matthew* and *Luke* ſet downe the genealogy of *Iſeeph*, of whom Chriſt was not. *Anſw.* *Matthew* ſets downe indeed in Chriſts genealogy, the naturall deſcent of *Iſeeph* the husband of *Mary*, hauing *Iacob* for his naturall father: but *Luke* taking another courſe, propounds the naturall deſcent of *Mary* the mother of Chriſt: and when he ſaith that *Iſeeph* was the ſonne of *Elu*, hee meaneſ of a legal ſonne.

ſonne. For ſonnes and daughters in law are called ſonnes and daughters to their fathers and mothers in law: *Mary* her ſelfe and not *Iſeeph* being the naturall daughter of *Elu*. And whereas *Luke* doth plainly ſay, that *Mary* was the daughter of *Elu*; but puts *Iſeeph* the ſon in law in her roome, the reaſon hereof may bee, becauſe it was the manner of the Iewes to account and continue their genealogies in the title and not in the ſubſtance, ſhe man being the head of the family, and not the woman. And though *Kurth* and *Rabab*, and other women be mentioned by *Matthew*; yet that is only by the way: for they make no degrees herein. Again, it may be further demanded, how Chriſt could come of *Dauid* by *Salomon* as *Matthew* ſaith, and by *Nathan*, as *Luke* ſaith: they twaine being two diſtinct ſonnes of *Dauid*. *Anſw.* By vertue of the law, whereby the brother was bound to riſe vpon ſecond to his brother, there was a double deſcent in vie among the Iewes, the one was naturall, the other legal. Naturall, when one man deſcended of another by generation; as the child from the naturall father: Legal, when a man not begotten of another, yet did ſucceed him in his inheritance: and thus *Salomons* is the naturall ſonne of *Neri*, and the legal ſonne of *Iſebaias*. Now *Saint Luke* ſets downe a naturall deſcent of Chriſt from *Dauid* by *Nathan*, and *Saint Matthew* the other deſcent which is legal, by *Salomon*: whom Chriſt ſucceeded in the right of the kingdom, being borne the king of the Iewes: none that could poſſibly be named, hauing more right to it then he.

By this deſcent of Chriſt we haue occaſion to conſider, that Chriſt was euen in his birth the moſt excellent and notable man that euer was deſcending of the eternall Father as he is the Son of God, and as he is man, deſcending of the Patriarkes, and of the renowned Kings of *Iuda*. And this his nobility he conueyes in part to his members; in that hee makes them the ſonnes of God, a royall prieſthood, and a peculiar people to himſelfe: enriching them alſo with the reuenues of the whole world, and with title and right to the Kingdom of glory in heauen, as their inheritance.

And withall, Chriſt being the lively pattern of true nobility, by his example men of blood are taught not to ſtand ſo much on their pedigree, and their anceſtours, as though Nobility ſtood in this; that man deſcends of man; but to labour withall that they may bee the ſonnes and daughters of God by regeneration in Chriſt. This indeede is the ornament of the blood, the beſt part in the Noble mans ſkutecheon, & the ſweeteſt flower in his garland. And though a man be neuer ſo noble or great in eſtate, yet if he be not a repentant ſinner, he is baſe and vile, and his nobility thinkes in the noſtrils of God. Chriſt in his genealogy doth not ſo much as vouchſafe to name thoſe his anceſtours that ruled wickedly; and hereupon

on *Saint Matthew* omitteth three kings of *Iuda*; *Abelazab*, *Ioi*, and *Amelazab*: whereas neceſſarieleſſe famous offenders that repented are mentioned, as *Kuth* and *Thamar*, and *Rephabab*.

This much of the Incarnation of Chriſt; now followeth the third & laſt point which is to be conſidered in the deſcription of Chriſt; namely, the eſtate of Chriſt after his birth, which was ſo-fold, the eſtate of humiliation, and the eſtate of exaltation.

The eſtate of humiliation, is the condition of Chriſt the Mediatour, in which hee abaſed himſelfe euen to the death of the croſſe, that by that meane he might performe the office of a Priſt in making ſatisfaction to the iuſtice of his Father.

This eſtate agrees to the whole perſon of Chriſt according to both natures. For firſt of all his manhood was abaſed and humbled, in that it was made ſubiect to the infirmities of mans nature; as alſo to the miſeries and puniſhmentes which were due vnto man for ſin. Secondly, his Godhead was abaſed, not as it is conſidered in it ſelfe: for ſo it admits no alteration of change; but in reſpect of the fleſh or manhood aſſumed; vnder the which, as vnder a vaille, the godhead lay hid from the firſt moment of the Incarnation to the time of his reſurrection, without any great manifeſtation of his power and maiesty therein.

The order of theſe two eſtates muſt be marked. The firſt is the eſtate of humiliatio, & the in the ſecond place follows the eſtate of exaltation. As Chriſt faith of himſelfe, *O foole, and ſlow of tears to beleeue, &c.* ought not Chriſt to haue ſuffered theſe things, and to enter into his glory? And here we for our parts muſt learne a leſſon. The ſame which was true in Chriſt the head, muſt be verified in all his members; they muſt all haue their two-fold eſtate: firſt in this life the eſtate of humiliatio: ſecondly, after this life the eſtate of glory. And as Chriſt firſt entered into the ſtate of his humiliation, and then into glory: ſo it is with his members, firſt they muſt be abaſed in this life, and ſecondly exalted in the world to come. Hee that will raigne with Chriſt and be exalted, muſt firſt ſuffer with him, and be humbled: hee that will wear the crowne of glory, muſt wear firſt a crowne of thorns, they that will haue all teares wiped from their eyes, muſt here firſt in this life ſhed them. And the children of God before they can ſing the ſong of *Moſes*, and of the ſeruants of God, and of the lambe, muſt firſt ſwim through the ſea of burning glaſſe: whereby is ſignified, that thoſe which after this life would ſing ſongs of praifes to Chriſt, muſt in this life becaſt into a ſea of miſery. And if this be true, then we may here learne, that is a wretched caſe for a man in this life to haue perpetual eaſe, reſt, and quietneſſe both in body & ſoule, goods, and good name: for wee fee by Chriſts example, that thorough aduerſitie wee muſt come to happineſſe: and

Luk. 24. 26.

Reu. 19. 2. 3.

if a man would haue rest and peace in the life to come, then in this life he must looke for trouble, persecution, and sorrow. Indeede in the iudgement of the world, they are blessed that alwaies live at rest; but before God they are most miserable, and (as oxen which are made fat in the best pasture) ready for the slaughter-house every day. Secondly, here is an excellent consolation for those which profess the Gospel of Christ; in the time of trouble and persecution they must reioyce; because the state of humiliation in this life is a signe that they are in the plaine and right way to saluation and glory. A man is to take his journey into a farre countrey, and inquiring for the way it is told him that there are many plaine waies, but the straight and right way is by woods, and hills, and mountains; and great dangers: now when hee is travelling, and comes into those places, he gathereth certainly that he is in the right way: so the child of God that is going to the kingdom of heauen, though there be many waies to walke in, yet he knows that there is but one right way; which is very strait and narrow, full of trouble, sorrow and persecution: full of all manner of crosse, and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in body or in mind, if he be content to beare his crosse, it argueth plainly that hee is in the right way to saluation: for *through many afflictions we must enter into the Kingdom of heauen.*

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words: *suffered vnder Pontius Pilate.* Where we must consider two things; the Passion it selfe, and vnder whom it was. For the first, that we may the better conceiue the passion in his owne nature, seauen speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and providence of God; as *Peter* saith expressely, that Christ was deliuered by the determinate counsell & foreknowledge of God. The impulsive cause that moued God to worke our saluation by this meanes was nothing in man (for all mankind was shut vp vnder vniuerselle, & therefore vnable to procure the least fauour at Gods hands) but the will and good pleasure of God within himselfe. The instrument which the Lord vsed in his businesse, were the wicked Iewes and Gentiles, and the diuell himselfe, by whom he brought to passe the most admirable worke of redemption, even then when they according to their kind did nothing else but practise wickednesse and malice against Christ. II. The matter of the passion, is the whole malediction or curse of the Law, containing in it all manner of aduersities and miseries both of body and minde. All which may be reduced to three heads: the temptations of Christ, his ignominies and launders,

his manifold sorrowes and griefes, especially those which stand in the apprehension of the vnspottable wrath of God. III. The forme of the passion, is that excellent and meritorious satisfaction which in suffering, Christ made vnto his Father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but withall we must conceiue it as a propitiatorie for a meane, satisfaction to Gods iustice. The passion considered as a passion, ministers no comfort; but all our joy and reioicing stands in this, that by faith wee apprehend it as it is a satisfaction or a meane of reconciliation for our offences. In this very point stands the dignity of the passion, whereby it differs from all other sufferings of men whatsoever. Therefore most damnable & wicked is the opinion of the Papists; who besides the alone passio of Christ, maintaine workes of satisfaction, partly of their owne, & partly of the Saints departed: which they adde to the passion as an appendage thereof. I. V. The end of the passion, is that God might bring to passe a worke in which he might more fully manifest his iustice and mercy, then he did in the creation, and that is, the reconciliation betweene God and man. And here remember with the passion, to ioyne the actiue obedience of Christ in fulfilling the law; for Christ in suffering obeyed, and in obeying suffered. And they must bee ioyntly conceiued together for this cause. In reconciliation with God, two things are required: the removing of sinne in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart from his legall obedience, only takes away the guilt and punishment, frees man from death, & makes him of a sinner to be no sinner: and that hee may be fully reconciled to God, and accepted as righteous to life euermlasting, the legall obedience of Christ must also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God and man must be included and not excluded. V. The time of the passion was from the very birth of Christ to his resurrection; yet so, as the beginning onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full vpon the crosse. VI. The person that suffered was the Sonne of God himselfe: concerning whome in this case two questions must be resolued. The first, how can it stand with Gods iustice to lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not doe so. *Answer.* In the passion, Christ must not be considered as a priuate person: for then it could not stand with equite that hee should be plagued and punished for our offences, but as one in the

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eternall counsell of God set apart to be a public *jury* or *pledge* for vs, to suffer and performe those things which we in our own persons should haue suffered and performed. For this cause God the Father is said to giue his Sonne vnto vs, and the Sonne againe to giue his life for his friends, *Ioh. 3. 16. & 15. 13.* The second question is, how by the short & temporary death of the Sonne of God, any man can possibly bee freed from eternall death and damnation which is due vnto him for the least sinne. *Answer.* When we say that the Sonne of God suffered, it must be vnderstood with distinction of the natures of Christ, not in respect of the Godhead, but in respect of the assumed manhood: yet neuertheless the passion is to be ascribed to the whole person of Christ God and man: and from the dignity of the person which suffered, ariseth the dignity and excellency of the passion, whereby it is made in value and price, to counterbalance euermlasting damnation. For when as the Son of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for euer. VII. The difference of the passion of Christ, and the sufferings of Martyrs: & that stands in two things. First, Christs passio was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs even before God, because he became our Mediator & surety in the covenat of grace; but the sufferings of Martyrs are not of value to merit for vs at Gods hand; because in suffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appears, that the Treasure of the Church of Rome, which is as it were a common chest containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept & disposed by the Pope himselfe, is nothing else but a senselesse dotage of mans braine. And whereas they say, that Christ by his death did merit, that Saints might merit both for themselves and others, it is as much as if they should say, the Son of God became Iesus, to make euery one Iesus. And it is a manifest vntruth which they say. For the very manhood of Christ considered apart from the godhead, cannot merit properly: considering whatsoever it is, hath, or doth; it is, hath, & doth the same, wholly & only by grace: whereas therefore Christ merits for vs, it is by reason he is both God and man in one person. For this cause it is not possible, that one *meere man* should merit for another.

The vse of the passion followeth. It is the maner of Friars and Iesuits in the Church of Rome, to vse the consideration of the passion of Christ, as a meane to stirre vp compassion in themselves, partly towards Christ, who suffered grieuous toiments, and partly towards the Virgin Mary, who for the tormetments of her deere Son was exceedingly troubled; & withall to kindle in their hearts an indignatio to-

wards the Iewes that put Christ to death. But indeede this kinde of vse is meere humane, & may in like manner be made by reading of any humane history. But the proper and speciall vse of the passion indeed is this: first of all, wee must let it before our eyes as a looking-glasse, in which we may cleerely behold the horribleness of our sins, that could not be pardoned without the passio of the Son of God; and the vnspokeable loue of Christ that died for vs, and therefore loued his owne enemies more then his owne life; and lastly, our endlesse peace with God and happinesse: in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort finde our paradise euen in the midst of hell.

Secondly, the meditation of Christs passion serues as a most worthy meane to begin and to confirme grace, specially whe it is mingled with faith; & that a waies. For first, it serues to breed in our hearts a godly sorrow for our sins past, whe we do seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death, *Len. 4. 4. 29.* When any man had sinned vnder the law, he brought vnto the temple or tabernacle some kind of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremony of laying on the hand, he testified that he for his part had deserved death, and not the beast; and that it being slain & sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sins. And hereby we are taught, that so oft as wee remember the passion of Christ, we should lay our hands as it were vpon our own heads, vtterly accusing and condemning our selues, euermore keeping this in our hearts: that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and misery. And as Christs passion was grieuous & bitter vnto him, so should our sins likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reap any found benefit by the passion of Christ.

Again, the passion of Christ is a notable meane to stirre vp in our hearts a purpose & a care to reforme our selues, and liue in holiness and newnes of life, on this manner. Hath the Sonne of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliuer mee from iust and deserved damnation? yea, no doubt, he hath, I am resolued of it: if I should go on in mine old course, I should be the most ingratefull of all creatures to this my loving Saviour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the passion of Christ is fit before vs as a most liuely pattern & example to follow. For as much (saith *S. Pet. 1. Pet. 4. 1. 1. 1.*) *Christ hath suffered for vs in the flesh, arme your*

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felnes likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sin. Where he teacheth, that there must be in vs a spiritual passion answerable to the passion of Christs. For as his enemies did lade him with miseries euen to the death of the crosse; so should we lade our owne flesh, that is, the corruption of our natures, with all such means as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie *Goliath*, and the grace of God, which we receive like yong and little *Dauid*; and therefore if we desire that grace should preuaile against corruption, we must disarme the strong man, and strip him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousnesse and holinesse. Secondly, we must endeavour to keepe in the corruption of nature as it were cloking and smothering it in the heart; that by it neither the world nor the diuell preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of body and soule, setting a watch before our eyes, eares, lips, and all other parts of the body, that are in any action the instruments of the soule; and aboute all, as *Salomon* saith, *By countergarding the heart with all diligence*. By the outward senses of the body, as through open windowes the diuell creepes into the heart; and therefore our duty is, to stop all such waies of entrance. Thirdly, when original corruption begins to rebell either in the minde, will, or any of the affectiōs, then must we draw out the sword of the spirit which is the word of God, & encounter with that hideous giant, laying head vpon him by the iudgements & threatnings of the law, and as it were *beating him downe with clubs*, as *Paul* speaketh. And if it fall out, that concupiscence begin to conceiue and bring forth any sin, we must bruite it in the head, & dash it against the ground, as a bird in the shell, lest it grow vp to our vicer confusion. These are the duties which we should learne by the passion of Christs. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and slaying the rebellion of the naturall concupiscence, that all their studie and care is, how they may feede & cherish it, and make it stronger then the mighty *Goliath*. But let vs for our parts be conformable to Christs in his passion, suffering in our flesh as he suffered in body & soule for vs. And let vs daily more and more by the hand of faith, apprehend and apply to our hearts & consciences the passion of Christs, that it may as a fretting coralline eate out the poison of our fittill natures and consume it.

Now folloves the second point concerning the passion of Christs, which is, vnder whom he suffered, namely vnder *Pontius Pilate*. And Christs may be said to suffer vnder him in two

respects. First, because he was then the president of Iurie. For a litle before the birth of Christs, the Kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputy. And this circumstance is noted in the history of the Gospel, and here specified in the *Creede*, to shew that the Messias was exhibited in the time fore-tolde by the Prophets. *Jacob* fore-tolde that *Shilo* must bee borne after the scepter is remoued from *Judah*: *Isaiah* saith, that the family of *Ishai* shall be worne as it were to the roote, before Christs as a branch shall spring out of it. Again, Christs suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a wonder; namely, that Christs the Sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* late as a iudge vpo Christs to examine him, to arraigne him, & giue sentence against him. Wherefore before we come to speake of the degrees of the Passiō of Christs, we must needs intreat of his arraignement vpon earth. In handling whereof we must generally consider these points: First, that when he was arraigned before *Pilate*, he was not as a priuate man, but as a pledge and surety that stood in the place and stead of vs miserable sinners, as the Prophet *Isaiah* saith, *He bare our infirmities, and carried our sorrowes*; and whichall in him was mankind arraigned before God. Secondly, this arraignement was made not priuately in a corner, but openly in the publicke court, & that in a great feast of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in citing, examining, and condemning Christs, intended not to work any part of mans redemption, yet was this wholly set down in the counsell & good pleasure of God, in whose roome *Pilate* saith, and whose iudgement he exercised.

The generall vse of Christs arraignement, is two-fold. First, it is a terrou to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignement of Christs: and therefore such as in this life receiue not him by faith, must at the end of this world be brought out to the most terrible barre of the last iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Christs himselfe could not haue bin our Saviour and Redeemer, vnlesse he had bin brought out to the barre of an earthly iudge, & arraigned as a guilty malefactor: and there is no man vpon earth that liues and dies out of Christs, but hee must whether he wil or no, hold vp his hand at the bar of the great Iudge of all mankind, where he shall see hell vnderneath him burning red hot, & opening it selfe wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of Gods giuing iudgement

Luk. 3.1.

Gen. 49. 10.

Ira. 11. 1.

Heb. 7. 22.

Ira. 5. 4.

2 Chron. 19. 6.

iudgement against him: on the left hand, the diuell and all his angels accusing him; and within him a guilty conscience condemning him. And thus one day shall the arraignement of those persons be, that with full purpose of heart cleaue not to Christs; and yet alas, huge & infinite is the number of those which make more account of transitorie and earthly matters, euen of their pigges with the *Gadrenes*, then of him and his benefits: & such persons should rather be pitied then despised of vs al, considering their estate is such, that every day they are going as traitours pinioned to their owne iudgement, that they may goe thence to eternal execution.

Secondly, Christs arraignement is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truly beleue in him, might not bee arraigned before God at the day of the last iudgement: he was accused before an earthly iudge, that they might be cleared and excused before the heavenly Iudge: lastly, he was here condemned on earth, that we might receiue the sentence of absolution, and be eternally saved in heauen.

The arraignement of Christs hath three parts: his apprehension, his accusation, his condemnation. In the apprehension we must consider two things: the dealing of Christs: & the dealing of *Judas* and the Iewes. The dealing and proceeding of Christs was this: when he saw that the time of his apprehension and death was neere, he solemnely prepared himselfe thereto. And his example must teach every one of vs who know not the shortnesse of our daies, every houre to prepare our selues against the day of death, that then wee may be found ready of the Lord. What? shall the Sonne of God himselfe make preparation to his owne death, & shall not we most miserable sinners doe the same, who stand in need of a thousand preparations more then hee? wherefore let vs continually thinke with our selues that every present day is the last day of our life, that so we may addresse our selues to death against the next day.

The first thing which Christs doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Euangelists together. *S. Matthew* saith, *Math. 26. 26. He went to the place called Gethsemane*: *S. Luke* saith, *Luke 22. 39. he went to the mount of Olives as he was accustomed*. And that wee might not imagine that Christs did this that he might escape and hide himselfe from the Iewes, *Saint Iohn* saith, *That Judas which betrayed him knew the place, because oftentimes he resorted thither with his Disciples*: whereas if he had feared apprehension, he would haue rather gon aside to some other secret & vnwonted place. This then is the first point to be considered, that Christs knowing the time of his owne death to be at hand, doth willingly of his owne accord referre to such a place, in which his enemies in all likelihood

Ioh. 18. 2.

might easily finde him, & haue fit oportunitie to attack him. For if he should haue still remained in Hierusalem, the Scribes & Pharisees durst not haue enterprised his apprehensiō, because of the people whom they feared: but out of the city in the garde all occasiō of feare is cut off. By this it is manifest, that Christs yeelded himselfe to death willingly, & not of constraint: vnlesse his sufferings had bin voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our sins. Here a question offers it selfe to be considered, whether a man may lawfully flie in danger & persecutiō, seeing Christs himselfe doth not. *Ans.* When good meanes of flying & iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill *Paul* at *Damascus*, the Disciples tooke him by night, and put him through the wal, & let him down in a basket to escape their hands. When *Moses* was called by God to deliver the Israelites, after he had slaine the Egyptian, & the fact was knowne, and *Pharaoh* sought to kill him for it, he fled to the land of *Madiā*. And our Saniour Christs sundry times whē he was to be stoned, & otherwise hurt by the Iewes, withdrew himself from among thē. It is lawfull thē to flie in persecutiō, these caueats obserued: I. If a man find not himself sufficiently strengthened to beare the crosse. II. his departure must be agreeable to the generall calling of a christian, seruing to the glorie of God, & the good of his brethre, & the hurt of none. III. There must be freedome at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling: if a Minister, from preaching & teaching, otherwise he may not flie. And in this respect Christs, who withdrew him selfe at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submit himself to the good pleasure & wil of his father.

The second part of the preparation, is the praier which Christs made vnto his Father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the danger of imminent death, and the temptations which are to come. And if Christs who was without sin, & had the spirit above measure, had need to pray, then much more haue we need to be watchfull in all kind of praiers, who are laden with the burthen of sinne, and compassed about with manifold impediments and dangerous enemies.

In this prayer sundry points worthy our marking are to be considered. The first, who prayed? *Ans.* Christs the Sonne of God: but still we must remember the distinction of natures and of their operations in one and the same Christs: he praies not in his godhead, but according to his manhood. The second, is for whom he prayeth. *Ans.* Some haue thought that this and all other his praies were made for his mytticall body the Church: but the truth is, he now praies for himself, yet not as

A. B. 9. 15.

Ezo. 2. 15.

Ioh. 8. 19.

& 10. 31.

Ioh. 11. 54.

Ioh. 18. 4.

he was God, for the godhead feels no want; but as he was a man abased in the forme of a servant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the Creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon prayed that he might haue strength, and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point, is to whom he prayed? *Ans.* To the Father: neither must this trouble vs, as though Christ in praying to the Father, should pray to himselfe, because he is one & the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The Father is one person, the Sonne another: therefore as the Father saying from heauen, *This is my well beloued Sonne* spake not to himselfe, but to the Sonne: so againe the Sonne when he praeth, he praies not to himselfe, but to the Father.

In person
est aliud
& aliud
est tamen
aliud.

Math. 26.
17.
admission.

Verse 38

The fourth point, what was the particular cause of his prayer. *Ans.* His agony in which his soule was heavy vnto death: nor because he feared bodily death, but because the malediction of the law, euen the very heate of the furie & indignation of God was poured forth vpon him, wherewith he was affected & troubled, as if he had bin defiled with the finnes of the whole world. And this appeares, first, by the words whereby the Euangelists expresse the agony of Christ, which signifie exceeding great sorrow and griefe: secondly, his dolefull complaint to his Disciples in the garden: *My soule is heauie vnto death*: thirdly, by his feruent prayer thrice repeated, full of dolefull passions: fourthly, by the coming of an angell to comfort him: fifthly, by his bloody sweat, the like whereof was neuer heard. And herein lies the difference betweene Christs agony, & the death of Martyrs: he put on the guilt of all our finnes, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their afflictions feele the vnspokeable comfort of the holy Ghost: and therefore wee neede not maruell why Christ should pray against death, which neuertheless his members haue receiued and borne most ioyfully. Again, this most bitter agony of Christ is the ground of all our reioicing, and the cause why Paul bids all the faithfull in the person of the Phillipians, to reioyce alwaies in the Lord, & againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, & overwhelmed with the gulfes of most dreadfull temptations, euen then, then I say, we should not be discouraged, but lift vp our hearts by feruent prayer to God. Thus did Christ when in the garden he was about to drinke the cup of the wrath of God, & to suck vp the very dregs of it: and David saith, *that one of the deepest hee called on the name of the Lord, & was heard.*

Psal. 130.
1.

The fifth point, what is the matter and

forme of this prayer? *Ans.* Christ praies to be deliuered from the death & passion which was to come, saying on this manner, Mark. 14. 35, 36. *Father, let this cup passe from me: yet with two clauses added thereto, If it be possible, and, Not my will, but thy will be done.* But it may be demanded, how it could be, that Christ knowing that it was his fathers will and counsell that hee should suffer death for man, & also comming into the world for that end, should make such a request to his father without sinne. *Ans.* The request proceeds onely of a weakenes or infirmity in Christs manhood without sin, which appeares thus: We must still consider, that when he made his prayer to his Father, the whole wrath of God, and the very dolorous & pangs of hell seazed vpon him: whereby the senses & powers of his minde were attonied, and wholly bent to releue nature in his agony. For as when the heart is smitten with griefe, all the blood in the body flows thither to comfort it: so when Christ was in this astonishment, the vnderstanding and memory, and all the parts of his humane nature, (as it were for a time suspending their owne proper actions) concurred to sustaine & support the spirit and life of Christ, as much as possibly might be. Now Christ being in the midst of this perplexed estate, praies on this manner, *Father, if it be possible, let this cup passe.* And these words proceede not from any sin or disobedience to his Fathers will, but only from a meere perturbation of minde, caused onely by an outward means, namely, the apprehension of Gods anger, which neither blinded his vnderstanding nor tooke away his memory, so as he forgot his Fathers will, but only stopped & stayed the act of reasoning and remembering for a little time: euen as in the most perfect clock that is, the motion may be stayed by the ayre, or by mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be objected, that Christs will is flat contrary to the will of his father. *Ans.* Christs will as he is man, and the will of his father in this agony, were not contrary, but only diuerse, and that without any contradiction or contrariety. Now a man may will a diuerse thing from that which God willeth, and that without sin. Paul desired to preach the word of God in Asia & Bithynia, but he was hindered by the spirit. For all this, there is no contrariety between Paul, and the spirit of God; but in shew of discord great content. For that which Paul willeth well, the spirit of God willeth not, by a better will: though the reason hereof be secret, and the reason of Pauls will manifest. Again, the minister in charity reputed the whole congregation to be elect, in holy manner seeks & wills the saluation of euery one, which neuertheless the Lord in his eternall counsell wills not. Now betweene both these wills there may beand is a difference without contrariety. For one good thing as it is good, may differ fro another, but it cannot be contrary vnto it. It may further

Ioh. 11.
17.

Act. 16.
6, 7.

further be alleadged, that in this prayer there seemes to be a combat & fight in the mind, will, and affections of Christ, and therefore sin. *Ans.* There be three kinds of combats: the one between reason & appetite, and this fight is alwaies sinfull, and was not in Christ: the second, is between the flesh and the spirit, and this may be in Gods child who is but in part regenerate; but it did not befall Christ who was perfectly holy: the third, is the combat of diuers desires, vpon sundry respects drawing a man to and fro. This may be in mans nature without fault: & was in Christ, in whom the desire of doing his fathers will, struing & struggling with another desire, whereby nature seeks to preserve it selfe, caused him to pray in this manner.

The sixth point, is in what manner Christ prayed. *Ans.* He prayed to his Father partly kneeling, partly lying on his face, & that with strong cries & tears, sweating water & blood, and all this hee did for our finnes. Here then behold the agony of Christ, as a cleere cristall, in which we may fully see the exceeding greatness of our finnes, as also the hardnes of our hearts. We goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought downe euen the Sonne of God himselfe, and laid him groveling vpon the earth. And we cannot so much almost as shed one teare for our iniquities, whereas he sweates blood for vs. Oh let vs therefore learne to abate our selues, & to carry about vs contrite and bleeding hearts, and be confounded in our selues for our finnes past.

Ioh. 5.

The last point, is the euent of the prayer, which isto be heard, as the author to the Hebrewes saith, Hebr. 5. 7. *Christ Iesus in the daies of his flesh, did offer up vnto his Father prayers and supplications, with strong crying and teares, vnto him, that was able to saue him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell, and the full wrath of God? if hee had been heard, he should haue beene deliuered from all this. *Answer.* We must know that God heares our prayers two waies: 1. When he directly grants our request. 2. When knowing what is good for vs, hee giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering; but yet hee had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruants vpon earth. Paul prayed to be deliuered from the angell of Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was enabled to resist his temptatio, was sufficient: & Paul finding the fruite of his prayers on this manner, protesteth hereupon that hee will reioyce in his infirmities. Others pray for temporall

1 Cor.
13. 9.

blesings, as health, life, liberty, &c. which not withstanding God holds backe, and giues in stead thereof spiritual graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwaies according to our wils, and desires, but according as the things asked, shall be for our saluation. Hee is like the Physician, who goes on to lance the wound, and heares not the patient though hee cry neuer so, till the cure be ended.

Audit ad
saluam.
non aud.
ad volun-
tatem.

Now followeth the second thing to be considered in Christs apprehension, namely, the dealing of the Iewes: wherein we must consider foure things: 1. How they consule together concerning Christs apprehension. 2. How they came to the place & met him. 3. How they laid hands on him. 4. How they bound him and tooke him away. For the first, before they enterprised this matter, they did wisely and warily lay their heads together, to consule of the time and place: and also of the manner of apprehending him. So *S. Matthew* saith, Math. 26. 3, 4, 5. *There assembled together the chiefe Priests & the Scribes, and the Elders of the people into the Hall of the chiefe Priest called Caiaphas: and consulted how they might take Iesus by subtiltie.* Whence wee learne two good instructions: first, the Iewes hauing a quarrell against Christ, could not be at rest till they had his blood: and therefore they consule how they might take him; but God did so order the matter, & dispose of their purposes and consultations, that euen thereby hee did confound them, and their whole nation. For by reason of this hainous finne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby wee see, that the Lord will overthrow such in their own wisdom, that will be wise without the direction of Gods word, and against Christ. And thus it was with *Achitophel*, who for wisdom was the Oracle of God: yet because hee rebelled against the Lords anointed, God confounded him in his owne wisdom. For when his counsell which he gaue against *David* was not followed, he thought himselfe despised, as the text saith, 2. Sam. 17. 23. *and Iaded his Ass, and rose and went home into his city, and put his bonnell in order, and hanged himselfe:* and in this action he shewed himselfe more senseless then a brute beast. And in our daies the Leaguers that haue bound themselves by oath to root out the church of God; by his most wonderful prouidence turne their swords against themselves, and destroy each other. Therefore if we would be wise, we must learne to be wise in Christ: for else our counsell will be our own confusion. Secondly, hence wee learne, that if any shall lue in stubbornnes and rebellion against Christ, the Lord will so carry and order those men, & that people, that in the end they shall be the very causes of their own perdition. This wee see most plainly in the example of these Iewes: for they euermore enuied Christ, & now they goon to

take counsell against him; but God so disposed thereof, that euen by this meanes they brought destruction vpon themselves & their country. This must teach thee to take heede how thou liuest in thy sins: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the diuell and his angels to torment & molest thee; & his creatures to annoy thee: Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine own confusion both in body and soule eternally: and that euen then when thou art most warie and wise in thine own behalf: and this is the reward of all those that walke on in their euill wayes without any true consercion.

Having consulted, in the next place they come to the garden, where Christ was to be apprehended. And here wee are to consider who they were that came, namely, the Scribes and Pharisees, the high Priests and their seruants, a band of souldiers, and the seruants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learn a good lesson, that all sorts of wicked men disagreeing among themselves, can agree against Christ. The Scribes & Pharisees were two contrary sects, and at discord one with another in matters of religion: and *Indas* was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, & could not one brooke another. So also wee read that *Herod* and *Pontius Pilate* were not friends: but at the same time when Christ was apprehended, *Pilate* sent him to *Herod*, and they were made friends. Now as these wicked men did conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howeouer such be at discord among themselves, yet they do all ioinc hand in hand to persecute Christ in his members. And the reason is plain: because Christ and his religion is as flat opposite to the corrupt disposition of all men, as light is to darkness.

Again, whereas we see so many sorts of men so amiably consenting to take Christ; we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it been with all his members, and will be to the end of the world. They are accounted as the off-scouring of the world, men not worthy to liue on the face of the earth: as Christ told his Disciples, saying: *Ye shall be hated of all nations for my names sake.*

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *They came with clubs and staves as unto a thief.* All the whole nation of the Iewes knew right well, that Christ was no man of violence, but meek and lowly: and yet they came armed to

apprehend him; as though he had beene some mighty potentate that would not haue beene apprehended, but haue resisted them. Where wee see the propertie of an euill conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their owne shadowes: and if they see but a worme peepe out of the ground, they are at their wits end; and as *Salomon* saith, *Prou. 28. 1. The wicked flee when none pursueth them.*

After that they are now come to Christ, we are to consider two things in their meetings: I. Christs communication with them. II. The treason of *Indas*. Concerning their conference, it is said: *Iesus knowing all things: that should come vnto him, went forth, and said vnto them, Whom seek ye? They answered him, Iesus of Nazareth: Iesus answered, I am he.* Now to looke as he had said, *I am he*, the stoutest of them fel to the ground, as being astonished at the maiestie of his word. Where note, that the word of God is a word of power. The same power was in his word when he raised vp *Lazarus*: for when he had lien in the graue, & had entred into some degrees of corruption, hee did no more, but said, *Lazarus come forth.* And hence we may also marke what a wonderfull might & power is in the word preached: for it is the very word of Christ, and therefore being preached by his Ministers lawfully called by him thereunto, hath the same power and force in it, which Christ himselfe shewed when he spake on earth. It is the *faueur of life vnto life*, so faue those that heare it: or the *faueur of death vnto death*. It is like to a vapour or perfume in the ayre, which in some mens nostrils is fauour and pleasant: & doth reuiue them; and others againe it striketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, shal find it to be vnto the either a word of power to saue their soules, or through their corruptio the ministry of death and condemnation. Again, if a word spoken by Christ, being in a bafe or low estate, be able to ouerthrow his enemies, then at the last day when he shall come in glory and power, and maiestie to iudge both the quicke & the dead, what power shall his words haue, *Go ye cursed of my Father into euerslasting fire, which was prepared for the diuell & his angels.* The consideration of this, that the word of Christ shall euen be as powerfull at that day, must be a motive to euery one of vs to cause vs to come vnto him: and while we haue time in these daies of grace and mercy to seeke to be reconciled vnto him for all our finnes, lest at the day wee heare that dreadfull voice of Christ sounding against vs, *Go ye cursed into euerslasting fire, &c.*

And thus much for the communication. Now followeth *Indas* his treason: wherein we are to obserue these things: I. The qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle, which is the chiefe in Ecclesiastical callings: and among the disciples he was

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in some account; because he was as it were a steward in Christs family, and bare the bag: but yet he was a traytor, and did more against Christ then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come, did point him out vnto them, and deliuered him into their hands: nay, he gaue them a signe and token, saying, *Whom I kisse, he is it: take him and leade him away warily.* Here wee see the cause why Christ called *Indas* a diuell: for he said: *Haue I not chosen you swelue, and one of you is a diuell?* He became to be a diuell and a traitour by nourishing a wicked and couctous heart. And here we are taught, that the Ministers of the word, if they make no conscience of sin, by the iust iudgement of God doe prooue diuels incarnate: this example of *Indas* doth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is, if he want grace. They are like in this case vnto a man that hath meate and drinke enough, but no stomacke to digest meate: whereby the more he eateth, the more it turneth to his hurt. This I spake not to deface the callings of ministers, but that those which preach Gods word, should not doe it with impenitent hearts, liuing in their owne finnes. For it is a fearful thing for a man to speake vnto the people, of the pardon of their sinne, and yet himselfe not to apprehend the same by faith. A lump of waxe if you keep it from heate, or from the fire, it keeps his owne forme still, but if it be held to the fire, it melts and runnes abroad: so ministers who by reason of their callings come neere God, if they be lumps of iniquity and liue in their finnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is designed to this calling, must first purge himselfe of his owne sinne, or els Gods iudgements shall fall vpon him, as they did on *Indas* that betrayed Christ.

Secondly, let vs consider what moued *Indas* to betray his master: namely, the desire of wealth: and gain: and this conetousnes, which is an insatiable desire of money, is the root of all sinne: not that all finnes came of it, but because where it is, there all other sins are preferred, and do get strength. The desire of thirty peeces of silver caused *Indas* to make an agreement with the Iewes to betray his master. Some man will haply say, that this practise of *Indas* was very strange, and that no man now liuing would doe the like for any money. *Answer.* *Indas* is dead indeed, but his practise is yet alive: for in the high and weighty calling of the ministry, he that hath charge of soules, and either can not teach, and leede his flocke, or els will not, though he betray not Christ in his owne person, yet he betraies the members of Christ vnto the diuell. If a nounce should take a mans child to bring vp, & yet feldome or neuer giue it milke; in so much that the

childe pineth away for very hunger; is not he the very cause of the death of it? yes verily. And so it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or els so feldome that their soules doe famish: he is the murderer of them, and hath betrayed them into the hands of their enemies: and shall be condemned for them as a traitour vnto God vnlesse he repent. Besides those that liue by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lords Sabbath: and they also are very *Indasses*: for they chop away their soules with the diuell for a little gain. And more lamentable is their case, because it is hard to finde one of a hundred in the world that makes conscience of a lie, or of any bad dealing; if any giue attall may come thereby. Men vnto cry out on *Indas* for betraying Christ: and they doe well; yet let themelues for a little worldly pelfe betray their owne soules. If such would not be counted *Indasses*, they must leaue off sinne, and keep a good conscience in Gods worship, and the works of their callings.

Thirdly, let vs consider what course *Indas* tooke in betraying Christ, he was very subtile, saying, *Hailie, Master, and kessed him.* Why did he for herein he plaied the most palpable hypocrite: for hauing gotten a peece of money, he thought that neither Christ, nor any of his fellow disciples should haue known of it, (though Christ knew it well enough) & therefore hee comes in this manner to him thinking that Christ would haue conieced himself from amongst them at the very pinch as he had done sometimes before. And tis practise also of *Indas* is common in the world: *Indas* an enemy vnto Christ speaks him faire, and salutes him: and so do most of our secure and drowfie protestants in England: they salute Christ, both by hearing his word and receiving his Sacraments: and as the Prophet saith, *They honour God with their lips, but their hearts are farre from him.* We may see daily experience of this: euery man will say, Lord, Lord, but in their liues and conseruations, few there be that deny him not, both in their duties which they owe vnto God, as also in their duties towards their brethren. Many come to heare Gods word because they are compelled by the Magistrates lawes: but when they are come, they worship not God in their hearts, which is plainly seen by the breach of Gods holy Sabbath in euery place: and that they make more account of a messe of portage with *Esau*, then of their birth-right: and of thirty peeces of silver, then of Christ himselfe.

The third point to be handled in Christs apprehension, is that they lay hold on him: wherein we must consider two things: I. the resistance made by Christs disciples. II. their flight. For the first, Christs disciples resisted, & specially *Peter* drawing his sword, strooke one of the high Priests seruantes, & cut off his eare. This

Mat. 26.
Luk. 22.
Ioh. 18. 3.

Luk. 23.
11.

Mat. 26. 9

Luk. 22.
52.

Ioh. 18.
4, 5, 6.

Ioh. 11.
43.

2 Cor. 1.
16.

Mat. 27.
41.

Mat. 14.
45.

Ioh. 6. 80

Ier. 15.
19.

Ier. 6. 1.
Ier. 10.
19

1 Tim. 6. 10.

Lik. 12.
47.

Ier. 19. 13

Mat. 26. 54

This fact our Saviour Christ reprooves: and that for these causes: I. because his disciples were private men; and they that came to apprehend him were magistrates. Secondly, he was to work the work of mans redemption: now Peter by this fact did what hee could to hinder him. And from this practise of Peter we may learne, that nothing in the world is so hard to a man, as to take vp his crosse and follow Christ. One would thinke it should be a hard matter for him to encounter with his enemies, especially they being stronger then he: but Peter stoutly resisting makes nothing of it: whereas a litle before when Christ told him and the rest concerning his passion, they were so heavy with griefe that they could not hold vp their heads: so hard a thing it is to beare the crosse; and for this very cause afterward when Christ reprooved him for striking, both he and all the rest of the disciples fled away. Secondly, Peter in all mans reason was to be commended, because he strake in the defence of his master; but Christ reprooves him for it. Whence we learne, that if a man be zealous for Christ, he must be zealous within the compasse of his calling: and not be zealous first, and then looke for a calling, but first looke for a calling, and then be zealous. Which thing if Peter had marked, he had not dealt so rashly; for being without the compasse of his calling hee could not but doe amisse. Here it may be demanded, whether Christ and his religion may not be maintained by the sword? *I answer*, that the Magistrate, which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the sword: and so may put to death Atheists, which hold there is no God, of which fort there are many in these daies; and heretikes, which maliciously maintaine, and hold any thing that overthrowes the foundation of religion in the Churches whereof they are members. But some object, that in the parable of the field, the seruants are commanded not to plucke vp the tares from the wheat, but to suffer both to grow till harvest: and that therefore there must be no separation of heretikes and true Christians before the last day of iudgement. *Answer*. The scope of that place is not to forbid the execution of heretikes; but it speakes onely of the final separation which must be in the end of the world. For there the master of the family doth signifie God himselfe, and the field, the Church militant spread over the face of the whole earth: and by tares is meant not onely heretikes: but also those that are forth of the Church: the seruants are Gods holy Angels, and the harvest is the last iudgement. Here further it may be demanded, who may vse the sword? *Answer*. All men may vse the sword to strike and to kill, into whose hands God putteth the sword. Now God putteth it into the hand, first & principally of the publike Magistrate, who when illi occasion

A ferues, may draw it out. And againe, it is put into a private mans hand sometime. A private man when he is assailed of his enemy, may take the sword in way of his owne defence, and may kill his enemy therewith (if there be no other helpe) not doing it vpon malice, but because he can no otherwise escape, and save his owne life: and so for want of a Magistrate, he is a Magistrate vnto himselfe.

In the flight of the Disciples we may consider two things: the time, and the quality of the persons. The time, was at the apprehension of our Lord and Saviour. And this came to passe not without the speciall providence of God: that it might be knowne that Christ had no helper or fellow in the accomplishment of the worke of our redemption: and that, whereas we for our sinnes deferred to be forsaken of all creatures, he being our pledge and surety might bee forsaken for vs. As for the quality of the persons that fled, they were the chosen disciples of Christ, such as had beleueed in him, confessed him, and preached in his name. And this serueth to teach vs, that GOD will otherwhiles forsake his own children and seruants, and leaue them to themselves in some part, that they may feeble their wants and miseries, and their weaknesse in themselves, and by that meanes be humbled thoroughly, and be touched with an hungering desire after Christ. As a mother sets downe her child and hides her selfe, suffering it to cry, fall, and breake the face, not because the heart is, but that shee may teach it to depend vpon her, and loue her; so God giueth grace to his children, and yet againe sometime he doth in part withdraw it from them, and then they faile in their duties sundry wayes: and this he doth to make them ashamed of themselves, and to cause them to put all their confidence out of themselves in the merits of Christ.

The fourth thing to be considered in Christs apprehension, is his binding of him. In which action of theirs wee are to obserue first of all the circumstance of time, when this binding was. When our Saviour Christ had said vnto them, *I am he*, they being astonished fell to the ground: and withall, when Peter had smitten off Malchus care with the sword, Christ healed the same miraculously. Yet for all this, though they had seene his wonderfull power both in word and deed, they proceeded in malice against him; and lay hands on him, and bind him as a malefactor. In this we note what a fearfull sinne hardnesse of heart is: the danger whereof appeareth in this, that if a man be ouertake with it, there is nothing that can stay or daunt him in his wicked proceedings: no not the powerful words and deeds of Christ himselfe. And indeede among Gods iudgements there is none more fearfull then this: and yet (how fearfull soeuer it be) it is a rite sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the

law,

law, and of the Gospell, the more hard and senseless are their hearts: like vnto the stithy; which, the more it is beaten vpon with the yron hammer, the harder it is. And againe, it is hard to finde men that forrow for their sins, and feeble the want of Christ: which argueth the exceeding deadnes of spirit. And let vs be resolute that it is a most terrible iudgement of God, the rather to bee feared, because it is like a pleasant sleepe, into which when a man is fallen, hee feels neither paine nor griefe. And therefore wee for our parts must looke vnto it with feare and trembling, least it take such hold of vs that we be past all hope of recovery.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old Testament: for the beast that was to be sacrificed, was tyed with cords and bound, and so brought to the altar. And whereas Christ was bound, wee must not consider him in his owne person; but as he standing in our roome and stead, beeing the person of all sinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence wee learne two good instructions. First, here is a comfort to all the people of God: Christ was bound by his enemies, that they might be vnloosed from the bondage of Satan, sinne, and their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly, all impenitent sinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Christs bonds being set at liberty, will yet liue and die in their sinnes, and take pleasure to lie bound hand & foote vnder the power of sinne and Satan. And indeede this shewes vnto vs the fearefull and dangerous estate of all those that goe on still in their sinnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered, and will not accept of it?

This much of Christs apprehension: now followeth the inditement. For they proceeded against him iudicially, after the custome of the Iewes. Christs inditement was two-fold. One before Caiaphas the high priest in the great Councell at Ierusalem; the second before the ciuill iudge Pontius Pilate, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiaphas was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceede against him. In the first we are to consider these points: I. The time in which Christ was indicted. II. The end of his inditement. III. The whole tenour & proceeding thereof. For the first: Christ was indicted early in the morning at the breake of the day: for he was apprehended in the night, and withall haft brought into Caiaphas hall, where they kept him all night: and at the breake of the day Caiaphas the high

priest and the elders with the Scribes and Pharisees, held a solemne councell against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as Saint Matthew saith, *When the morning was come, all the chiefe Priests, and Elders of the people rose counsell against Iesus to put him to death*; and led him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. First, the diligence of vngodly men, and the quicknesse of their nature to practise sin and wickednesse: as it was said of the old Iewes, their feete runne to euill, and they make haste to shed blood. When the Israelites would sacrifice to the golden calfe which they had made, it is said *they rose early in the morning*. Here it appeares, that if God leaue vs to our felues, we are as ready to practise any mischiefe as the fire is to burne without delay, and that with much violence. Now the consideration of this must moue euery one of vs to take heede of all occasions and provocations to sin whatsoever they be, that the corruption of our nature breake not forth any way. Secondly, in the circumstance of the time of this Councell, we may mark the rashnes of this solemne assembly in iudicial proceedings: whereas they examine him both of his doctrine, & also of his Disciples, omitting such circumstances as should haue bene viewed as the serious examining of witnesses, & the weighing of his contrary answers: for he is taken and brought before the Iudge and condemned on the sudden. Now as this was the practise of the Councell, so on the contrary the common complaint of these times is of the slow dispatch of matters in law, and of the long delay: in so much that some bee almost vndone before their suites bee ended, whereas iudicial proceedings were ordained by God, not for mens vndoing, but for the maintaining of the common peace, and libertie, and wealth. And therefore iustice ought to bee dispatched with such speed, as men thereby might be furthered and not hindered.

The end of Christs inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding, to be looked for, but plotting on euery hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Christ, and as it were bred in the bone: and the same affection the world carrieth to the members of Christ. This hatred is manifest in the first giuing the promise, *I will put enmitie betweene thee and the woman, betweene thy seede and her seede*. It appeares in the hatred that Cain bare to his brother Abel: *Isaiah* towards *Isaiah*, *Eliab* towards *Isaiah*: and the Gentiles that were without the covenant, towards the Church of God at all times. And so come neere to our felues, this ingrafted hatred that is in the heart of the wicked against Christ & his members, is as plentifull and as euident as

Mat. 13. 30.

Ioh. 18. 12.

Mat. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 27. 12. 13.

Ioh. 19. 7.

Exod. 32. 6.

Mat. 16. 59. Mat. 14. 55.

Gen. 3. 15.

ever it was, euen in these our daies. For among all men none are more maligne and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nick-names and reprochfull termes by all sorts of men.

And thus much of the end and intent of their Councell. The proceeding in iudgement stands in these points. I. They examine Christ II. They bring witnesses against him. III. They aduise him to tell them who hee is: of these in order. First, they examine our Sauour Christ of his doctrine, suspecting him to be a false prophet: secondarily, of his disciples, as suspecting him feditiously to raise up a new sect vnto himselfe, to make a faction amongst the Iewes. Now to this examination let vs marke Christs answer, in which he faith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of them betrayed him, another denied him, & the rest fled away: wherby we note that it is not our duty at all times, and in all places, to speake of the faults & wants that we know by others. Secondly, the answer which he makes is only concerning his doctrine: wherby the Ministers of God and all men els are taught, that being called before their enemies, to giue a reason of their doctrine: they are (as Saint Peter faith) to be alwayes ready to giue an account of the hope that is in them. And further we are to consider the wisdom that Christ vseth in answering, for he faith nothing of his doctrine in particular, but said, *I speake openly in the world, I neuer taught in the Synagogue, & in the Temple whether the Iewes reformed, in secret haue I taught nothing: aske them therefore what I said which heard me: behold they can tell you what I said.* Now the reason why he answered thus sparingly in general termes; is because their examination serued onely to intangle him, & out of his words to gather matter of accusation. After whose example we may learne, that being called to make answer of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selues, nor giue any advantage vnto our enemies: & hereof wee haue a notable example in the Apostoll Paul, Act. 23. 6. Again, in the words of Christs answer we must obserue two things. First, that the place where Christ taught was publicke. Now hence it may be demanded, whether ministers may handle the word of God priuately or no? *Ans.* The state of Gods Church is two-fold: peaceable, or troublesome. In the time of peace, Ministers must preach the word publicly: but in time of persecution, for the safetie and preservation of the Church of God, they may with good warrant preach priuately: and indeede at such times the assemblies of the Church make priuate places publicke. And hence we learne, that in time of peace all those that are called to the office of the ministerie, must (if it be possible)

spend their labours publicly, so as they may doe most good. Secondly, whereas Christ faith, hee preached in their Synagogues and temple, which at that time were places full of disorder; inasmuch as he called the temple a den of theues: and the Scribes and Pharisees had corrupted the doctrine of the law, transgressing the commandments of God by their own traditions: and they taught iustification by the workes of the law as Paul faith, *They being ignorant of the righteousness of God, and going about to establish their own righteousness, which is by workes, had not submitted themselves to the righteousness of God.* Besides all this, they were loofe and wicked men in their liues and conuersations: and therefore Christ commanded the people that they should obserue, and do whatsoever the Scribes and Pharisees bid them, sitting in Moses chaire: but after their workes they must not doe; because they say and doe not. Now although these corruptions and deformities were in the Iewish Church, yet our Sauour Christ made no separation from it, but came and preached both in their temple and synagogues, where these seducers & false teachers were. And hence wee gather, that the practise of all those men in our Church, which separate themselves from all assemblies for the wants therof, holding that our Church is no Church; that the grace which is wrought by the preaching of the word among vs, is nothing els but a *sacramental* illusion; that Sacraments are no sacraments; I say, that their practise is condemned by our Sauour Christs conuersing among the Iewes. For if Christ should haue followed their opinion, he ought to haue fled from amongst the Iewes, and not so much as once to haue come into the temple, or taught in their Synagogues; but contrariwise he ioynd himselfe with them: and therefore we cannot in good conscience disioyne our selues from the Church of England. The second thing to be obserued in Christs answer, is that hee referres Caiphas to the iudgement of his hearers, being resolved of the truth of his owne doctrine: though sundry of them were his vtter enemies. Behold then a good example for all the ministers of Gods word to follow; teaching them to deliuer Gods word so purely and sincerely, that if they be called into question about the same, they may be bold to appeale to the consciences of their hearers although they be wicked men.

Now after this answer, one of the serants of Caiphas smites Christ with a rod; in whom the saying is verified, *Like master like seruants*: that is, if the masters be wicked, seruants commonly will be wicked also: if the master be an enemy to Christ, his seruant will be Christs enemy also. And this is the cause why there are so many lewd apprentices and seruants, because there are so many lewd masters. Many masters complain of seruants now adates; but there is more cause why they should com-
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Mat. 21. 33.

Mat. 23. 34.

Rom. 10. 3.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Mat. 23. 34.

Mat. 23. 34.

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Mat. 23. 34.

Mat. 23. 34.

plaine of themselves: for vially seruants will not become obedient to their masters, til their masters first become obedient vnto Christ: therefore let masters learne to obey God, and then their seruants will obey them also.

Further, Christ being smitten, makes this answer: *If I haue euill spoken, beare witness of the euill: but if I haue not spoken, why smitest thou me?* making complaint of an iniurie done vnto him. Now hereupon scoffing Iulian the Apostata faith, Christ keeps not his owne lawes, but goes against his owne precept; when as he said, *If one strike thee on the one cheeke, turne to him the other also.* But wee must know, that in these wordes Christs meaning is, that a man must rather suffer a double wrong, then seeke a priuate reuenge. And before Christ spake in his owne defence, which a man may lawfully doe, and not seeke any reuenge: for it is one thing to defend his own cause, and another to seeke reuenge.

Now folloves the second point in their proceeding, which is, the producing of false witnesses against him; as Saint Matthew faith, *The whole Councell sought false witness against him, and though many came, yet found they none:* for they could not agree together, because they all charged false things against him; which they could not proue. And thus the members of Christ haue often such enemies as make no bones shamefully to avouch that against them, which they cannot be able to iustifie. The ten persecutions which were in the first 300. yeares after Christ arose oftentimes of such like reports that men gaue out, which said that Christians liued on mans flesh: and therefore slue their own children: 2. that they liued on raw flesh: 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the Sunne and Moone: 6. that they were traytours, and sought to vndermine the Romane Empire: and lastly, whereof was thunder or earth-quakes, seditions or tumults, or any disquietmes or trouble, Christians were accused as the authors thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, and will be to the worlds end. Now when the first witnesses could not agree among themselves, then two other false witnesses came forth, which anouched that Christ said, *I will destroy this Temple made with hands, and within three daies will build it up againe.* But hee spake this of the temple of his body: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe, they charge the words, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they charge both words & meaning: & therefore the holy Ghost called them false

Ioh. 18. 23.

Mat. 26. 39.

Mat. 26. 60.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Templ. 30. con. 11. gent.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

Mat. 23. 34.

witnesses. By this we must beaduertised to take heede how we report mens wordes: for if we change the meaning, though in part we reaine the words, wee may soone become slanderers and false witnesses: & as this duty must be performed towards all men, & especially towards the ministers of the Gospel: and the neglect of this duty procureth many slanders to them in this our Church; whereof indeede the reporters are the cause, and not the ministers themselves.

Now at this false accusation Christ was silent, so as Caiphas asked him, *why hee answered nothing.* Herein wee are to consider many things: 1. Why Christ was silent. The causes be to: first, he was to shew himselfe a patterne of true humilitie and patience; therefore euen then when hee was silent, when hee was most falsely accused of his aduersaries. Secondly, he is silent, that standing before the iudge to be condemned, the sentence might proceede against him, and he might suffer the death appointed, which was due vnto vs, & so become our redeemer. And in Christs example wee must note, that it is a speciall duty to know when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduerture aske, what rule wee haue to direct vs herein? *Ans.* The general rule for the ordering of the tongue, is the law of God. Wee are commanded to seeke the glorie of God in the first table; and in the second the good of our neighbour: when thy speech therefore will serue either for Gods glorie, or the good of thy neighbour, then thou must speake: if it serue for neither, then be silent. Again, if thy silence be either for Gods glorie, or the good of thy neighbour, then be silent; it will not, then speake. And because it is hard for a man to know when his speech or silence will serue for these two ends: therefore we must pray vnto God that he will teach and direct vs herein: as David doth, *Set a watch, faith he, O Lord, before my mouth, and keepe the doore of my lippes: and againe, Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.*

Thus much for the false witnesses produced. Now followeth the third point, which is, the aduising of Christ: for Caiphas the high priest charged him to tell him whether he were the Christ the sonne of God or no. To aduise a man, is to charge and command him in the name of God, to declare a truth, not onely because God is witness thereof, but also because he is a iudge to reuenge, if he speake not the truth. Thus Paul aduised the Thessalonians, charging them in the Lord, that his epistle should be read vnto all the brethren the Saints. And the like doth Caiphas to Christ. And here is a thing to be wondered at, Caiphas the high priest aduised him in the name of God, who is very God, euen the Son of God. And this shewes what a small account he made of the name of God; for he did it onely to get

Mark. 14. 60, 61.

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Pal. 1. 1.

Mat. 26. 63.

I. Theff. 5. 7.

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aduantage on Christs words: and so doe many now adays, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies.

Christ being thus adured, though silent before, yet now in reuerence to Gods maiestie, answered and said: *first Thou hast said it; and in Saint Marke, I am he.* In this answer, appeares the wonderfull prouidence of God. For though Caiphas take hence the occasion of condemning Christ, yet hath he wical drawn from him a most excellent confession, that hee is the Son of God, & our alone Sauour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs.

Thus wee haue ended the first inditement of Christ before Caiphas. Now followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The historie of it is set downe at large in all the Euangelists. In the second inditement of Christ that wee may referre euery matter to his place, we are to obserue foure things: I. The accusation of Christ before Pilate. II. His examination III. Pilates policie to saue Christ. IV. Pilates absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and Ciuill of these in order.

In Christs accusation, we must consider many points. The first is, who were his accusers, namely, the high Priests, the Scribes, and Pharisees, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that moued the Pharisees, and Elders of the people hereunto, is noted by S. Matthew, who faith of enue they deliuered him. Enue is nothing but a fadnes in a mans heart, at the prosperitie of his better. And it reigned in the Scribes and Pharisees, and the occasion was this. Christ had taught most heavenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharisees and high Priests, repined and grudged at him. Now their example serueth to admonish vs to take heede of this sinne, as being the mother of many mischiefs. And wee must rather follow the example of Moses, who when Iosias desired him to forbid Eldad and Medad to prophesie, answered, *Enuist thou for my sake? yea I would to God all the Lords people were Prophets.* And we must be of the same minde with Iohn Baptist, who hearing by his disciples, that the people left him and followed Christ, said, *his ioy was fulfilled, for Christ must increase, and he must decrease.* And so wee must be glad & content when wee see the prosperitie of our neighbours any way. Now the cause why the common people ioyne with them, was because the chiefe Priests & the Scribes & elders had perauised them to a bad conceit of Christ. Hence it appeares, that it is most requisite for any people, bee they neuer so good, to haue good Magistrates, and godly

rulers to gouerne them by wife & godly counsell. The necessitie hereof was well known to Ierobo Moses father in law, though hee was a heathen man: for hee biddeth Moses to provide among all the people men of courage, fearing God, men dealing truly, having conseruance, and appoint them to bee rulers over the people. Tea, hing vs, that if courteous, malicious, and vngodly men, not fearing God, goe before the people, they also shall in all likelihood bee carried into the like finnes by their example.

The next point concerns the place where they accuse him, which was at the doore of the common Hall: for hauing brought him before the Councill at Hierusalem, & there condemned him of blasphemie, afterward they bring him into the common hall where Pilate saie Iudge. Yet did they not enter in, but stayed without at the doore, lest they should be defiled, and be made vnfit to eate the Passouer. In which practise of theirs, wee are to marke an example of most notable both superstition, & most grosse hypocrisie. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremonie. And in like manner they make no conscience to giue thirtie peeces of siluer to betray Christ: but to cast the same into the treasury, they make it a great and heinous offence. And for this cause Christ pronounceth a wee unto the Scribes and Pharisees calling them hypocrites: for faith he, *ye tithe mint, anise, and commin, and leaue the weightie matters of the law, as iudgement, and mercie.* And the very same thing wee see practised of the Church of Rome at this day, and of sundry Papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the same men make no conscience of seeking the blood of the Lords anointed, and their dread Soueraigne. And in this wee see the most palpable, and most grosse hypocrisie of those that be of that Church. But shall we think that our own Church is free from such men? no assuredly: for take a view of the profession that is vied among the people of England, and it will appeare, that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, and their mumble vp the Lords prayer, the Commandments, and the Beleeefe in stead of prayers, which being done, God is wel seruethinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluation by the Ministers of Gods word. At the Feast of Easter, euery man will be full of deuotion and charitie, & come to receiue the Lords supper, as though he were the holiest man in the world; but when the time is past, generally turne to their old ways againe: and all the yeare after liue as they list, making no conscience of lying, flandering, fraude, and

deceit

deceit in their traffaires among men. But wee must know, that there is no soundnesse of religion, but grosse hypocrisie in all such men: they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is concerning the partie to whom they make this accusation against Christ, namely, not to a few but to a Gentile: for hauing condemned him in their Ecclesiasticall court before Caiphas the high priest, they bring him to Pontius Pilate the Deputie of Tiberius Caesar in Iudea: Where wee must obserue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignment of Christ, that their might bee true which the Apostle faith, *Rom. 11. 32. God shut up all vnder sinne, that he might haue mercy vpon all.*

The fourth point is, the matter of their accusation: they accuse our Sauour Christ of three things. I. that hee seduced the people. II. That hee forbade to pay tribute to Caesar. III. That hee said he was a King. Let vs well consider these accusations, especially the two last, because they are flat contrary both to Christs preaching, & to his practise. For when the people would haue made him a King, after hee had wrought the miracle of the fige loaves and two fishes, the text faith, *hee departed from among them, vnto a mountaine himselfe alone.* Secondly, when tribute was demanded of him for Caesar, though hee were the Kings sonne, and therefore was freed, yet faith he to Peter, *Math. 17. 27. Lett we should offend the, go to the sea, & cast in an angle, & take the first fish: it commeth vpon, and when thou hast opened his mouth, thou shalt finde a piece of twenty pence, that take, and giue it vnto them for thee and mee.* And when he was called to be a Iudge to deuide the inheritance between two brethren, he refused to doe it, saying, *Luke. 12. 14. Who made me a Iudge between you?* Therefore in these two things they did most fallie accuse him. Whereby wee learne, that nothing is so false and vntrue, but the slanderers dare lay it to the charge of the innocent: the tongues of the slanderers are sharpe swords, and venomous arrows, to wound their enemies: their throates are open sepulchres, the person of asps is vnder their lippes. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as Saint James faith, *Jam. 3. 6. the tongue of the wicked is fire, yea a world of wickednesse, and it is set on fire with the fire of hell:* therefore let this example bee a caueat to vs all, to teach vs to take heed of flandering, for the diuell then speaks by vs, and kindles our tongues with the fire of hell.

The fifth point, is the manner of their accusation, which is diligently to be marked: for they doe not only charge him with a manifest vntruth, but they beseech Pilate to put him to death, crying, ** Crucifie him, crucifie him:* in so much that Pontius Pilate was afraid of them: where wee see how these shameles Iewes go beyond their compasse, and the bounds of

all accusers: whose duty isto testifie only what they know. Now in the matter of this their accusation, appeares their wonderfull inconsistency. For a little before when Christ came to Ierusalem riding vpon an asse, shewing some signes of his kingly authority, they cut downe branches from the trees, and strewed them in the waies, crying, *Hosanna, Blessed is he that comes in the name of the Lord:* but now they sing another song, and instead of *Hosanna*, they cry, *Crucifie him, crucifie him.* And the like inconsistency is to be found in the people of these our times. They vie to receiue any religion that is offered vnto them: for in the daies of King Edward the sixth, the people of England receiued the Gospel of Christ: but shortly after in Queene Maries time, the same people receiued the wretched & abominable doctrine of the Church of Rome. And not many yeares after, when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from Poperie, and embraced the true religion againe. And thus with the Iewes one while they cry *Hosanna* to Christ, and receiue his Gospell: and shortly after they cry, *Crucifie him, crucifie him*, by embracing idolatrous Poperie. Let vs therefore learne in the feare of God, by the sickenesse of the Iewes, that sing two contrary songs in so short a space, to acknowledge our inconsistency and weaknesse in the matter of religion: whereby if God leaue vs but a little to our selues, wee shall straight way forsake Christ, his Gospel, and all.

Thus much of the accusation. Now follows Christs examination before Pontius Pilate for when the Iewes had thus fallie accused him, then Pontius Pilate tooke him & brought him into the common hall, and asked him this question, *Art thou the king of the Iewes?* *Luke. 23. 3.* Now Christ being thus examined, made as Paul also testifieth *a good confession.* The summe thereof stands in foure heads. The first is, that hee confesseth himselfe to be a King; not such an one as they accused him to be, yet a true King. Whence wee may learne diuers instructions: first, that euery Christian man in the midst of his miserie and affliction, hath one that is most sufficient euery way to defend him against all his enemies, the world, the flesh, and the diuell. For this King can do whatsoever he will: and therefore when the legion of diuels would enter into a heard of swine, they could not without his leaue. And when the Centurions daughter was dead, he but spake the word & the arofe. And when Lazarus was dead, & had liuen in the graue to ree daies, hee but said, *Lazarus come forth,* & he came forth bound hand and foote. Yea euen hell & death giue place to his word, and nothing can resist his power. And therefore hee that is a true member of Christ, needes not to feare any enemies be they neuer so great or many. And againe, as Christ is able, so is he ready & willing to saue & defend all that beleeue in him.

For

For he it is that gaue his life for his subiects, which nothing would doe, and shed his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mighty King, which can do whatsoever he will, let all such among vs that haue hitherto liued in ignorance, and by reason of ignorance liue in their sins, at length begin to come vnto him, and do him homage, and with penitent hearts fall downe before him otherwise if they continue in their old rebellious, let them know whatsoever they be, high or low, that he hath a *rod of yron* in his hand to bruite them in peices; their soules shal smart for it: as both *Pilate*, *Caiphas*, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ can not draw thee in this life from thy crooked waies, be sure at the houre of death he will break thee in peices like a potters vessel. This must we learne in regard of the first point, that he said plainly; *He was a King*.

Now folloves the second part of his confession, namely, that *His kingdom was not of this world*. Where he sets downe what kind of King he is; he is not earthly king, his kingdom stands not in the power of men, nor in earthly and outward government; but his kingdom is spiritual, and his government is in the verie hearts & consciences of men. His kingdom is not outward to be seene of men, but inward in the heart and soule; and therefore it is only begun in this life, and is continued & accomplished in the world to come in the kingdom of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, howsoever Satan haue heretofore reigned in vs, and made our hearts as it were his palaces, yet now let vs prepare a roome for Christ that he may come and dwell in vs; let him rule our hearts, wils, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdom may be in vs. This kingdom in the heart and conscience is the pearle and hidde treasure, which when a man findeth, he selleth all he hath, and buyeth it. Let vs therefore in the feare of God, esteeme it as the most precious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe, seeing this regiment of Christ is heavenly, and the full manifestation of it is reserved till the life to come: we must therefore vse this world, and all things in it, as honour, wealth, ease, and libertie, as though wee vied them not. As a traveller vseth his staffe in his journey; as long as it doth further him, so long he will carry it with him; but when it hinders him, then he casts it away: so must we vse the things of this life, namely, as long as they are helpe to further and make vs fit for the kingdom of heauen, but if they be any hindrance to this spirituall regiment of Christ, wee must renounce them and cast

them away, & they neuer so precious to vs.

The third part of Christs confession is, concerning the meanes whereby he gouerneth his kingdom: *I came (saith he, Ioh. 18. 37) into this world to beare witness of the truth*, that is, to preach the Gospel and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdom, stands specially in the preaching of the word; which is a principall ordinance of his, serving to gather his Church from the beginning of the world to the end thereof. And for this cause hee hath in all ages set apart chosen ministers for the publishing of the doctrine of the Gospel. And hence it is manifest, that the gift of prophecy, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be most highly esteemed, as a most precious iewell. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vied for the furthering of them; because they are vnder God the fountaines and wel-springs of this gift of prophesie.

The last point, is concerning the subiects of Christs kingdom, expressed in these words, *They which are of the truth, heare my voice*. In which he sets downe the true mark of his seruants & subiects, that they are hearers of that heavenly and lauing word which he revealed from the bosome of his Father. It may be alleged, the most wicked men vpon earth, yea the diuels themselves may be hearers of the word of Christ. *Ans.* There be two kinds of hearers one, which heareth only the outward sound of the word with his bodily cares, and he having cares to heare doth not heare: the second, is he that doth not onely receive the doctrine that is taught with his cares, but also hath his heart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by *David*, saying, *Sacrifice and burnt offerings thou wouldest not haue: but my eares hast thou pierced*; whereby he insinuates as it were two kinds of cares: one that is deafe and cannot heare; and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced & bored by the haid of God, which causes a mans heart to heare the sound & operation of the word, & the life to expresse the truth of it. Now the subiects of Christs kingdom are such, as with the outward hearing of the word, haue an inward hearing of the soule, and grace also to obey: and therefore all those that make no conscience of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may persuade our selues that we are good subiects, because we heare the word & receive the Sacraments, but if our liues abound with sinne, and if our hearts be not pierced thorow by the sword of Gods spirit, whether wee be high or low, rich or poore, let vs be what wee will be, wee are no right subiects iudee,

but rebels and traytors vnto the euerglasting God. It may be hereafter God will giue further grace; but as yet all impenitent persons, though liuing in the midst of Gods Church, are no obedient & faithfull subiects: and therefore while we haue time, let vs labour to performe indeed that which we do in word profess.

Thus much of the examination & confession of Christ. Now followeth the third point, concerning the policies which *Pilate* vied to save Christ: and they are three. First, when he heard that *Christ was of Galilee*, he tooke occasion to send him to *Herod*, thinking thereby to shift his hands of him, and not to shedde his blood. In which policy, though he seeme vnwilling to put Christ to death, yet herein he is a most vniust iudge: for hauing giuen testimonie of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to *Herod* for further iudgement. In *Herods* dealing with Christ, we may obserue these points: The first, that hee is wonderfully glad of his coming. Why so? the text saith, because hee was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seenne some signe done by him, Luk. 23. 8. Here marke how he reioyced, not in Christ because he was Christ, that is, his Messias & redeemer, but because he wrought miracles, signes, and wonders. And so it is among vs at this day: it is a rare thing to finde a man that loues Christ, because he is Christ: some loue Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Again, many professe Christ, onely because it is the law and custome of their nation. But we must learne to be of this minde, to loue Christ, because he is Christ, euen for himselfe; not for any other sinister respect: and we must reioyce in Christ, euen for himselfe, though we neuer haue profit nor pleasure, neither honour, nor wealth by him. And if we loue him for wealth or pleasure, or for any other end but for himselfe alone, when these things are taken away, then we shall vterly forsake Christ in like manner. The second point is, that *Herod* desires Christ to worke a miracle. He can be content to see the workes of Christ: but he cannot abide to heare his word, & to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospel of Christ preached, onely because they would heare speech of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to reade the strange histories of the Bible: and therefore can rehearse the most part of it, (and it were to be wished that all could doe the like:) yet come to the practise of it, the same persons are commonly found as bad in life & conuerfation, yea rather worse then others. Let vs therefore labour, that with our knowledg we may ioyne obedience, & practise with our learning, and as well to be affected with the word of Christ, as with his

workes. The third point is, that *Herod* derides Christ, and sends him away clothed in a white garment. This is that *Herod* whom Christ called a foxe; who also when he heard *John Baptis* preach, did many things, and heard him gladly, Luk. 13. 32. How then comes *Herod* to this outrage of wickednesse, thus to abuse Christ? *Ans.* Wee must know, that although *Herod* at the first heard *John* preach, yet withall he followed his owne affections, and sought how to fulfill the lusts of his flesh. For when *John* tolde him that it was not lawfull for him to haue his brother *Philips* wife, he cast him in prison, and afterward cut off his head for it: after which offence hee is growne to this height of impiety, that he now despiseth Christ, & cannot abide to heare him. Where we learne, that as wee are willing to heare Gods word preached, so withal we must take heede, that we practise no manner of sin; but make conscience of euery thing that may displease God. Thou maiest, I grant, be one that feareth and fauoureth *John Baptis* for a time, wallowing in thy old sinnes; but after a while, yielding to the (wing of thy corrupt heart, thou wilt neither heare *John*, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue bene professors of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and cannot abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their sins. Therefore that we may begin in the spirit & not end in the flesh, let euery one that calls on the name of the Lord depart fro iniquitie.

Now followeth the second policie of *Pilate*. For when he saw the first would not preuaile, then he tooke a new course: for he tooke Iesus into the common hall, and scourged him, and the fouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, and said, Haile King of the Iewes, and smote him with their rods. And thus he brought him forth before the Iewes, persuading himselfe that when they saw him so abused, and so ignominiously abused, they would be content therewith, & exact no greater punishment at his hands thinking thus to haue pacified the rage of the Iewes, and so to haue deliuered Christ from death, by insinuating vpon him some lesser punishment. This policie is as it were a looking-glasse, in which we may behold of what nature and condition al plots and policies of men are, which are deuised and practised without the direction of Gods word. In it we may obserue two things: the first is the ground thereof which is a most silly, simple, or rather senseless argument. For he reasoneth thus, *I finde no fault in this man, therefore I will chastise him, & let him goe*. A man would hardly haue thought, that one hauing but common sense, would haue made such a reason, most lesse a great Iudge sitting in the roome of God. But in him we may behold

and see the ground of all humane policy, which is beside the word of God, namely, the foolish and blinde reason of men. The second thing to be considered, is the proceeding and issue of this policie. *Pilate* mult either whippe Christ being innocent; or put him to death: which are both finnes and great offences. Now he maketh choice of the lesse, which is to whip him, and is perswaded that he ought to do so: whereas of two finnes or euils, a man ought to do neither. And in doing this, *Pilate* begins to make a breach in his conscience: and that is the fruit that all politicks reape of their deuises, which procede by the light of their owne reason, without the word of God. By this example we are admonished of two things: first, that before we enterprise any businesse, we must rectifie our iudgements by Gods word. *Dauid* was a most wise king, and no doubt had with all a graue & wise counsell, but yet he preferred the word of God before all, saying, *Psal.* 119.24. *Thy testimonies are my counsellours.* Secondly, in our proceedings we must keepe an vpright, pure, and vnblemable conscience, as *Paul* exhorteth *Timothie* to haue the mystery of faith in a pure conscience; giving vs thereby to vnderstand, that a good conscience is as it were a cheff or cupboard in which we are to keepe and locke vp our religion, and all other graces of God, as the most pretious iewels that can be: and that if we suffer this cheff to be broken vp, vnto all our riches and iewels are gone.

But let vs yet view the dealing of *Pilate* more particularly: he whippes Christ, puts on him a purple garment, puts a reed in his hand, sets a crowne of thornes vpon his head, and causes the fouldiers to mocke him, and spit in his face. Now in this that Christ standing in our roome, was thus shamefully abused, we must consider what was due vnto euery one of vs for our finnes, namely, shame and reproch in this life, and in the life to come endles confusion. And we see the confession of Christ to be true which he made to *Pilate*, that his kingdom was not of this world; for if it had bin so, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all befecmed an earthly king: and in stead of a reed they would haue put a scepter into his hand; and in stead of buffeting and spitting on him, they would haue adored him, and fallen downe before him. Again, whereas Christ our head in this world, wore no other crowne but one made of thornes, it serueth to teach all those that are the members of Christ, that they must not look for a crown of glory in this life, because that is reserved for the life to come. And if we would then wear the crowne of glory with Christ, we must here in this life wear a crowne of thornes, as he did for as *Paul* saith, *If we suffer with Christ, we shall also reigne with him:* and that which was fully verified in Christ the head, must in some sort be verified in euery true member of Christ.

Pilates third policie was this; when he saw

that neither of the two former wold preuaile, he comes forth vnto the Iewes and makes an oration to this effect; that now was the feast of the passe-ouer, & that they had a custome that the Gouverneur should then deliuer vnto the people a prisoner whom they would: therefore hee asked them whether he should let loose vnto them *Barabbas*, or Iesus which is called Christ: this *Barabbas* was a notable malefactor, that with insurrection had committed murder. And thus *Pilate* cunningly matches Christ with *Barabbas*, thinking that the Iewes would rather choofe him then *Barabbas* being a notorious malefactor, not worthy to liue on the face of the earth: and by this means hee thought to haue deliuered Christ from death, though otherwise he accounted him as a malefactor. The ground of this policie (as we see) is an old custome of the Iewes that a prisoner should bee let loose at Easter. And it may be the end of this custome was, to increase the solemnity of the feast. But whatsoever in truth the end was, the fact it selfe was but prophanation of the time, and an abomination before the Lord: for *Salomon* saith, *Prov.* 17.15. *Hee that iustifieth the wicked, and condemnes the iust, euen they both are abomination before the Lord.* The like practise takes place with many in these daies, who think the Lords day neuer well spent vlesse they may add solemnities thereunto, by reuell and riot, by frequenting of tauerne and ale-houses. And furthermore, *Mat.* 27.21. where *Pilate* matcheth Christ being innocent with *Barabbas*, and the people preferre him before Christ, hauing libertie to choofe either; it shewes that God in his providence had appointed that Christ should not stand in his owne roome before *Pilate*, but in our roome and stead, as a Mediatour between God and vs. And in this fact of the people, we see how sin by degrees takes hold of men, and that speedily. Who would haue thought that these Iewes, who a little before cried *Hosanna*, and spread their garments before Christ in the way, would euer haue preferred a murderer before him? But it was the doing of the high priests, the Scribes, and Pharisees, who did animate and stirre them vp to this wickednes: and hereupon when they had yielded first to attach him, and then to accuse him, they are carried to an higher degree of impiety, namely, to seeke his blood: and then left he should escape their hands, they plunge themselves deeper yet, preferring a wretched murderer, euen seditious *Barabbas* before him. This must teach euery one of vs to take heed of the beginnings euen of the least finnes; for the diuell is cunning, he will not plunge a man into the greatest finnes at the first: but his manner is, by little and little to creepe into the heart: and hauing once possession thereof, by steps to bring men to the height of sinne, and that with speed. We must therefore in the feare of God prevent sin betimes, and at the first motion cut off all occasions

hereof:

hereof: that which *Paul* saith of heresie, comparing it to a canker or gangren, may be said of all sinne. The nature of the gangren is to run from one ioynt to another, from the toe to the foote, from the foote to the legge, and from the legge to the thigh, till it haue waisted and destroyed the life of the body: so giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the diuell may be suffered but to put one talon into thy heart, he will presently winde himselfe into thee, his head, his body and all. The Psalmist saith, that he is blessed that takes the children of the Babylonians, & dasheth them against the stones; and as truly it may be said, blessed is the man that dasheth the head of his finnes against the ground while they are young, before they get strength to ouermaster him.

Thus haue we seene the policies of *Pilate*: now followeth the absolution of Christ: for when *Pilate* had vsed many means to deliuer him, & none would preuaile, then he absolues him, by giuing diuers testimonies of his innocencie: for he came forth three times and bare witness; and last of all he testified the same by washing of his hands: which rite signifieth properly the desiring of the hands before, but as yet *Pilate* had not desiled his hands, and therefore he vsed it as a token to shew that Christ was innocent, & that he would not desile his owne hands with innocent blood. There were three causes that moued *Pilate* to absolve Christ. First, hee saw that he was a iust man, as *S. Matthew* noteth, *Mat.* 27.19.20. and that the high Priests and people had deliuered him vp for ennie, as *S. Marke* saith, *Mar.* 15.10. By this it is plaine, that a very pagan or infidel may in some things goe beyond such as be in Gods Church, hauing better conscience, and dealing more iustly then they. *Pontius Pilate* was a heathen man, and a Gentile, the Iewes were the Church & people of the liuing God: yet he sees plainly, that Christ was a iust man, & thereupon is moued to absolve him; whereas the Iewes which should bee men of conscience & religio seek his death. And thus a very pagan may otherwhiles see more into a matter then they that be reputed of the Church. And this must admonish all such as profess the Gospell, to looke vnto their proceedings, that they doe all things with vpright conscience: for if we deale vnjustly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and see the grosse hypocrisie of our profession, which also would be loth to doe those things which wee do. The second cause that moued *Pilate* to absolve Christ, was his wiues dreame: for when he was set downe vpon the iudgement seate, shee sent vnto him, saying, *Mat.* 27.19. *Haue thou nothing to doe with that iust man: for I haue dreamed many things in a dreame by reason of him.* Differed many things in a dreame by reason of him. Differed are of three sorts: naturall, rising from the constitution of the body: diabolicall, such as come by the suggestion of the diuelli-

uine, which are from God. Some haue thought that this dreame was of the diuell: as though hee had laboured thereby to hinder the death of Christ, and consequently our saluation; but I rather think it was occasioned by the things which he had heard before of Christ, or that it was immediately from God, as the dreames of *Pharaoh* and *Nebuchadnezzar*, and serued for a further manifestation of Christs innocency. Here it may be asked, whether we may regard our dreames now, as *Pilates* wife did, or no? *Ans.* We haue the bookes of the old and new Testament to be our direction, as *Ezra* saith, *to the law and to the testimony*, they must be our rule and guide. In these daies we must not looke to be taught by visions & dreames: yet shall it not bee amisse to obserue this caueat concerning dreames, that by them we may guesse at the constitution of our bodies, & oftentimes at the sins wherunto we are inclined. The last motiue which caused *Pilate* to absolve Christ was a speech of the Iewes; for they said, that Christ ought to die by their law, because he said he was the Sonne of God. And the text saith, when *Pilate* heard that, he was afraid. Marke how a poore Paynim that knew not Gods word, at the hearing of the name of the Son of God is stricken with feare. No doubt hee shall rise in iudgment against many amongst vs, that without all feare rend the name of God in pieces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learn to tremble and be afraid at his blessed name.

Thus much for the causes that moued *Pilate* to absolve Christ: as also for the second part of Christs arraignment, namely, his accusation. Now followeth the third part, which is his condemnation: and that is two-folde. The first, by the Ecclesiasticall assembly & councill of the Iewes at Ierusalem, in the high priests hall before *Caiphas*. The tenour of his condemnation was this, *He hath blasphemed, what haue we any more need of witnesses? he is worthy to die.* The cause why they say not he shall die, but he is worthy to die, is this: The Iewes had two iurisdiccions, the one ecclesiasticall, the other ciuill, both prescribed and distinctly exorcured by the commandement of God, till the time of the Machabees, in which both ioyntly together came into the hands of the priests: but afterward about the daies of *Herod* the Great the Romane Emperour tooke away both iurisdiccions from the Iewes, and made their Kingdome a prouince, so as they could doe no more but apprehend, accuse, and imprison: as doth appeare by the example of *Saul*, who gat letters from the high priests to *Damascus*, that if he found any either man or woman that beleeued in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not.

By the fact of this Councell we learne sundry points: first, that generall Councells, and the Pope himselfe sitting iudicially in his consistorie may erre. If there were any vniuers

Church

1. Tim. 9.

1oh. 18. 26.

2. Tim. 12.

Mat. 27. 13. 14. 15. 16. 17. 18. 19. 20.

Math. 27. 15. 16. 17. 18.

Pil. 13. 9.

1oh. 15. 26.

1oh. 15. 7. 8.

Math. 26. 66.

Deut. 17. 7. 8. 9.

A 2 p. 1.

Church of God at the time of Christs arraignment vpon the face of the whole world; it was no doubt the Church of the Iewes. For *Caiph* the high priest was a figure of Christ, the Scribes, & Pharisees sat in *Moses* chaire, & Ierusalem is called by Christ the holy cite, *Mat. 4. 5. & 27. 53.* Yet for all this, that which was fore-told is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the generall consent of the Councell at Ierusalem, Christ the head of the Catholike Church, and the redeemer of mankind, is accused of blasphemy, & condemned as worthy of death. Wherefore it is amere dotage of mans braine to aouuch that the Pope cannot possibly erre in giuing a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome plead priuiledge, for Ierusalem had as many prerogatives as any people in the world could haue.

Rom 9.

Againe, by this we see, there is no reason why we should ascribe to any man or to cumenical Councells themselves, absolute and soueraigne power to determine & giue iudgement in matters of religion, considering they are in danger to be ouertaken with notable slips and errors. And therefore the souerainety of iudgement is peculiar to the Sonne of God, who is the only Doctour and Law-giuer of the Church; and he puts the same in execution in and by the written word. As for the speech of the Papists, calling the Scriptures a *dumbe Iudge*, it is little to be regarded; for the Scriptures are, as it were, a letter of the liuing God, sent from heauen to his Church vpon earth; and therefore they speake as plainly and as sufficiently vnto vs of all matters of faith, as a man can speake vnto his friend by letter, so be it, we haue the gift of discerning. Yet do wee not barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publicly and priuately is granted vnto it of God: and that is to determine and giue sentence of matters in question according to the word, as the lawyer giues iudgement, not according as he will, but according to the tenour of the law.

Thirdly, we learne, that personall succession is no infallible marke of the true faith, and of true Pastours; vlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For *Caiph* held his office by succession from *Aaron*; and yet in publicke assembly condemned the Messias spoken of by *Moses* and the Prophets. Therefore the succession of Bishops of Rome from *Peter* is of no moment, vlesse they can proue that their religion is the religion of *Peter*, which they can neuer doe.

And thus much of Christs first condemnation. The second was by *Pontius Pilate*, who sat in another court as a ciuill iudge, and the tenor of his sentence was, that the Iews should take him and crucifie him. Here we must consider the reasons that moued *Pilate* to deter-

mine thus: the first, was the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried *his blood be vpon vs, and our children*: which according to their with came vnto them within few yeeres after, and so remaneth still vnto this day. By which we are taught, to take heed of imprecations against our selues, our children, our seruants, or any other creatures: for God heareth mens praies two waies; either in mercy, or in his wrath and anger. If thou curse thy selfe or any other, except thou turne vnto the Lord by speedy repentance, he may heare thy prayer in his wrath, and verifie thy curse vpon thee to thy vtter confusion. The second reason that moued *Pilate* to condemne Christ was, because he feared men more then God; for being deputy vnder *Tiberius Caesar* over the Prouince of Iudea, for feare of losing his office, and of displeasing the Iewes, he condemned Christ after hee had absolved him: whereby we see, that it is a grieuous sinne to feare deth & ashes more then the liuing God. And therefore *S. Iohn* saith, *Reuel. 21. 8. The fearfulfull shall haue their portion in the burning lake*: that is, such as are more afraid of man then God. And this sinne in *Pilate* wanted not his iust reward: for not long after hee lost his deputiship, and *Cesars* fauour, and fled to Vienna: where liuing in banishment, he killed himselfe. And thus God meetes with them that feare the creature more then the Creator. That we may therefore auoid the heauie hand of God; let vs learne to feare God above all: else wee shall dishonour God, and shame the religion which we profess.

The proper end of Christs condemnation set downe though not in *Pilates* will, yet in Gods eternall counsell was, that he might bee the cause of absolution at the barre of Gods iustice vnto all those whatsoever they are which shall come to life eternall. For we must stil remember, that when Christ was condemned by mortall iudges hee stood in our place, and in him were all our finnes condemned before God. Therefore to conclude this point, if this were the end of the counsell of God, to haue his owne Sonne condemned by *Pontius Pilate* a mortall iudge, that we might not be condemned, but absolved before Gods iudgement seat: let vs all labour to haue this absolution sealed vp in our hearts by the testimony of Gods spirit. For one day wee must come to the barre of Gods iudgement: and if wee haue not an absolution by Christs condemnation at *Pilates* earthly barre, let vs looke for nothing else but the fearfulfull sentence of condemnation at the celestiall barre of Gods iustice, to be vttered at the day of the last iudgement. If a man should commit such an heinous offence, as that he could no other way escape death but by the Princes pardon, hee neither would, nor could be at rest, til by one meanes or other he had obtained the same, and had gotten it written and sealed: which done,

Math. 27. 25.

Ioh. 19. 12, 13.

Euseb. hist. lib. 6. c. 7.

he would carry it home, Locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature we are rebels & traytours against God, & haue by our sins defaced ten thousand deaths. Now our onely stay & refuge is, that Christ the sonne of God was condemned for vs: and therefore in Christ wee must sue for pardon at Gods hands, and neuer rest till wee haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembre, that euer after we leade a new life, and neuer commit the like finnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our finnes as a dead carcase is in the graue. The Ministers of God may teach this often vnto vs, & we may also heare the same: but Satan doth so possesse mens hearts, that they seldom or neuer beginne to beleue or receiue it till it be too late. Euery one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightst bee saued: and therefore thou must labour for thy selfe to haue some testimony of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maiest more assuredly say, God is and will be mercifull vnto thee.

Hauing spoken of the whole arraignment of Christ, & of his passion in generall, now let vs proceed to the parts of the passion, which are three: Christs Execution, his Bariall, and his Descending into hell. This being withall remembred, that these three parts are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which he bate vpon the crosse, expressed in the words of the Creede, *he was crucified, & died*. In handling of it, wee must obserue three things: I. the person that suffered: II. the place where he suffered: III. the time when he suffered: IV. the manner how he suffered. V. the excellency of his passion. For the first, the person that suffered was Christ the iust, as *Peter* saith, *Christ also hath once suffered for sinners: the iust for the vniust*; and againe, *Christ Iesus the iust (saith Saint Iohn) is the reconciliation for our finnes*. And in his execution, wee shall haue manifest declarations of his righteousness and iustice, consisting in two most worthy points. First, when he was vpon the crosse, and the soldiers were nailing his hands and feete there vnto, and racking his body most cruelly, hee prayed, *Father forgive them, they know not what they doe*. These soldiers were by all likelihood the very same that apprehended him, and brought him before *Caiph*, and from thence to *Pontius Pilate*, and there platted a crowne of thornes, and set it on his head, and buffeted him, and spitefully intreated him as we haue heard: and yet Christ speaks no word of reuenge vnto them, but with all patience in the very extremity of their malice and iniury,

1. Pet. 3. 18. Ioh. 1. 9.

Luk. 23. 34.

he prayeth vnto his Father to forgive them. Hence wee are taught, that when iniuries are done vnto vs, wee ought to abstaine from all affections of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesion to learne and practise: but it is our parts to endeauour to doe it: and not onely so, but to be ready for euill to doe good: yea, euen at that instant, when other men are doing vs wrong: euen then (I say) we must bee ready, if it be possible, to doe them good. When as Christs enemies were practising against him all the treacherie they could, euen then he performed the worke of a Mediatour, and prayeth for them vnto his Father, and seeketh their saluation. Againe, whereas Christ praeth thus, *Father, forgive them*, we gather, that the most principal thing of all that man ought to seeke after in this life, is the forgiveness of his finnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which wee should most labour for, is reconciliation with God in Christ; that we may haue the free remission of all our finnes. Yea this is blessednesse it selfe, as *David* saith, *Blessed is hee whose iniquitie is forgiven, and whose sinne is couered*. Here then behold the madnesse of the men of this world, that either seeke for this blessing in the last place, or not at all.

Psal. 32. 1.

The second testimony of Christs righteousness is in the midst of his passion was, that he beheld his mother standing by, and commended her to the custody of *Iohn* his disciple: whereby he gaue an example of most holy obedience vnto the fifth commandment, which prescribeth honour vnto father & mother. And this his fact sheweth that the obseruing of this commandment standeth not in outward shew and reuerence onely; but in a godly recompence, in prouing vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were *Charmes* to father & mother: some raile on them, some fight with them; others seee them pine away and starue, and not releue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them, and brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releue them, yea in all they can, doe good vnto them. Againe, in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely, to lie apart from the company of men, in fasting & praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not do the duty vnto his parents which Gods law requieth, and Christ here himselfe practiseth; not the duties of a member of Christ which are to be done to the whole Church, and to the rest of the members thereof.

Ioh. 19. 26, 27.

Mat. 23. 10.

Luk. 23. 24.

The place where Christ suffered is called *Calvary* or *Golgotha*, that is, the place of dead mens skulls, without the wals of Hierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because *Adam* was buried there, and that his skull being there found, gaue the name to the place. And this is the very opinion of some auncient diuines, that Christ was there crucified where *Adam* was buried; but because it hath no certaine ground * I leaue it as vncertaine. Others thinke it was called *Caluarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of sundry Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because theeuers and murderers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skulls and bones of dead men were found there.

The time when Christ was executd, was at the Iewes Passouer, when not onely the Iewes, but also many Profelytes of many countries and nations were assembled: & therefore this execution was not in a private corner, but openly in the view of the world. For as he was a Saviour not to the Iewes onely, but also to the Gentiles: so it was very requisite that his death should be publike before all men both Iewes and Gentiles. As for the houre of the day, in which hee suffered, there is some difficulty in the Enangelists: for Saint *Iohn* saith, that he was condemned about the first houre of the day: and Saint *Marke* saith, he was crucified the third houre. Hence it may be demanded, how both these can stand together.

Answ. Howsoeuer the Iewes naturall day began at euening, yet the artificiall day began at sunne rising, and ended at sunne setting: and it was diuided two waies. First, into twelve parts called twelve houres, whether the daies were longer or shorter. Secondly, into four parts or quarters, and every part contained three houres: as from the first houre to the third, was one part called *morning*: from the third houre to the sixth, another part called the *first houre*: from the sixth houre to the ninth, the third part called the *third houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Now when Saint *Iohn* saith, Christ was condemned about the first houre, it must be vnderstood of the second quarter of the day called the first houre: and whereas Saint *Marke* saith, he was crucified the third houre of the day, hee speaks of the lesser houres, twelve whereof made the whole day: and thus they both agree, for the third houre of the day, and the beginning of the second quarter follow each other immediately. Again, it may be answered, that Christ was condemned at sixe of the clocke after the Romane account, which begins the day at mid-night; and crucified at three (which is nine of the clock in the

A morning with vs) after the Iewes account who begin their artificiall day, as I said, at the sunne-rising.

The fourth and last point, is the order and whole proceeding of Christs executio; which may be reduced to four heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Again, in his going to execution we may consider many points.

The first, that he is brought out of Ierusalem as a malefactor. For the old and ancient custome of the Iewes was to put those whom they iudged to be notorious offenders to death without their tents when they wandered in the wilderness, & without the wals of Ierusalem, lest they should any way be defiled with their blood. And this fell out by the speciall prouidence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old Testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the holy Ghost) *Iesus Iesus that he might sanctifie the people with his owne blood suffered without the gates.*

Hence may all Christians learne to know their owne estate and condition: first, in this world they must looke to be accounted the *off-scouring of the earth, & the slab of the world*, as the Apollite saith, and we must all prepare our selues to beare this estate. They that will be Gods children must not looke to be better accepted of in the world then Christ was. Secondly, by this euery one of vs must learne to be content to yfe this world, as strangers and pilgrims: being euery day and houre ready to leaue the same. For if Christ the Sonne of God himselfe was brought out of Ierusalem, as not being worthy to haue his abode there, then must euery Christian man looke much more for the like extremitie. And therefore it is not for vs to haue our hearts tyed to the world, and to seeke alwaies to be approued of the same: for that argueth that we are not like to Christ: but we must rather do as poore pilgrims in strange countries; & that is, only to looke for safe conduct thorow the miseries in this world, hauing in the meane season our hearts, wils, and affections set on the kingdom which is in heauen. The second thing is, that Christ was made to beare his own crosse, for so it seemes the manner of the Romanes was to deale with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his disciples; namely: that if any man will be his disciple, he must denie himselfe, take up his owne crosse daily, and follow him: where by the crosse we must vnderstand, that portion of affliction, which God hath allotted to euery one of his children: for there is no child of God, to whom he hath not measured out as it were some bitter cup of misery in this life. And therefore *Paul* saith: *Now reioyce I in my sufferings for you, & fulfill the rest of the sufferings of Christ in my flesh.* By Christs

sufferings,

sufferings hee meaneth not the pashion of Christ, but the sufferings of the body of Christ, that is, the Church whereof Christ is the head. Moreover we must suffer as hee did, and that daily: because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laid on him by the hands of the soldiours, it must teach vs not to pull crosses vpon our selues, but waite till God lay them on vs; when that time comes we must willingly bend our shoulders, stoop down, and take them vp; whether they be in body or in soule: and that euery day, if it be Gods will, so long as we liue: and by this shall we most notably resemble our Saviour Christ.

Thirdly, when Christ had carried his crosse so long till he could carry it no longer, by reason of the faintnesse of his body, which came by buffets, whippings, and manifold other injuries, then the soldiours meeting with one *Simon* of Cyrene a stranger, made him to beare the crosse: where we are put in minde, that if we faint in the way, and be wearied with the burden of our afflictions, God will giue good issue, and send as it were some *Simon* of Cyrene to helpe vs, and to be our comforter.

The fourth point is, that when Christ was carrying his owne crosse, and was now passing on towards Golgotha, a certaine woman met him, and pitying his case wept for him: but Christ answered them, and said, *Daughters of Ierusalem, weepe not for mee, but weepe for your selues, and your children, &c.* By this we are first of all caught: to pities the state of those that be the children of God: as the Apollite exhorteth vs, saying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing we haue enjoyed the Gospell of Christ with peace a long time, where is other countries & Churches are in great distresse: some wallow in palpable ignorance and superstition: others haue libertie to injury the Gospell, and want teachers: and some haue both the word and teachers, and yet want peace, and are in continual persecution. Now when we that haue the Gospell with peace doe heare of these miseries in our neighbour Churches, we ought to be moued with compassion towards them, as though we our selues were in the same afflictions. Secondly, where Christ saith, *Weepe not for mee, but for your selues*, he doth teach vs to take occasion by other mens miseries to be waile our owne estate: to trespasse our worldly griefes into godly sorrow for our sinnes, which causeth vs rather to weep for our offences, then for our friends, although euen this may also be done in godly manner. When a man bleeding at the nose is brought in danger of his life, the Physician lets him blood in another place, as in the arme, and turns the course of the blood another way to saue his life: and so must we turne our worldly sorrowes for losse

A of goods or friends, to a godly sorrow for our offences against God: for so *S. Paul* saith, *Godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.*

The fifth point is, that when Christ was brought to the place of execution, they gaue him vinegar to drinke, mingled with mirthe and gall: some say, it was to intoxicate his braine, and to take away his senses and memorie. If this be true, we may heere behold in the Iewes a most wicked part, that at the point of death, when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a dutie to be obserued of all Magistrates, that when they are to execute malefactours, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this portion was to shorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoever we sinne, we doas much as temper a cup of gall, or the poison of asps, and as it were giue it God to drinke: for so God himselfe compareth the sinne of the wicked Iewes to poison, saying, *Their vine is of the vine of Sodom, and of the vines of Gomorrah, their grapes are grapes of gall, their clusters be bitter: their wine is the poison of dragons, & the cruel gall of Aspes.* And for this cause wee ought to thinke as hardly of our selues as of the Iewes, because so oft as we commit any offence against God, we doe as much as mingle ranke poison, and bring it to Christ to drinke. Now afterward, when this cup was giuen him, hee tasted of it; but dranke not, because he was willing to suffer all things that his Father had appointed him to suffer on the crosse, without any shortning or lessening of his paine.

Thus wee see in what manner Christ was brought forth to the place of execution: now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes: one, that the figures of the old testament might be accomplished and verified. For the heaue-offering lifted vp and shaken from the right hand to the left, and the brazen serpent erected vpon a pole in the wilderness, prefigured the exalting of Christ vpon the crosse. The second, that we might in conscience be relesed, that Christ became vnder the law, & suffered the curse thereof for vs, & bare in his owne body and soule the extremitie of the wrath of God for our offences. And though other kinds of punishments were notes of the curse of God, as stoning, and suchlike; yet was the death of the crosse in speciall manner about the rest ascribed, not by the nature of the punishment, not by the opinions of men, not by the ciuill lawes of countries and kingdoms, but by the vertue of a particular commandment of God, foreseing what manner of death Christ our Redeemer should die. And here,

upon

upon among the Iewes in all ages this kinde of punishment hath bene branded with speciall ignominie, as *Paul* signifieth when hee saith, *He abused himselfe to the death, even to the death of the crosse*: and it hath bin allotted as a most grievous punishment to most notorious malefactors. If it bee said, that the repentant thesee vpon the crosse dyed the same death with Christ, and yet was not accursed: the answer is, that in regard of his offences he deferved the curse, and was actually accursed; & the signe of this was the death which he suffered, and that in his owne confession: but because he repented, his finnes were pardoned, and the curse remoued. It may further be said, that crucifying was not knowne in *Moses* daies, & therefore not accursed by any speciall commandment of God in Deuteronomie. *Ans.* *Moses* indeed speaks nothing in particular of crucifying, yet neuertheless hee doth include the same vnder the generall. For if euery one which hangs vpon a tree be accursed, then he also which is crucified; for crucifying is a particular kind of hanging on a tree. Lastly, it may be alledged, that Christ in his death could not be accursed by the law of *Moses*, because he was no malefactor. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our surety he became fin for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs, by imputation and application was made his.

Furthermore, Christ was crucified not after the manner of the Iewes, who vsed to hang malefactors vpon a tree, binding them thereto with cords, & that when they were dead, but after the vsual manner of the Romans; his body being partly nailed to the crosse, and partly in the nailing extreemly racked, otherwise I see not but that a man might remaine many daies together aline vpon the crosse. And here we haue occasion to remember, that the Papists who are so deuout and zealous towards crucifixes, are furie deceived in the making of them. For first of all, the crosse was made of three peeces of wood, one fastened vpright in the ground, to which the body and backe leaned; the second fastened towards the toppe of the first ouerthwart, to which the hands were nailed; the third fastened towards the bottome of the first, on which the feet were set & nailed: whereas contrariwise popish caruers and painters fasten both the feet of Christ to the first: secondly, the feet of Christ were nailed asunder with two distinct nailes, and not nailed one vpon another with one naile alone, as Papists imagine, and that to the very body of the crosse: for then the souldiers could not haue broken both the legges of the theues, but only the outmolt, because one of them lay vpon the other.

Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitterness to beuaile our finnes: for Christ was thus cruelly nailed on

the crosse, and there suffered the whole wrath of GOD, not for any offence that euer hee committed, but being our pledge and suretie vnto GOD, he suffered all for vs: and therefore iust cause haue wee to mourne for our offences, which brought our sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, vnlesse the suretie should be cast into prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And so is the case with vs by reason of our finnes; we are Gods debtors, yea bankrupts before him, yet haue we gotten a good surety, even the sonne of God himselfe, who to recouer vs to our former liberty, was crucified for the discharge of our debt. And therefore good cause haue we to beuaile our estate euery day, as by the Prophet it is said, *They shall looke on him whom they haue pierced, they shall lament for him as one mourner for his owne sonne: they shall be sorrie for him as one is sorrie for his first borne*. Look as the blood followed the nailes that were stricken through the blessed hands & feete of Christ, so should the meditation of the crosse and passion of our Redeemer be as it were nailes and speares to pierce vs, that our hearts might bleed for our finnes: & we are not to thinke more hardly of the Iewes for crucifying him then of our selues, because euery one of our finnes we also crucifie him. These are the very nayles which pierce his hands and feete, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are we grieved! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieved for them about all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses* lift up the Serpent in the wilderness, so must the sonne of man be lifted up: the comparison is excellent and worthy the marking. In the wilderness of Arabia the people of Israel rebelled against God, and thereupon he sent fierie serpents among them, which stung many of them to death: now when they repented, *Moses* was commanded to make a brazen serpent, and to set it vpon a pole, that as many as were stung might looke vnto it and recouer: and if they could but cast a glance of the eye on the brazen serpent, when they were stung euery one to death, they were restored to health and life. Now euery man that liueth in the same case with the Israelites; Satan hath stung at the heart, and giuen vs many a deadly wound, if we could feele it; and Christ who was prefigured by the brazen serpent, was likewise exalted on the crosse, to conferre righteousness and life eternal to euery one of vs: therefore if we will escape eternal death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of

Mat. 6. 11.

Zach. 12. 10.

Ioh. 3. 14.

our finnes: and then shall our hearts and consciences be healed of the wounds & gripes of the diuell: and vnill such time as wee haue grace to doe this, we shall neuer be cured, but still lie wounded with the stings of Satan, and bleeding to death euery at the very heart, although we feele no paine, or griefe at all. But some may aske how any man can see him crucified now after his death? *Ans.* Wherefore the word of God is preached, there Christ is crucified, as *Paul* saith, *O foolish Galatians, who haue bewitched you, that ye should not obey the truth, to whom before Iesus Christ was described in your sight, & among you crucified*: meaning, that hee was liuely preached among them. We neede not go to wooden croses, or to golden crucifixes to seeke for him; but where the Gospell is preached, thither must we goe, and there lift vp our eyes of faith to Christ, as he is revealed vnto vs in the word; resting on him and his merits with all our hearts, and with a godly sorrow confesse and beuaile our finnes, craving at his hands mercy and pardon for the same. For till such time as we doe this, we are grievously stung by Satan, and are euery moment euery at deaths doore. And if we can thus behold Christ by faith, the benefits which come hereby shall be great: for as *Paul* saith, *the old man*, that is, the corruption of our nature, and the body of sin that reigneth in vs, shall be crucified with him: for when Christ was nailed on the crosse, all our finnes were layed vpon him; therefore if thou dost vnfaignedly beleue, all thy finnes are crucified with him, and the corruption of thy nature languisheth and dyeth, as hee languished and dyed vpon the crosse.

Thirdly, we must learne to imitate Christ as he suffered himselfe to be nailed to the crosse for our sins, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, and the wickednesse of our own hearts, as *Paul* saith, *They that are Christs, haue crucified the flesh with lusts and affections thereof*. And this we shall doe, if for our sins past we waile and mourne with bitterness, and preuent the sins to come, into which we may fall by reason of the corruption of our natures, by vying all good meanes, as prayer, fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies, or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianitie stands not in this, to heare the word of God, and outwardly to profess the same, and in the meane season still to liue in our finnes, and to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readinesse some speare or other to wound sinne, and the sword of the spirit to cut downe corruption in vs, that thereby we may shew our selues to be liuely followers of Christ indeede.

Fourthly, by this we may learne, that the

wrath of God against sin is wonderfull great, because his owne Sonne bearing our person, and being in our place, was not only crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore wee must leaue off to make so little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the Sonne of God, it sheweth that the loue of God which he bare vnto vs, in our redemption is endlesse; like a sea without a banke or bottome, it cannot be searched into, and if we shall not acknowledge it to bee so, our condemnation will be the greater.

Sixty, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamity, either in body, or in mind, or both, doe not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stand with the iustice of God to punish one fault twice: and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods feelee the heavy hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God; but this cannot stand, because Christ did make a perfect satisfaction to the iustice of his Father for all punishment. And therefore satisfaction to God made by man for temporal punishment is needlesse, and much derogates from Christs passion.

In the crucifying of Christ, two things specially must be considered: The manner of the doing of it, & his continuance aline vpon the crosse. Touching the manner, the spirit of God hath noted two things. The first, that Christ was crucified betweene two theues, the one vpon his left hand, the other vpon his right: in which action is verified the saying of the Prophet *Esaie*; *He was numbred among the wicked*: and the Iewes for their parts doe hereby testifie, that they esteemed him to bee, not some common wicked man, but euery the captain and ringleader of all theues and malefactors whatsoever. Now whereas Christ standing vpon the crosse in our room and stead, is reputed the head and prince of all finnes, it serueth to teach euery one of vs that beleue in him, to iudge our selues most vile and miserable finnes, and to say of our selues with *Paul*, *that we are the chiefe of all finnes*. The second thing is, that Christ was crucified naked; because he was stripped of his garments by the souldiers when he was to be crucified. The causes why he suffered naked are these. First, *Adam* by his fall brought vpon all mankind death both of body and soule: and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the bodie should bee ignominious; and hereupon when

Ier. 13. 12.

1 Tim. 2. 15.

Adam

Phil. 2. 8.
Num. 25
4.
2. Sam.
21. 6.

Pf. 12. 17

Ier. 1. 3.
c. 4.
Aug. 1. 10
hom. 3.Author
lib. de
Passione
inter o-
pera Cy-
priani.

Adam had sinned, and saw himself naked, he fledde from the presence of God, and hidde himselfe euen for very shame. Christ therefore was stripped of his garments: and suffered naked, that he might beare all the punishment and ignominy that was due vnto man for sin. Secondly, this came to passe by the goodnesse of God, that we might haue remedie for our spirituall nakednes; which is when a man hath his sinnes lying open before Gods eyes; and by reason thereof hee himselfe lyeth open to all Gods iudgements. Hereof Christ speaketh to the angel of Laodicea, saying, *I know thee, I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatry by the golden calfe, *Moses* telleth them that they were naked, not onely because they had spoyled themselves of their earrings, but especially because they were destitute of Gods fauour, and lay open and naked to all his iudgements for that sinne. And *Salomon* saith, *Where there is no vision, there the people are made naked;* that is, their sinnes lye open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white rayment*, as Christ saith, *I confesse thee O my white rayment, that thou makest be clothed, and that thy filthy nakednesse doe not appeare; and long white robes dipped in the blood of the Lamb, which serue to hide the nakednesse of our soules.* What these garments are, the Apostle sheweth whē he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man, which after God is created in righteousness, and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can bee vnto vs; yntill we haue put on the righteousness of Christ to ouer the deformity of our soules, that we may appeare holy, and without spotte before God. Thirdly, *Paul* saith, *Wee know if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, &c.* For therefore we sigh, desiring to bee clothed with our house which is from heauen, because if we be clothed we shall not be found naked. Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely, that after this life he might cloath all his members with eternal glory.

If this bee so, that a part of our reioycing stands in the glorious nakednesse of Christ crucified, there is no reason why we should be puffed vp with the vanitie of our apparell. It should rather bee an occasion to make vs ashamed, then to make vs proud. The theefe may as well bragge of the brand in his hand, or of the fetters on his heels, as we may of our attire; because it is but the couering of our

A shame; and therefore should put vs in mind of our sinne and shameful nakednesse.

The aboad of Christ vpon the crosse, was about the space of sixe houres. For the death of the crosse was no suddaine, but a (a) lingering death. And in this space of time there fel out sixe notable euents. The first, that the souldiers hauing stripped Christ of his garments, diuided them into foure parts, and cast lottes for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not onely content to suffer, but also to lose all that euer hee had, euen to the garments on his backe to redeeme vs; teaching vs answerably, that if it please God to call vs any trial hereafter, we must bee content to part with all for his sake, that we may winne him. Again, in these souldiers we may behold a picture of this world: whē they had nailed Christ to the crosse, they will not lose so much as his garments, but they came and deuide them, and cast lots for them: as for Christ himselfe, the Saviour and redeemer of mankind, they regard him not. And thus saith the world: it is a hard thing to find a man to accept of Christ, because hee is Christ his redeemer: but when gaine comes by Christ, then he is welcome. *Elsas* that esteemed nothing of his Fathers blessing, made great account of his brothers portage. The Gadarenes made more account of their swine, then of Christ, for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to bee the speciall members of Christ, doe not onely with the souldiers stripe Christ of his garments, but more then this, they beaue him of his natures and offices. The Church of Rome by their transubstantiation stripe him of his manhood: and by making other priests after the same order with him, which doe properly forgiue sinnes, stripe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas all deputships and commissions cease in the presence of the principall. And when they haue done all this, then they further load him with a number of beggarly ceremonies; and so doe nothing else but make a (b) fained Christ, in stead of the true and alone Messias.

The second euent was, that Christ was mocked of all sorts of men. First they set vp the cause written why he was crucified, namely, *This is the king of the Iewes:* then the people that passed by reuiled him, wagging their heads at him, and said, *Thou that destroyest the temple and buidest it in three dayes, saue thy selfe, &c.* Likewise the high Priests mocking him, with the Scribes and Pharisees and the Elders, said, *He saved others, let him saue himselfe.* The same also did one of the theecus that was crucified with him, cast in his teeth. Behold here the wonderfull strange dealing of the Iewes: they

Aug. serm
219. de
tempore.
Produ-
da mora.
Mark. 15.
24.

b Filius
um Cri-
stum.

Math. 27.
37, 38,
39.

they see an innocent man thus pitifully and grievously racked, and nailed on the crosse, and his blood distilling downe from hands & feete: and yet are they without all pittie, and compassion, and doe make but a mocke and a scoffe at him. And in this wee may plainly see how dangerous and fearefull their case is, who are wholly giuen vp to the hardnessse of their own hearts: and we are further aduised, to take heede how we giue our selues to jesting or mocking of others. And if any think it to be a light sinne, let them consider what befel the Iewes for mocking Christ. The hand of God was vpon them within a while after, and for remaينه to this day. Little children wickedly brought vp, when they saw *Elsas* the man of God comming, they mocked him, and said, *King, 2. 23, 24. Come up thou balde pate, come up thou balde pate:* but *Elsas* looked backe on them, and curst them in the name of the Lord, and two wilde Beares came out of the Forrest, and did teare in pieces two and fortie of them. *Julian*, once a Christian Emperour, but after an Apostata, did nothing else but mocke Christ & his doctrine, and made icells of sundry places of Scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) & died scoffing and blaspheming. And such like are the iudgements of God, which befall mockers and scorners. Let vs therefore in the feare of God learne to eschew and auoide this sinne.

Furthermore, if we shal indifferently consider all the mockes and scornings of the Iewes, we shall finde that they cannot truly conuince him of the least sinne; which serueth to cleare Christ, and to proue that he was a most innocent man, in whose waies was no wickednes, and in whose mouth was found no guile: and therefore he was fittest to stand in our roomme, and suffer for vs which were more vile and sinfull. And here by the way a question offereth it selfe to be skanned. *S. Matthew* saith, *Math. 27. 44. The theecus which were crucified with him cast the same in his teeth,* which the Scribes and Pharisees did. *S. Luke* saith, *Luk. 21. 39. that one of the theecus mocked him.* Now it may be demanded, how both these can bee true?

Ans. Some reconcile the places thus: that the scripture speaking generally of any thing, by a figure doth attribute that to the whole, which is proper to some part onely; and so here doth ascribe that to both the theecus which agreeeth but to one. Others answer it thus: that at the first both of the cuill doers did mocke Christ, and of that time speakes *Matthew*: but afterward one of them was miraculously conuerted, then the other alone mocked him, and of that time spake *S. Luke*. And this I rather take to be the truth. But what was the behaviour of Christ, when he is thus laden with reproche? In wonderfull patience he replies not, but puts vp all in silence. Where we are taught, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor

taunt for taunt: but we must either be silent, or els speake no more then shal serue for our iust defence. This was the practise of the Israelites, by the appointment of *Hzechias*, when *Rab-shank* reuiled the Iewes, and blasphemed the name of God: the people held their peace, and answered him not a word, for the kings commandement was, *Answer him not, 2. Kin. 18. 36.* So *Hamab* being troubled in minde prayed vnto the Lord, and *Hely* marked her mouth, for shee spake in her heart, and her lippes did moue onely, but her voice was not heard, therefore *Hely* thought shee had bin drunken, and said, *How long wilt thou be drunken? put away thy drunkennesse from thee.* Such a speech would haue moued many a one to very hard words: but shee said, *1 Sam. 1. 14. Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke: but I haue poured out my soule before the Lord.* This is a hard lesson for men to learne; but wee must endeavour our selues to practise it, if we will be followers of Christ, and overcome euill with good.

The third thing that fell out in the time of Christs crucifying, was the pitifull complaint, in which he cried with a loud voice, *Math. 27. 46. Eli, Eli, lama sabachthani, that is, My God, my God, why hast thou forsaken me?* In the opening of this complaint many points must bee skanned. The first is, what was the cause that moued Christ to complain? *Ans.* It was not any impaire, or discontentation of minde, or any despaire, or any dissembling, as some would haue it: but it was an apprehension and a feeling of the whole wrath of God, which fell vpon him both in body & soule. The second, what was the thing whereof hee doth complain? *Ans.* That hee is forsaken of God the Father. And from this point ariseth another question. How Christ being God, can be forsaken of God? for the Father, the Sonne & the holy Ghost are all three but one and the same God. *Ans.* By God we must vnderstand God the Father the first person. According to the common rule, when God is compared with the Sonne or the holy Ghost, then the Father is meant by this title, God; as in this place: not that the Father is more God then the Sonne, for in dignity all the three persons are equal: but they are distinguished in order onely, and the Father is first. And againe, whereas Christ complaineth that he was forsaken, it must be vnderstood in regard of his humane nature, not of his Godhead. And Christs manhood was forsaken, not that his Godhead and manhood were seuered, for they were euer ioyned together from the first moment of the incarnation: but the Godhead of Christ, and so the Godhead of the Father did not shew forth his power in the manhood, but did as it were lye asleepe for a time, that the manhood might suffer: When a man sleepeeth, the soule is not seuered from the body, but lieth as it were dead, & exerciseth not it selfe: euen so the Godhead lay still, and did not manifest his power in the

manhood,

Synec-
doche.

manhood, and thus the manhood seemed to be forsaken. The third point is, the manner of this complaint, *My God, my God, faith he*: these words are words of faith, I say not of justifying faith whereof Christ stood not in need; but he had such a faith or hope, whereby he did put his confidence in God. The last words, *why hast thou forsaken me?* seeme at the first to be words of distrust. How then (will some say) can these words stand with the former? for faith and distrust are flat contraries.

Ans. Christ did not utter any speech of distrust, but only make his mone and complaint by reason of the greatnesse of his punishment; & yet still relied himselfe on the assistance of his Father. Hence we learne first, that religion doth not stand in feeling but in faith, which faith we must have in Christ, though we have no feeling at all: for God oftentimes doth withdraw his grace and fauour from his children, that he may teach them to beleue in his mercie in Christ; then, when they feele nothing lesse then his mercie. And faith and feeling cannot alwaies stand together, because faith is a subsisting of things which are not seene, and the ground of things hoped for, and we must liue by faith, & not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to giue it vnto his children: and therefore in the extremity of afflictions & temptations, we must alwaies trust and relie on God by faith in Christ; as Christ himselfe doth when he is as it were plunged into the sea of the wrath of God. Secondly, here we may see how God deales with his children: for Christ in the sense & feeling of his humane nature was forsaken, yet had he sure trust and confidence in God, that caused him to say, *My God, my God*. God will oftentimes cast his deere children into huge gulfs of woe & misery, where they shall see neither banke nor bottom, nor any way to get out: yet men in this case must not despaire, but remember still that that which befall Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sense and feeling of his humane nature he was forsaken: yet for all this he was the Sonne of God, and had the spirit of his Father, crying, *My God, my God*. And therefore though we be wonderfully afflicted either in body or in minde, so as we have no sense or feeling of Gods mercy at all, yet must we not despaire & thinke that we are cast awaies, but still labour to trust and relie on God in Christ, and build vpon him that we are his children, though we feele nothing but his wrath vpon vs; against mercie cleauing to his mercie. This was *Dauid's* practise: *In day of trouble (saith he) I sought the Lord; my sore ranne and ceased not in the night; my soule refused comfort. I did thinke vpon God, and was troubled; my soule was full of anguish,* Psal. 77.2, 3. and so he continueth on saying, vers. 10, 11, 2. &c. *Will the Lord absent himselfe*

for ever, and will he shew no more fauour? hath God forgotten to be mercifull? but in the end he recovered himselfe out of this gulf of temptation, saying, *Yet I remember the years of the right hand of the most high: I remember the works of the Lord, certainly I remember the wonders of old.* Wherefore this practise of Christ in his passion, must then bee remembered of vs all, when God shall humble vs either in body or soule, or both.

The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were performed, and that the scriptures were fulfilled, he said, *Ioh. 19.28, 29, 30. I thirst*; and then there standing a vessel full of vineger, one ran and filled a sponge therewith and put it about an hyssope stalk, and put it to his mouth: which when he had received, he said, *It is finished*. The points here to be considered, are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when *Syera* was overcome by *Israel*, and had fled from his enemies to *Iael's* tent, *Iudg. 4.19*, he called for a little water to drinke, becoming more troubled with thirst, then with the feare of death at the hand of his enemies. And indeede thirst was grieuous to men in the East countrey, as any torment else. And hereupon *Samson* was more grieved with thirst, then with feare of many thousand Philistines, *Iudg. 15.18*.

Againe, whereas Christ complaineth that *he thirsteth*, it was not for his own sake, but for our offences: and therefore answerably we must thirst after Christ and his benefits, *as the dry and thirstie land* where no water is, doth after raine: and as the *Israhelites* brayeth after the rivers of water, so must we say with *Dauid*, *My soule panteth after thee, O Lord*, and the benefits of thy death.

The second, that a sponge full of vineger tied vpon an hyssope stalk, was reached to Christ vpon the crosse. Now it may be demanded, how this could be, considering the stalke of the hyssope is not past a foot long. *Ans.* As the tree of Mulderd-seed with the Iewes is far greater & taller then with vs, in so much that the birds of heauen build their nests in it; so it may be that Hyssope groweth much longer in those countries then with vs. Or as I take it rather, the Hyssop stalk was put vpon a reed, and by that means the sponge was put to the mouth of Christ.

The third point is, that Christ drinke the vineger offered: but when? Not before all things were finished that were to be done on the crosse. And by this he sheweth his exceeding care for our saluation. He laid aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his Father who sent him into the world for that end. The like care must euerie one of vs haue to walke dutifully, and as it were

Psal. 43.
6.
Psal. 43.

Mar. 13.
36.

where

were to goe through-sitch in our particular callings, that God might be glorified by vs. When *Abrahams* seruant came to Bethuel to get a wife for *Isaac*, meate was set before him, but he said, *Gen. 24.33. I will not eat before I haue said my message*: so likewise we must first see Gods glory procured in our affaires, and then in the second place, if comodity or praise redound to vs, we must afterward take it.

The last point is, that when Christ had drunk the vineger, he said, *It is finished*. Which words may haue a double sense: one, that such things as were figured by the sacrifices of the old Testament are accomplished; the other, that now vpon the crosse he had finished his satisfaction to the iustice of his Father for mans sinne. And this of the twaine I rather thinke to be his meaning. If it be said, that the buriall & resurrection, & ascension of Christ, &c. which are necessary to mans redemption, were not yet begun, the answer is, that the workes of Christs priesthood which follow his death, serue not to make any satisfaction to Gods iustice for sinne, but only to confirme or apply it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that he cried with a loud voice, & said, *Luk. 23.49. Father, into thy hand I lay downe my spirit*, that is, I commend my soule, as beeing the most precious thing which I haue in this world, into thy custodie, who art a most faithful keeper thereof. These words are taken by Christ out of the Psalms: for when *Dauid* was in danger of his life by reason of *Saul*, and had no friend to trust, hee makes choice of God to be his keeper, and said, *Psal. 31.5. Into thy hands, O Lord, do I commend my spirit*. Now our Saviour Christ being in the like distress, both by reason of the Iewes, who euer way fought his finall destruction and confusion, & especially because hee felt the full wrath of God seazing vpon him, doth make choice of *Dauid's* words, and apply them to himselfe in his distress. And by his example we are taught, not only to read the generall history of the Bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates & dealings whatsoeuer: thus the Prophet *Dauid* saith, *Psal. 40.7. In the roll of the booke it is written of me, that I should doe thy will, O my God*. How can this be? for no part of Scripture penned before the daies of *Dauid* saith thus of him. True indeed; but as I take it, *Dauid's* meaning is, that he read the booke of the Law, & found generall precepts & commandements giuen to Kings and Princes, that they should keepe all the ordinances & commandements of God: which he being a King

applies particularly to his owne person, and thereupon saith: *In the volume of the booke it is written of mee &c.* And this duty is well practised by the people of God at this day. For the Psalmes of *Dauid* were penned according to the estate of the church in his time: & in these daies the Church of God doth sing the same with the same spirit that *Dauid* did, and doth apply their severall estates and conditions.

Now in that Christ commendeth his soule into the hands of his Father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to do the like, namely, to giue vp our own soules into the hands of God: and because this dutie is of some difficultie, wee must obserue three motives or preparatives which may induce vs to the better doing of it. The first is, to consider that God the Father of Christ, is the creator of our soules, and therefore he is called the *father of spirits*. And if he be a creator of them, then is he also a faithful preserver of the. For sure it is, that God will preserve his own workmanship. Who is or can be so careful for the ornament & preservation of any worke as the crafts-matter? and shall not God be more careful then man? Wherefore *S. Peter* exhorteth vs to *commit our soules vnto God, as vnto a faithful Creator*. The second motive is this: we must looke to be resolu'd in our consciences, that God the Father of Christ is our Father: euerie man for himselfe must labour to haue the assurance of the pardon of his owne sinnes, & that the corruption of his soule be washed away in the blood of Christ, that he may say, *I am iustified, sanctified, & adopted by Christ*. And when any man can say thus, he shall bee most desirous and willing to commit his soule into the hands of God. This was the reason which moued Christ to lay downe his soule into the hands of God, because he is his father.

The third motive or preparative is, a continuall experience & obseruation of Gods loue and fauour towards vs, in keeping and preserving him as appears by *Dauid's* example, *Into thy hands (saith he) I commend my soule: for thou hast redeemed me, O thou God of truth*.

The time when wee are specially to commend our soules into the hands of God, is first of all the time of any affliction or danger. This was the time when *Dauid* commended his soule into the hands of God in the Psalm before named. We know that in any common danger or perill, as the sacking of a Citie, or burning of an house, if a man haue any precious Iewell therein, he will first fetch that out, & make choice of a faithful friend, to whose custodie he will commit the same: euen so, in common perils and dangers we must alwaies remember to commit our soules as a most precious Iewell into the hands of God, who is a faithful Creator. Another more special and necessary time of practising this dutie, is the houre of death, as here Christ doth, and *Stephen*, who when the Iewes stoned him to death

1 Pet. 4.
19.

Psal. 31.
5.

called on God, and said, *Act. 7. 59. Lord Iesu receive my spirit.* And as this duty is very requisite and necessary at all times, so most especially in the hour of death; because the danger is great, by reason that Satan will then chiefly assault vs, and the guilt of sinne will especially then wound the conscience. Lastly, at all times we must commit our soules into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lieth downe to rest, he knoweth not whether he shall rise againe or no: and when he ariseth, he knoweth not whether hee shall lye downe againe: yea at this very houre we know not what will befall the next.

And great are the comforts which arise by the practise of this duty. When *David* was in great danger of his life, and his owne people would have stoned him, because their hearts were vexed for their sons & daughters which the Amalekites had taken: it is said, *1 Sam. 30. 6. he comforted himselfe in the Lord his God.* And the practise of *Paul* in this case is most excellent: *For the which cause* (saith hee) *I suffer those things, but I am not ashamed: for I know whom I have beleueed, and am persuaded that hee is able to keepe that which I have committed vnto him against that day.* *2 Tim. 1. 12.* This worthy servant of God had committed his life and soule into Gods hands: and therefore he saith, *In all my sufferings I am not ashamed:* where we see, that if a man haue grace in his life time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this might be a motive to cause euery man daily & hourly to lay downe his soule into the hands of God, although by the course of nature he may lye twentie or forty years longer. But howsoever this dutie be both necessarie and comfortable, yet few there be that practise the same. Men that haue children are very careful and diligent to bring them vp vnder some mans tuition; and if they haue cattell, sheepe, or oxen, they provide keepers to tend them: but in the meane season for their owne soules they haue no care; they may sinke or swimme or doe what they will. This shewes the wonderfull blindness or rather madness of men in the world, that haue more care for their cattell, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Again, in that Christ laies downe his owne soule, and withall the soules of all the faithfull into the hands of the Father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures: there is great difference betweene them: for when the beast dyeth, his soule dyeth also: but the soule of man is immortal. The consideration whereof moue euery man about all things in this world to be careful for his soule: if it were to vanish away at the day of death as the soules

of beasts do, the neglect thereof were no great matter: but seeing it must lye for euer either in eternall ioy, or else in endless paines & torments, it stands vs vpon euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his body, it may lye in eternall ioy and happiness. The second, that there is an especial & particular providence of God, because the particular soule of Christ is committed into the hands of his Father, and so answerably the soules of euery one of the faithfull are. The third, that euery one which beleuees himselfe to be a member of Christ, must be willing to die when God shall call him thereunto. For when we die in Christ, the body is but laid asleepe, & the soule is receiued into the hands of a most louing God and mercifull father, as the soule of Christ was. Lastly, whereas Christ surrendering his soule into his Fathers hands, calste it a spirit, we note, that the soule of man is a spirit, that is, a spirituall, inuisible, simple essence without composition, created as the angels of God are. The question whether the soule of a childe come from the soule of the parents, as the body doth come from their bodies, may easily be resolved. For the soule of man being a spirit, cannot beget another spirit: as the angels being spirituall doe not beget angels: for one spirit begetteth not another. Nay which is more, one simple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget another. Again, if the soule of the childe come from the soule of the parents, then there is a propagation of the whole soule of the parent or of some part thereof. If it be said, that the whole soule of the parents is propagated, then the parents should want their owne soules & could not lye. If it be said, that a part of the parents soule is propagated: answer, that the soule being a spirit or a simple substance, cannot be parted: & therefore it is the safest to conclude, that the body indeed is of the body of the parents, & that the soule of man while the body is in making, is created of nothing: and for this very cause God is called the *father of spirits*.

Thus much of the crucifying of Christ: now followeth his death. For huius laid downe his soule into the hands of his Father, the holy Ghost saith, *Luk. 23. 46. He gave vp the ghost:* to giue vs to vnderstand, that his death was no fantasticall, but a reall death, in that his bodie and soule were seuered as truly as when any of vs die. In treating of Christs death wee must consider many points. The first, that it was needfull that he should die, & that for two causes. First, to satisfie Gods iustice: for sin is so odious a thing in Gods sight, that he will punish it with an extreame punishment: therefore Christ standing in our roome must not onely suffer the miseries of this life but also die on the crosse, that the very extremity of punishment which wee should haue borne, might be

Rom. 6.
23.

Gen. 2.
17.

Math. 27.
50.

Luke 23.
46.

Isa. 58.
11.

Math. 27.
50.

Isa. 58.
11.

Heb. 13.

To signify this point, the Creede saith, that he was crucified, and also dyed.

be laid on him: and so we in Christ, might fully satisfie Gods iustice: for the *wages of sinne is death*. Secondly, Christ died that he might fulfill the truth of Gods word, which had said, that man for eating the forbidden fruite should *die the death*. The properties of Christs death are two: the first, that it was a voluntary & willing death: the second, that it was a cursed death. For the first, whereas I say Christs death was voluntary, I meane that Christ died willingly, & of his owne free accord gaue vp himselfe to suffer vpon the crosse. Howsoever the Iewes did arraigne, & condemne, and crucifie him, yet if he had not willed his owne death, & of his free accord giuen himselfe to die: not the Iewes, nor all the whole world could euer haue taken away his life from him. He died not by constraint or compulsion, but most willingly: and therefore he saith, *Job. 10. 18. No man taketh my life from me, but I* (saith he) *lay it down of my selfe: I haue power to lay it downe, & haue power to take it againe.* And our Saviour Christ gaue euident tokens hereof in his death, for then *Jesus cryed with a loud voice, and gaue vp the Ghost*.

Ordinarily men that dy on the Crosse, languish away by little and little, and before they come to yeeld vp their liues they lose their speech, & only rattle or make a noise in the throat: but Christ at that very instant wher he was to giue vp the Ghost, cried with a loud voice: which sheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to shew that he died voluntarily, it pleased him to crye with a loud voice. And this made the Centurion to say that he was the Son of God. Again, Christ dyed not as other men do; because they first giue vp the Ghost, and then lay their heads aside: but hee in token that his death was voluntary, first laies his head aside after the manner of a dead man, & then afterward giues vp the Ghost. Lastly, Christ dyed sooner then men are wont to doe vpon the crosse, and this was the cause that made *Pilate* wonder that he was so soone dead. Now this came to passe, not because he was loath to suffer the extremity of death: but because hee would make it manifest to all men, that he had power to die, or not to die. And indeed this is our comfort, that Christ died not for vs by constraint, but willingly of his owne accord.

And as Christs death was voluntary, so was it also an accursed death, and therefore it is called *the death of the crosse*. And it containeth the first and the second death: the first, is the separation of the body from the soule: the second is the separation of body and soule from God: and both were in Christ: for beside the bodily death, he did in soule apprehend the wrath of God due to mans sin: and that made him crye, *My God, my God, why hast thou forsaken me?*

And here wee must not omit a necessarie point, namely, how farre forth Christ suffered death. *Answer.* Some thinke that hee suffered onely a bodily death, and such paines as fol-

low the dissolution of nature: but they no doubt, cometo short: for why should Christ haue feared death so greatly, if it had bin nothing but the dissolution of nature? Some againe thinke that *he died*, not only the first, but also the second death: but it may be they goe too farre: for if to die the first death, be to suffer a total separation of bodie and soule, then also to die the second death, is wholly and euery way to be seuered from all fauour of God, and at the least for a time to be oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the midst of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane, namely, that Christ died the first death, in that his body and soule were really and wholly seuered, yet without suffering any corruption in his body, which is the effect and fruit of the same: and that withall he further suffered the extreame horrors and pangs of the second death, not dying the same death, nor being forsaken of God, more then in his own apprehension or feeling. For in the very midst of his sufferings the Father was well pleased with him. And this which I say doth not any whit lessen the sufficiency of the merit of Christ: for whereas hee suffered truly the very wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had dyed the second death, and had bin wholly cut off from God for euer and euer. And no doubt Christ died the first death, only suffering the pangs of the second: that the first death might bee an entrance not to the second death, which is eternal damnation, but a passage to life eternal.

The benefites and comforts which arise by the death of Christ, are especially foure. The first, is the change of our naturall death, I say not the taking of it away, for we all must die: but whereas by nature death is a curse of God vpon man for eating the forbidden fruite, by the death of Christ it is changed from a curse into a blessing, and is made as it were a middle way and entrance to conuey men out of this world into the kingdom of glory in heauen: and therefore it is said, Christ by his death *hath delivered them from the feare of death, which all the daies of their liues were subiect to bondage* *Heb. 2. 15.* A man that is to encounter with a scorpion, if he know that he hath a sting, he may be dismayed; but being assured that the sting is taken away, he neede not feare to encounter therewith. Now death in his owne nature considered, is this scorpion armed with a sting: but Christ our Saviour by his death hath pulled out the sting of our death, and on the crosse triumphantly saith, *1 Corin. 15. 55. O death where is thy sting! O graue where is thy victorie!* and therefore euen then when we feele the pangs of death approach, we should not feare but conceiue hope, considering that our death is altered and changed by the vertue of the death of Christ. Secondly, the

Heb. 9.
15: 6, 17

death of Christ hath quite taken away the second death from those that are in Christ: as Paul faith, *Rom. 8. 1. There is no condemnation to them which are in Christ Jesus, which walk not after the flesh, but after the spirit.* Thirdly, the death of Christ is a means to ratifie his last will and testament. For this cause was Christ the Mediator of the new Testament; that through death (which was for the redemption of the transgressions which were in the former Testament) they which were called might receive the promise of the eternal inheritance. For where a Testament is, there must be the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is yet of no force so long as hee is alive that made it. And therefore the death of Christ doth make his last will and testament which is the covenant of grace, authentical vnto vs. Fourthly, the death of Christ doth serue to abolish the original corruption of our sinfull hearts. As a strong corrosion laid to a fore, eats out all the rotten & dead flesh: even so Christs death being applied to the heart of a penitent sinner by faith, weakens & consumes the sin that cleaves to fast vnto our natures and dwells within vs. Some will say, how can Christs death which now is not, because it is long ago past & ended, kill sinne in vs now? *Ans.* Indeed if we regard the act of Christs death, it is past, but the vertue and power thereof endereth for ever. And the power of Christs death is nothing else, but the power of this Godhead, which enabled him in his death to overcome hel, the grave, death, and condemnation, and to disburden himselfe of our sins. Now when we haue grace to deny our selues, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe by the power of his Godhead overcame death, hell, and damnation in himselfe; so shall we by the same power of his Godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefit by the death of Christ, if we will shew our selues to be Christians, let vs reioyce in the death of Christ: and if the question bee, what is the chiefest thing wherein we reioyce in this world? we may answer, the very crosse of Christ, yea the very least droppe of his blood.

The duties to bee learned by the death of Christ are two: the first concerns all ignorant and impenitent sinners. Such men whatsoever they be, by the death of Christ vpon the crosse, must bee moued to turne from their sins: and if the consideration herof will not moue them, nothing in the world wil. By nature every man is a vassall of sin, and a bond-slave of Satan: the diuell reignes & rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay, which is more, we lue vnder the fearful curse of God for the least sin. Well now, see the loue of the Sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that hee might free thee from this most fearful bondage.

Wherefore let all those that lue in sinne and ignorance reason thus with themselves: Hith Christ the Sonne of God done this for vs; and shall we yet lue in our sins? hath hee set open as it were the very gates of hell, & shall we yet lue weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ bee a meane to turne vs to Christ: if it cannot moue vs, let vs be resolute that our case is dangerous. To goe further in this point, every one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sick; and behold, Christ is the good Physician of the soule & none in heauen or earth, neither Satin, Angell, nor man can heale this our spiritual wound, but he alone: who though he were equal with the Father, yet he came down from his bosome and became man; and liued here many yeeres in misery and contempt: and when no herbe, nor plaister could cure this our deadly wound or desperate sicknesse, he was content to make a plaister with his own blood: the paine hee tooke in making it, caused him to sweate water and blood: nay the making of it for vs cost him his life, in that hee was content by his owne death to free vs from death: which if it bee true, as it is most true, then wofull and wretched is our case, if we will still lue in sinne, and will not vse meane to lay this plaister to our hearts. And after this plaister is applied to the soule, we should doe as a man that hath bene grievously sicke, who whē he is on the mending hand, gets strength by little and little. And so should we become new creatures, going on from grace to grace, & shew the fame by liuing godly, righteously, and soberly: that the world may see that we are cured of our spiritual disease. O happy, yea thrice happy are they that haue grace from God to doe this. The second duty concerns them which are repentant sinners. Hath Christ giuen himselfe for thee, and is thy conscience fettered in this? Then thou must answerably beare this minde, that if thy life would serue for the glory of God and the good of the Church, thou wouldest then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner bee content to dye for thy brethren in Christ, if need be. He (saith S. Iohn) laid downe his life for vs, therefore we ought to lay downe our liues for our brethren. 1. Ioh. 3. 16. Thirdly, if Christ was content to shed his own heart-blood not for himselfe, but for the sins of euery one of vs, then we must be thus affected, that rather then by sinning we would willingly offend God, we should be content to haue our owne blood shed: yea if these two things were put to our choise, either to doe that which might displease God, or else to suffer death, we must rather die then do the same. Of this mind haue bin all the Martyrs of God, who rather they would yeeld to Idolatry, were content to suffer most bitter torments &

cruell

cruell death. Yea, every good Christian is so affected, that hee had rather chooseth to die then to lue, not moued by impatience in respect of the miseries of this life: but because he would cease to offend to louing a Father. To sinne is meate & drinke to the world, but to a touched and repentant heart there is no torment so grievous as this, to sin against God, if once he be perwaded that Christ died for him.

Thus much for Christs death: now follow those things which befell Christ when he was newly dead; and they are two especially: The first, that his legges were not broken as the legges of the two theues were. Of the first, S. Iohn rendreth a reason, namely, that the Scripture might be fulfilled, which saith, *Nor a bone of him shall be broken*; which words were spoken by Moses of the paschall lambe; and are here applied to Christ, as being typically figured thereby. And hence wee observe these two things. First, that Christ crucified is the true paschall Lamb, as S. Paul faith, *Christ our pascheuer is sacrificed*: and S. Iohn faith, *Behold the Lambe of God*, distinguishing him thereby from the typical lambe. In this that Christ crucified is the true paschall lambe, the child of God hath wonderful matter of comfort. The Israelites did eate the Pascheuer in Egypt, and sprinkled the blood of the lambe on the posts of their doores, that when the Angell of God came to destroy the first borne of man and beast, and taw the blood vpon their houses, he might passe ouer them, that the plague should not be vpon them to destruction. So likewise if thou dost feede on the Lambe of God, and by a liuely faith sprinkle the doore of thine heart with his blood, the iudgement of God in this life, & the terrible curse of death, with the fearful sentence of condemnation at the day of iudgement, and all punishments due vnto thy sins shall passe ouer thee, and not so much as touch thee. And whereas the legges of our Saviour Christ were not broken by theoulders, who fought by all meane possible to worke against him the mischief they could: we may note, that the enemies of Christ and his Church, let them intend to shew neuer so much malice against him, they can not go beyond that libertie which God giueth them, they can doe no more for their liues then that which God will. The Medes and Persians are called the Lords sanctified ones: Cyrus is called the Man of Gods counsell, because whatsoever they intended against the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when Sennacherib came against the Iewes as a wild beast out of his denne, the Lord telleth *Hazekiah* concerning *Assur*, that he will put his hook in his nostrils, & his bridle in his lips, and bring him backe againe the same way that he came, that is, he will so rule him, that he shall not doe the least hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppressed with ma-

nyfold enemies, Papists, Iewes, Turkes, and all infidels, maliciously bent against it for Christs sake. For though they intend and practise mischief, yet more then Gods will and counsell is, they cannot doe: because he hath his ring in their nostrils and his bridle in their lippes to rule them as he listeth.

The second thing which fell out immediately vpon the death of Christ, is that theoulders pierced his side with a spear, & thence issued water and blood. The vie which ariseth of this point is two-fold: first it serueth to proue that Christ died truly, & not in shew, or a fained death: for there is about the hart a fine or skin like vnto a purse, wherein is contained cleare water to coole the heat of the hart; and therefore when water & blood issued out after piercing of the side, it is very likely that a true very skin was pierced: for else in case that we can not coniecture whence this water should come. S. Iohn aneye-witnesse of this thing, being about to proue that Iesus the sonne of Mary was the true Messias, bringeth in sixe witness: three in heauen, *The Father, the Word, and the holy Ghost*; and three in earth, *the water, the Spirit, and the blood*; where no doubt he alludeth to the water and blood that issued out of the side of Christ by *spirit*, we may understand the efficacy and operation of Gods spirit, making men to bring forth the fruits of the fame, as loue, peace, joy, &c. And the second witness, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sin, and the purging of the heart by Christs blood: which also is, & was signified by the outward washing of the body with water and baptisme. The third witness hee calls blood, alluding to the blood that issued out of Christs side: whereby is signified the expiation or satisfaction made to Gods iustice for mans sin. The same vie had the ceremoniall sprinkling, in the old Testament, typically signifying the sprinkling of Christs blood. Now these three witnessess are not to be sought for in heauen, but every Christian man must search for them in his own heart & conscience, & there shall he find them in some measure. And this water and blood flowing out of the side of Christ being now dead, signifieth that he is our iustification and sanctification, euen after his death; & that out of his death springs our liues: & therefore as *Eue* was made of a rib taken out of the side of *Adam*: so springs the Church out of the blood that flows out of the side of the second *Adam*.

Hauiug thus intreated of Christs execution, let vs now come to the last point, namely, the excellency of Christs passion, consisting in these two points: 1. a Sacrifice. 11. a Triumph. For the first, when Christ died hee offered a propitiatory and reall sacrifice to his Father; and herein his death & passion differeth from the sufferings and deaths of all men whatsoever. In this sacrifice we must consider foure things. 1. who was the priest. 11. what

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Ioh. 14. 6, 11Ioh. 17.
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was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himselfe, as the author of the Epistle to the Hebrews proves at large from the third chap. to the 9. and of him wee are to consider these four points. The first, what is the office of Christs priesthood? *Ans.* The office of Christs priesthood stands in three things: I. To teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospell which we profess, because hee is the Author and Doctor of the same. II. To offer vp himselfe vnto his Father in the behalfe of man, for the appeasing of his wrath for sinne. III. To make request or intercession to God the Father, that hee would accept the sacrifice which hee offered on the crosse for vs. The second point is, According to which nature hee was a priest: whether in his manhood, or in his godhead, or both together? *Ans.* The office of his priesthood is performed by him according to both his natures: and therefore he is a priest not as the Papists would haue him, according to his manhood only, but as hee is both God and man: for as he is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures; each nature doing that which is peculiar to it, and conferring something to the worke of redemption: and therefore hee is a priest as he is both God and man. The third point, After what order he is a priest? *Ans.* The Scripture mentioneth two orders of priests: the order of *Leui*, and the order of *Melchisedech*. Christ was not a priest after the order of *Aaron*: and yet notwithstanding in that priesthood were many notable rites whereby the priesthood of our Saviour Christ was resembled, and we may note five especially. First, in the anointing of the high Priest; as of *Aaron*, and his sonnes after him, oyle was poured on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high Priest was anointed with the oyle of gladdest about his followers; that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree about all men and angels. Secondly, the sumptuous and glorious apparell which the high Priest put on, when he came into the Sanctuary, was a signe of the rich and glorious Robe of Christs righteousness, which is the puritie & integritie of his humane nature, and of his life. Thirdly, the speciall parts of the high Priests attire were first the *Ephod*, the two shoulders whereof had two onyx stones, wherein were engrauen the names of the twelve tribes of Israel: six names on the one stone, and six on the other, as stones of remembrance of the children of Israel to Godward: Secondly, the *breast-plate of iudgement* like the worke of the *Ephod*, wherein were set twelve stones according to the names of the children of Israel, grauen as signets euery one after his name. Now by these two ornaments

A. Were figured two things in Christ: by the first that he carries all the Elect on his shoulders, and supports them by his spirit so long as they are in the world, against the world, the flesh & the diuell. By the second, that Christ our high Priest being now in his sanctuary in heauen, hath in memory all the Elect, and their very names are written as it were in tables of gold before his face: and he hath an especial loue vnto them and care ouer them. Vpon this ground the Church in the Canticles prays on this manner: *Set me as a scale on thy heart, & as a signet upon thy arme.* And indeede this is a matter of comfort vnto vs al, that Christ hath ouer all names written in precious stones before his face: though hee be now in heauen and we on earth: and that the particular estate of euery one of vs is both known and regarded of him. Again, God gaue to *Moses* the *Vrim* and *Thummim*, which was put on the breast-plate of the high Priest, when he was to aske counsell from GOD of things vnkown, before the mercie-seat, whence God gaue answer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; and how it was used we cannot tell: but yet the signification of the words affordeth matter of meditation. *Vrim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfit *Vrim* and *Thummim* in his breast: first, because in him are hid all the treasures of wisdom and knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as *Dauid* saith, *The secret of the Lord is reuealed to them that feare him.* And for this cause the spirit of Christ is called the *spirit of wisdom and reuelation*: and the *spirit of God*, whereby wee know the things that are giuen vnto vs of God: as namely, our election, vocation, iustification, & sanctification in this life, and our eternall glorification after this life: yea to euery member of Christ within his Church he giues a special spirit of reuelation out of the word, whereby he may know that God the Father is his father; the Sonne the redeemer, his redeemer; and the holy Ghost his sanctifier and comforter. Lastly, the high Priest had a plate on his forehead, and therein was engrauen the holiness of *Iehouah*: this signified the holiness of Christ: for as he is God, he is holiness itselfe; and as he is man, he is most holy, being sanctified by the holy Ghost for this end, that hee might couer our sinnes and vnrighteousnesse, with his righteousness and vniuersall obedience.

The second order of priesthood is the order of *Melchisedech* of which order Christ was, as *Dauid* saith, *Thou art a Priest for ever after the order of Melchisedech*: and that in two special respects. I. *Melchisedech* was both a Priest and a King: so was Christ. II. *Melchisedech* had neither father, nor mother, because his historie is set downe with mention of neither: so

Can. 8.

Exod. 13.

Col. 2.

Psal. 118.

Exod. 28.

Heb. 7.

likewise Christ as he is God, had no mother; and as he is man, he had no father. The Papists auouch Christ to be a priest of this order in a new respect, in that as *Melchisedech* offered bread & wine, when *Abraham* came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne body and blood vnder the formes of bread and wine. But this is a frivolous denice of theirs: for if we reade *Heb. 7.* where this point is handled, there is no comparison at all made of their two sacrifices; but the resemblances before named are set down, in which, person is compared with person. Again, it is not said in Genesis that *Melchisedech* offered sacrifice; but that hee brought forth bread & wine, & made a feast to *Abraham* and his company. And if Christ should bee of the order of *Melchisedech*, in regard of the offering of bread and wine, yet would this make much against the Papists. For *Melchisedech* brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the real body and blood of Christ, vnder the forme of bread and wine.

The fourth point is, whether there be any more real priests of the new testament beside Christ or no? *Ans.* In the old Testament there were many Priests one following another in continual succession, but of the new Testament there is one only real priest, Christ Iesus God and man, and no more: as the author of the Hebrews saith, *because he endureth for ever, hee hath an everlasting priesthood*: and the word translated *everlasting* significeth such a priesthood, which cannot passe from him to any other, as the priesthood of *Aaron* did. And therefore the priesthood of Christ is fo tied to his owne person, that none can haue the same but he; neither man, nor angel, nor any other creature, no not the Father, nor the holy Ghost. But the factours of the Church of Rome will say, that Christ may haue men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God with the Father & with the holy Ghost, hee hath Kings and Magistrates to be his deputies on earth: and therefore they are called *Elahim*, that is, gods. But as he is Mediatour, and so consequently a priest and a King, he hath neither depute nor vicegerent: neither King to rule in his stead ouer his Church, nor priests to offer sacrifice for him: nay he hath no Prophet to be his deputy, as hee is the doctor of the Church. And therefore he saith to his disciples: be not called doctors, for one is your doctor. Indeed he hath his ministers to teach men his wil: but a deputy to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priesthood of the Church of Rome, as a thing fetched from the bottom of hell: and their massing priests as instruments of Satan; holding this for a very truth, that we haue but

Gen. 14.

Can. 8.

Proteus, non ob.

Exod. 13.

Heb. 7.

Psal. 82.

Mar. 23.

A. one onely priest euen Christ himselfe God & man. Indeed all Christians are priests to offer vp spiritual sacrifice: but it is the property of Christ alone to offer an outward and real sacrifice vnto God now in the new testament.

Thus much of the first point, who is the priest. The second followeth: what is the sacrifice. *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man (d) not God. So it is said, we are sanctified by the offering of the body of Iesus Christ. Touching this sacrifice, sundry questions are to be skanned. The first, what kind of sacrifice it was? *Ans.* In the old Testament there were 2. kinds of sacrifices: one, propitiatory which served to satisfy for sin: the other, eucharistical for praise and thanksgiving. Now the sacrifice of Christ was a sacrifice propitiatory especially prefigured by the typical sacrifice called the whole burnt offering: for it was all consumed to ashes vpon the altar, and turned into smok, so the fire of Gods wrath did feast vpon Christ on the crosse: and did consume him as it were to nothing, to make vs something. Secondly, when *Noe* offered an whole burnt offering after the flood, it is said, God smelled a savour of rest: not because hee was delighted with the smell of the sacrifice, but because hee approoved his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a sacrifice of a sweet smelling savour vnto God: because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himselfe to appease the wrath of his Father for vs: it must teach vs to giue our bodies and soules, as holy, liuing, and acceptable sacrifices, wholly dedicating them to the seruice of God.

The second question is, how oft Christ offered himselfe? *Ans.* Once onely and no more. This must be held as a principle of diuinitie: *Which once offering hath bee consecrated for ever, them that are sanctified*: and againe, *Christ was once offered to take away the sins of many*. And it serueth to overthrow the abominable sacrifice of the Masse, in which the true bodie and blood of Christ is offered vnder the formes of bread and wine, really and substantially (as they say) for the remission of the sinnes of the quick and the dead, and that continually: but if this vnblody sacrifice of Christ be good, then is it either the continuing of that which was begun on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they wil, if they say it is the continuing of the sacrifice of Christ, then they speake outrageous blasphemy: for it is in effect to say that Christs sacrifice was not perfect, but onely begun on the crosse, & must be accomplished by the masse priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemy: for hereby they make it

4 Or the godhead. Heb. 10.

Gen. 8.

Gen. 8.

Eph. 5.

Heb. 10.

Heb. 9.

als

also an imperfect sacrifice, because it is repeated and iterated: for upon this ground doth the author to the Hebrews prove, that the sacrifices of the old testament were imperfect, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody once only offered upon the crosse: the other vnbloody, which is daily offered: I answer, that this distinction hath no ground out of Gods words: neither was it known to the holy Ghost who saith, that without blood there is no remission of finnes.

The third question is, what is the fruit of this sacrifice. *Ans.* The whole effect thereof is contained in these four things: I. the oblation of Christ purgeth the beleuer from all his finnes, whether they be originall or actual: so it is said, *If we walk in the light, we haue fellowship one with another: and the blood of Iesus Christ his some purgeth vs from all sinne:* whether they be finnes of omission in regard of our duties: or of commission in doing euill. II. the oblation serueth for the iustifying of a sinner before God, as *Paul* saith, *We are iustified by his blood, and are reconciled to God by his death.*

This being here remembred, that in the passion of Christ we include his legal obedience, whereby he fulfilled the law for vs. III. the oblation of Christ serueth to purge mens consciences from dead works; *How much more then shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge your consciences from dead works to serue the liuing God?* IV. the oblation of Christ procures vs liberty to enter into heaven, *By the blood of Christ Iesus we may bold to enter into the holy place, by the new & liuing way which he hath prepared for vs through the veile, that is, his flesh.* By our finnes there is a partition wall made betweene God and vs: but Christ by offering himselfe vpon the crosse, hath beaten downe this wall, opened heauen, & as it were, trained the way with his own blood, whereby we may enter into the kingdome of God, & without the which we cannot enter in at all.

The last question is, how this sacrifice may be applied to vs. *Ans.* The meanes of applying this sacrifice betwo. I. the hand of God which offereth. II. the hand of the beleuer that receiueth the sacrifice offered. The hand of God whereby he offereth vnto vs his benefit, is the preaching of the word, & the administration of the sacraments, baptisme, & the Lords supper: and whereof these his ordinances are rightly administered & put in practice, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place cometh the hand of the beleuer which is faith in the heart; which, when God offereth, doth apprehend and receive the thing offered, and make it ours.

The third thing to be spoken of is, the altar whereon Christ offered himselfe. The altar was not the crosse, but rather the godhead

A of Christ. He was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as he is both God and man; the altar as he is God. The propertie of an altar is to sanctifie the sacrifices as Christ faith, *Tesuios et blande whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and therefore (saith he) *for their sakes sanctifie I my selfe*, by doing two things: I. by letting apart the manhood to be a sacrifice vnto his Father for our finnes. II. by giuing to this sacrifice merit or efficacy to deserue at Gods hands remission of our finnes: the manhood of Christ without the godhead hath no vertue nor efficacy in it selfe to be a meritorious sacrifice: & therefore the dignitie and excellencie which it hath is deriued thence. As for the chalice & stonie altars of the Church of Rome, they are nothing else but the toys of mans braine. Christ himselfe is the onely real altar of the new testament. And in stead of altars which were vnder the law, we haue now the Lords table whereon we celebrate the sacrament of his body and blood, so shew forth his death till he come.

The fourth point, is concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding vnto another yeare vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the founde of a trumpet all that had ser or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which wasto be obtained by Christs passion, which was not tēporarie deliuerance for euery fiftie yeare, but an eternal freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet founded which proclaimeth vnto vs freedome from the kingdome of darkenesse, and inuities vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetual Iubile be now come, in what a wretched estate are all our loose and blind people that esteeme nothing of that liberty which is offered to them, but chooseth rather to lue in their finnes, and in bondage vnder Satan and condemnation, then to be at freedome in Christ?

Now follow the viſes which are to be made of the sacrifice of Christ. The prophet *Aggai* saith, that the second temple built by *Zorubabel* was nothing in beauty vnto the first which was built by *Salomon*: & the reason is plaine, (for as the Iewes write) it wanted few things which the first temple had: I. the appearing of the presence of God at the mercy seat betweene the two Cherubins. II. the *Vrim & Thummim* on the breast-plate of the high Priest. III. the inspiration of the holy Ghost vpon extraordinary Prophets. I. I. I. the Arke of the Couenant: for that was lost in the captivity. V. fire from heauen to burne the sacrifices.

crifices.

crifices. Yet for all this, the Prophet afterward saith; *The glorie of the last house shall be greater then the first.* Now it may be demanded, how both these sayings can stand together. *Ans.* We are to know, that the second temple was standing in the time when Christ was crucified for our finnes; and it was the sacrifice of Christ, which gave glorie and dignitie to the second temple, though otherwise for building and outward ornaments it was farre inferior to the first. And by this wee are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations & meate offerings were sprinkled with salt, & euery sacrifice of propitiation which was to be burned to alhes, was first salted: & hereby two things are signified. The first, that euery one of vs our selues are loathsome or vile in the sight of God; like vnto stinking carion or raw flesh kept long vnpowdered. A dead & rotten carkeis is loathsome vnto vs: but we our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauior and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our duty then is to labour that we may feelee in our selues the biting and sharpenes of the oblation of Christ, to wait and consume the superfluities of sinne and the corruptions of our nature. And we must with all indeauour, that the whole course of our liues, and our speech it selfe be gracious and powdered with salt, least God at length spue vs out of his mouth. To this end hath God appointed his ministers to be the salt of the earth, that by their ministerie they might apply the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt then hath bin heretofore. But, alas, small is the number of them that giue any relish of their good seasoning. The more lamentable is their case. For as flesh that cannot be seasoned with salt, putrifies: so men, that cannot be sweetened and changed by the sacrifice of Christ, doe rotte and perish in their sins. The waters that issued from vnder the threshold of the Sanctuary, when they came into the dead sea, the waters thereof were holtsome, but myrry places and marishes, which could not be seasoned, were made salt-pits. Now these waters are the preaching of the Gospell of Christ, which flowing through all the parts of this fleshy life doe not season and change our nature, it shal make it as places of nettles and salt-pits, and at length be an occasion of the eternal curſe of God. Thirdly, Christs priesthoode serueth to make euery one of vs also to be priests. And being priests, wee mult likewise haue our sacrifice and our altar:

A our sacrifices, is the cleane offering which is the lifting vp of pure hands to God without wrath or doubting in our prayers: also our bodie, & soules, our hearts and affections, the works of our liues, and the workes of our callings: all which must be dedicated to the seruice of God for his glorie and the good of his Church. The altar whereon we must offer our sacrifice, is Christ our Redeemer, both God and man, because by the vertue of his death, as with sweete odours, hee perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as *Paul* innumbrath when he calleth the Gentiles his offering vnto God. And the preaching of the word is as it were a sacrificiing knife, whereby the old *Adam* must be killed in vs; and wee made an holy and acceptable sweet smelling oblation vnto God, sanctified by the holy Ghost. Therefore euery one that heareth Gods word preached and taught, must indeauour that by the profitable hearing thereof, his finnes and whole nature may be subdued and killed: as the beast was slaine and sacrificed vpon the altar by the hand of the Leuite. Lastly, the exhortation of the holy Ghost must here be considered: *Seeing (saith he) wee haue an high Priest, which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water.* The meaning of this is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then we must labour to be partakers of it; to haue our bodies and soules purified and cleansed by his blood, and sanctified throughout by the holy Ghost, that thereby we may be made fit to doe sacrifice acceptable to God in Christ. This is the vie which the Apostle maketh of the doctrine of Christs priesthoode in that place, which also euery man should apply vnto himselfe: for why should we lue in our finnes and wicked waies, euery hour incurring the danger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby wee may be purged and cleansed, and at length freed from all woe and miserie?

Thus much of Christs sacrifice: now follows his triumph vpon the Crosse. That Christ did triumph when hee was vpon the crosse, it is plainly set downe by the Apostle *Paul*, where he saith, *Col. 2. 14. 15. That putting out the hand writing of ordinances that was against vs, which was conuincie to us, hee euen took it out of the way, and fastened it vpon the crosse, and hath spoiled the principalities and powers, & hath made shew of them openly, & hath triumphed ouer them in the same crosse.* This triumph is set forth by Iges & relictionies of two forts. I. By signes of his glorie and maiestie. II. By signes of his victorie on the Crosse. The signes of his glorie and maiestie are principally feauen. The first, is the title set ouer his head vpon the crosse.

croffe, Ioh. 19. 18. *Iesus of Nazareth king of the Iewes.* The end why titles were set over the heads of malefactors was, that the beholders might know the cause of the punishment, and be admonished to take heed of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, *Pilate* wrote the title of Christ for the aggravating of his cause, & that with his owne hand. Yet marke the strange event that followed: for when *Pilate* was about to write the superscription, God did so governe and overrule both his heart and hand, that in stead of noting some crime, he sets downe a most glorious and worthy title, calling him, *Iesus of Nazareth king of the Iewes*: which words containe the very summe and pith of the whole Gospell of Christ, delivered by the Patriarkes and Prophets from age to age. We must not think that *Pilate* did this of any good mind, or vpon any loue or fauour that he bare to Christ; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glory of Christ. The like did *Caiphas* who though a sworn enemy to Christ, yet he vttered a prophetic of him, saying, Ioh. 11. 50 *That it was necessary that one should die for the people: not that he had any intent to prophesie: but because the Lord vsed him as an instrument to publish his truth.* And when *Balaam* for the wages of vnrighteousnesse would haue cursed the Lords people, for his life he could not say, all his curings were turned into blessings. By this then it appears, that it is not possible for any man, doe what he can, to stop the course of the Gospell of Christ; nay, (as we see) God can raise vp the wicked sometime to spread abroad & to publish the truth, though they themselves intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace & ignominie vpon our Saviour Christ; then did they most of all extoll and magnifie his name; they could not for their liues haue giuen him a more renowned title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience before God and man, he shall finde this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, *Pilate* wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the prouidence of God was, that the passion of Christ, as also the publishing of his kingdom and Gospell might be spread ouer the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to be published but in the Latine tongue, least the people should be entangled in errors.

Again, when *Pilate* had thus written the superscription, the high Priests and Pharisees offended thereat, came to *Pilate*, willing him

to change the title, saying, *Write not the king of the Iewes, but that he said, I am the king of the Iewes*: but *Pilate* answered them againe, *That which I haue written, I haue written.* Though *Pilate* had bin ouer-ruled before to condemne Christ to death, against his owne conscience, yet will he not in any wise cōdescend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence wee learne sundry instructions. First, that no man in the world, let him indeuour himselfe to the vttermost of his power, is able to stop the course of the kingdom of God: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas *Pilate* being but a heathen man was thus constant, that he will not haue his writing changed; we may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the prophets & Apostles, as God gaue them vtterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by *Pilates* constancie, we learne to be constant in the practise and professions of the religion of Christ: this is a necessary lesson for these daies, wherein mens professions do fleete like water, and go & come with the tide. Many zealous professors to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: *Os. 6. 4. O Ephraim, What shall I say to thee? thy righteousnesse is like the morning dew.*

The second is, the conuersion of the theefe: a most worthy argument of the God-head of Christ. For by it when he was vpon the croffe and in the very middelt of his passion he giues vnto all the world a lively and notable experience of the vertue and power of his death, so as his very enemies might not onely behold the passion it selfe, but also at the same time acknowledge the admirable efficacy thereof. And therefore with the passion of Christ, we must ioyne the conuersion of the theefe: which is as it were a christall glasse wherein we may sensibly behold the endless merit and vertue of the obedience of Christ to his Father, euen to the death of the croffe. And therefore I will briefly touch the speciall instructions which are to be learned by it. First, let vs marke that both the theues in euery respect were equal, both wicked and lewd liuers: & for their notorious faults both attached, cōdemned, & executed both on the croffe at the same time with Christ: yet for all this, the one repenting was saved, the other was not. And in their two examples we see the state of the whole world, whereof one part is chosen to life eternall and thereupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsell of God for iust causes known to him-

selfe,

selfe, and such being left to themselves neuer repent at all. Secondly, we are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholly to the meere mercy of God: of these two theemes the one was as deeply plunged in wickednes as the other, & yet the one is saved, the other condemned. The like was in *Isaac* & *Esaus*; both borne at one time, & of the same parents, and neither of them had done good, nor euill, when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, *Esaus* was the first borne, & yet was refused.

Furthermore, the thiefe on the croffe declareth his conuersion, by manifest signes & fruits of repentance, as appears by the words which he spake to his fellow, *Fearst thou not God, seeing thou art in the same condemnation?* Though hands and feete were fast nailed to the croffe, yet heart & tongue are at liberty to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge, or amendment of life: yet for all this, they perswade themselves that they haue good hearts, & good meanings, though they cannot beare it away, & vtter it so well as others. But alas, poore soules, they are deluded by Satan: for a man that is conuerted cannot but expresse his conuersion, & bring forth the fruit thereof. And therefore our Saviour Christ saith, *If a man beleeue in me, out of his belly shall flow rivers of water of life.* The grace (as *Elisus* saith) of God, is like new wine in a vessel which must haue a vent; & therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted: let him thinke & say of himselfe what he wil. Can a man haue life, & neuer moue, nor take breath? and can hee that brings forth no fruit of conuersion liue vnto God? wel, let vs now see what were the fruits of the thieues repentance.

They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, in deuouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discouers vnto vs the property of a true repentant sinner, which is to labour & strine, so much as in him lyeth, to bring all men to the same state that hee is in. Thus *Dauid* hauing tried the great love and fauour of God toward himselfe, breaketh forth & saith, *Come children, hearken vnto me, & I will teach you the feare of the Lord*: shewing his desire that the same benefits which it had pleased God to bestow on him, might also in like manner be couied to others. Therefore it is a great shame to see men professing religion, carried away with enery company, and with the vanities & fashions of the world; whereas they should rather draw euen the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the Prophet *Jeremy*, must be applied to all men: Let them returne vnto thee, but returne not thou vnto them. In instruments of musike the

fixing out of tune must bee set vp to the rest that be in tune, and not the rest to it.

Again, in that hee checkes his fellow, it shewes that those which be touched for their own sins, are also grieved when they see other men sin and offend God. But to goe further in this point, let vs diligently & carefully marke the manner of his reproofe, *Fearst thou not God, seeing thou art in the same condemnation?* In which words hee rippes vp his lewdnesse euen to the quicke, and gines him a worthy *item*, telling him that the cause of all their former wickednes, had bin the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a thorough search, we shall finde that this is the roote & foundation of all our offences. We miserable men for the most part haue not grace to consider that we are alwaies before God; and to quake & tremble at the consideration of his presence: & this makes vs so often to offend God in our liues as we doe *Abraham* coming before *Abimelech*, shifting for himselfe said, that *Sara* was his sister: & being demanded why he did so, answered, *Because he thought the feare of God was not in that place*: insinuating that hee which wants the feare of God, will not make conscience of any sinne whatsoever. Would wee then ouen from the bottom of our hearts turne to God, & become new creatures? the let vs learne to feare God: which is nothing else but this, when a man is perswaded in his own heart & conscience that whether hee be, he is in the presence & sight of God, and by reason thereof is afraide to sin. This wee must haue fully settled in our hearts, if we desire to learne but the first lesson of true wisdom. But what reason vseth the thiefe to draw his fellow to the feare of God? *Thou art* (saith he) *in the same condemnation*; that is, by thy sins & manifold transgressions, thou hast deserued death, and it is now most iustly inflicted vpon thee, wilt thou not yet feare God? Where we are taught, that temporal punishments and crosses, ought to be a meanes to worke in vs the feare of God: for that is one end why they are sent of God. *It is good for me* (saith *Dauid*) *that I haue been chastised, that I may learne by statutes.* And *Paul* saith, *When we are chastised, we are mistured of the Lord.* And the Iewes are taught by the Prophet *Micah* to say, *I will beare the wrath of the Lord, because I haue sinned against him.*

The second fruit of this conuersion is, that hee condemneth himselfe and his fellow for their sinnes, saying, *Indeede we are righteously here, for wee receiue things worthy for that we haue done*: that is, wee haue wonderfully sinned against Gods maiesty, and against our brethren: and therefore this grievous punishment which we beare, is most iust & due vnto vs. This fruit of repentance springs & grows very thin among vs, for few there be which doe truly conuict and condemne themselves for their own sins, the manner of men is to condemne others, and to cry

Gen. 20. 11.

Pal. 119. 71. 1 Cor. 11. 32. Mich. 7. 9.

out that the world was neuer so bad; but bring them home to themselves, and you shall finde that they haue many excuses and defences as plaister-work to calt ouer their soules and filthy finnes: and if they bee vrged to speake against themselves, the world will be thus, God helpe vs, we are all sinners, euen the best of vs. But certaine it is, that he which is thoroughly touched in conscience for his finnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus *Paul* when hee was conuerted cald himselfe *the chiefe of all sinners*. And the prodigall childe confessed that hee had sinned against heauen and against his father, and was not worthy to be called his childe.

The third fruit of his conuersion is, that he excuseth our Sauour Christ, and giveth testimony of his innocency, saying, *But this man hath done nothing amiss*. Marke here: *Pilate* condemned Christ, *Herod* mocked him, all the learned Scribes and Pharisees condemned him, and the people crye, Away with him, let him be crucified: and among his own disciples *Peter* denied him, and the rest ran away; there remains onely this poore silly wretch vpon the crosse to giue testimony of Christs innocency; whereby we learne, that God chooseth the simpleones of this world, to overthrow the wisdom of the wise: and therefore we must take heed that we be not offended at the Gospel of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, that this one theefe being conuerted had a better iudgement in matters concerning Gods kingdom, than the whole body of the Iewes. And by this also students may learne, that if they desire to have in themselves vpright iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be carried away with his own blind affections & lusts, they will corrupt and darken his iudgement. Men which work in mines & cole-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out. Now every mans finnes are the dampes of his heart, which when they take place, doe dimme the light of his iudgement and cast a mist ouer the minde, and darken the vnderstanding & reason: and therefore a needfull thing it is, that men in the first place should provide for their own conuersion.

The fourth fruit of his repentance is, that he prayeth for mercy at Christs hands, *Lord* (saith he) *remember me when thou comest into thy kingdom*: in which prayer we may see what is the property of faith. This theefe at this instant heard nothing of Christ but the scorninges & mockings of the people, and he saw nothing but a bale estate full of ignominy and shame, and the cursed death of the crosse, yet neuertheless he now beleues in Christ, and therefore intreats for saluation at his hand.

Hence wee learne, that it is one thing to beleue in Christ, and another to haue feeling and experience: and that euen then when we haue no sense nor experience we must beleue: for *faith is the subsisting of things which are not seen*: and *Abraham* about hope did beleue under hope: and *Iob* saith, *though I know I shall beleeue in thee*. In Philosophy a man begins by experience, after which comes knowledge and beleife; as when a man hath put his hand to the fire, and feels it to be hot, he comes to know thereby that fire burnes: but in diuinitie we must beleue though wee haue no feeling: first comes faith, and after comes sense and feeling. And the ground of our religion stands in this, to beleue things neither seene nor felt, to hope about all hope, and without hope: in extremity of affliction to beleue that God loueth vs, when hee seemeth to be our enemy, and to perseuere in the same to the end.

The answer which Christ made to his prayer was, *This day shalt thou be with mee in Paradise*. Whereby he testifies in the midst of his sufferings the power which hee had ouer the soules of men: and verifies that gracious promise, *Aske and ye shall receiue, seeke and ye shall finde, knocke, & it shall be opened to you*: and withall confutes the Popish purgatorie. For if any man should haue gone to that forged place of torment, then the theefe vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his finnes. And by this conuersion of the theefe wee may learne, that if any of vs would turne to God and repent, we must haue three things. 1. The knowledge of our owne finnes. 11. From the bottom of our hearts wee must confesse and condemne our selues for them, and speake the worst that can be of our selues, in regard of our sins. 111. We must earnestly craue pardon for them, and call for mercie at Gods hands in Christ, withall reforming our liues for the time to come: if we do, we giue tokens of repentance; if not, we may thinke what we wil, but we deceiue our selues and are not truly conuerted. And here wee must be warned to take heed lest wee abuse, as many do, the example of the theefe, to conclude thereby that wee may repent when we wil, because the theefe on the crosse was conuerted at the last gaspe. For there is not a second example like to this in all the whole Bible: it was also extraordinary. Indeede fildy men are called at the eleuenth houre, but it is a most rare thing to finde the conuersion of a sinner after the eleuenth houre, & at the point of the twelfth. This mercy God vouchsafed this one theefe, that he might be a glasse in which wee might beholde the efficacy of Christs death, but the like is not done to many men; nor not to one of a 1000. Let vs rather consider the estate of the other theefe, who neither by the dealing of his fellow, nor by any speech of Christ could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death:

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for then we shall haue fore enemies against vs: the world, the flesh, the diuell, & a guiltie conscience; & the best way is before-hand to preuent them. And experience shewes, that if a man deferre repentance to the last gaspe, often when he would repent he cannot. Let vs take *Salomons* counsell, *Remember thy Creator in the daies of thy youth, before the euill daies come*. Eccle. 12.1. If we will not heare the Lord when he cald vs, he will not heare vs when we call him.

The third signe was, the eclipsing or darkening of the Sunne from the sixth houre to the ninth. And this eclipse was miraculous. For by the course of nature the Sunne is neuer eclipsed, but in the new Moone: whereas contrariwise this eclipse was about the time of the Pasche, which was alwaies kept at the full Moone. Question is made touching the largeness of it: some moued by the words of *Luke*, who saith that darkenes was vpon the whole earth, haue thought that the eclipse was vniuersal ouer the whole world: but I rather thinke that *Saint Luke* meaning is, that it was ouer the whole Region or countrey of Iury. For if such a wonder had happened ouer the whole world, all historiographers Greeke & Latine, and Astronomers, diligent obseruers of all eclipses, would haue made speciall mention thereof. And though some writers say that it was ouer the whole earth, and that it was set downe in Record both by the Romanes, and Grecians; yet all their writings proue no more but this, that it was ouer Iury & Galilee, and the countries bordering neere vnto.

The vices of this miracle are manifold. I. This darkening of the Sunne giues a checke to the Iewes for their crucifying of Christ: they were not ashamed to apprehend, accuse, and condemne him, yet this glorious creature the Sunne pulleth in his beames, being as it were ashamed to behold that, which they were not ashamed to do. II. It serueth to signifie the great iudgement of God to come vpon the Iewes. For as when Christ suffered, darknes was ouer all the land of Iury, and all the world besides had the light of the Sunne, so shortly after blindness of mind was ouer the whole nation of the Iewes and all the world besides saw the Sun of righteousness shining vnto them in preaching of the Gospel. III. It serueth to aduertise vs, that such as carry themselves towards Christ as the Iewes did, haue nothing els in them but darknes, and that they fit in the darknes and shadow of death; and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a darke dungeon can; who if they thus remaine, shall at length be cast into utter darkenesse. This being the estate of all them that be forth of Christ, we must labour to be freed from this darknesse, that the day-starre may rise in our hearts, and shine vpon vs and put life into vs. IV. This miraculous and wonderfull darkening of the Sunne doth conuince the Iewes, that Christ whom they crucified was the Lord of glory, and the Sau-

our of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could moue them to acknowledge him for that Messias, yet this one worke of God doth as it were strike the nayle to the head, and stop all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make satisfaction to the iustice of his Father for our finnes, the Sunne was thus darkened: it teacheth vs first, to thinke of the passion of Christ, not as of a light matter, but as one of the greatest wondrous of the world, at the sight whereof the very frame of nature was changed: secondly, to thinke of our owne finnes, as the vilest things in the world, and that they deserue the intolerable wrath of God: considering that at the time when they were to be abolished, the course of nature euen in the very heauens is turned vpside downe.

The fourth signe, is the rending of the vail of the temple from the top to the bottom. The temple was diuided into two parts; the more inward, into which no man might come but the high priest; and that once a yeere; and it was called the holy of holies; the other was that where the people came, and offered sacrifices vnto the Lord. Now that which parted the temple into these two parts was called the vail; and at the time of Christs passion it was rent from the top to the very bottom. This hath diuers respects. I. The holy of holies signified the third heauen, where God dwelt himself in glory and maiesty vnto his Saints: and the rending of the vail figureth vnto vs, that by the death of Christ, heauen which was otherwise shut by our sins, is now let open, & a way made to enter thereto. II. It signifieth, that by the death of Christ we haue with our impediment, free access to come vnto God the Father by earnest prayer in the name of Christ: which is a most vnspokeable benefit. III. It signifieth, that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the sacrifices of the old Testament: and that therefore in the new Testament there remaineth onely real & outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple & plaine. IV. The temple was the chiefe and one of the most principall prerogatives that the Iewes had; it was their glory that they had such a place wherein they might worship and doe seruice to the true God: & for the temples sake God often spared them, & therefore *Daniel* praises: *O Lord, heare the prayer of thy seruants, and his supplication, and cause thy face to shine vpon the Sanctuary, that lyes waste for the Lords sake*. Yet for all this, when they began to crucifie the Lord of life, their prerogatives helpe them not, nay they are deprived thereof; & God euen with his own hand rends the vail of the temple in sunder, signifying vnto them, that if they forsake him he will also forsake them. And so we may say of the Church

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of England, no doubt for the Gospels sake we have outward peace and safetie, and many other blessings, and are in account with other nations yet if we make no conscience to obey the word of God, and if wee have no loue of Christ and his members, God will at length remove his candlestick from vs, and utterly deprime vs of this ornament of the Gospel, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care & diligence shew forth our loue both to Christ himselfe, and to his members, and adorne the Gospell which wee profess, by bringing forth fruits worthy of it.

The fifth signe, is the *earth-quake*, whereby hard rocks were clouen asunder. And it serues very fitly to signifie further vnto vs, that the sin of the Iewes in putting Christ to death was so heauy a burden, that the earth could not beare it but tremble thereat, though the Iewes themselves made no bones of it. And it is a thing to be wondered at, that the earth doth not often in these daies tremble & quake at the monstrous blasphemies and fearefull oathes by the wounds, & blood, and heart of Christ, whereby his members are rent asunder, & he traitorously crucified againe. Secondly, the earth-quake shewes vnto vs the exceeding & wonderful hardnes of the hearts of the Iewes, and ours also: they crucified Christ, and were not touched with any remorse; & we can talk and heare of his death: yea, we can say he was crucified for our sins: and yet we are nothing affected therewith, our hearts will not rend, whē as hard rocks cleaue asunder. Thirdly, the mouing of the earth, and the rending of the rocks asunder, may be a signe vnto vs of the vertue of the doctrine of the gospel of Christ, which is nothing else but the publishing of the passion of his death: which being preached, shall shake heauen & earth, sea and land. It shall moue the earthen, hard, and rocky hearts of men; & raise vp of meere stones & rocks children vnto Abraham. But the maine vſe & end of this point is, to proue that he that was crucified, was the true Messias the Sonne of God, and therefore had the power of heauen and earth, & could moue all things at his pleasure.

The sixt signe of the power of Christ, is that *graves did open & many bodies of the Saints which sleepe arose*, and came out of their graues after his resurrection, and went into the holy cite, & appeared vnto many. The vſe of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the graue, and opened it, and thereby testified that he was the resurrection and the life: so that it shall not haue euertlasting dominion ouer vs: but that he will raise vs vp from death to life, and to euertlasting glory.

The seauenth signe, is the testimony of the Centurion with his soldiours which stood by to see Christ executed. *S. Marke* saith, when hee saw that Christ thus crying gaue vp the ghost, he said, *Truly this was the Sonne of God.*

A Thus we see it is an easie matter for Christ to defend his owne cause: let *Iudas* betray him, *Peter* deny him, and all the rest forsake him, yet he can if it so please him, make the Centurion that standeth by to see him executed, to testifie his innocency. But what was the occasion that moued him to give so worthy a testimony? *S. Matthew* saith, *Mat. 27. 54.* it was feare, and that feare was caused by hearing the loud crie of Christ, and by seeing the earthquake and things which were done. And this must put vs in minde, not to passe by Gods iudgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike & attonish the rebellious heart of man, & to bring it in awe & subiection to God. After that the two first capitaines with their fifties, commanding the Prophet *Elisha* to come downe to king *Achazias*, were consumed with fire from heauen, the king sent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth hee it is said, he fell on his knees before *Elisha*, and besought him, saying: *O man of God, I pray thee, let my life and the liues of these fiftie seruants bee precious in thine eyes.* But what was the cause why he prayed thus? surely he obserued what iudgements of God fell vpon his two former fellow capitaines, *Behold*, saith he, *there came downe fire from heauen, & deuoured the two former capitaines with their fifties: therefore let my life bee precious now in thy sight.* Thus laying to his owne heart & making vſe of Gods iudgements, hee humbled himselfe, and was spared with his fiftie. And *Habacuk* saith, *When I heard thy voice, namely, of Gods iudgements, rottennesse entred into my bones, and I trembled in myselfe, that I might bee safe in the day of the Lord.* Now what this feare of the Centurio was, there is a further question, and it is very like, that it was but a sudden motion, or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, & whether he repented or not, it is vncertaine: and we must not marvel at this: for there are many sudden motions in few very good, that vpon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then *Pharaoh* sent for *Moses*, and confessed that *the Lord was righteous*, but hee and his people were wicked, and desired *Moses* to pray to God to take away the plague, who did so, *Exo. 9. 27. & 34.* but so soone as the hand of God was layed, he returned to his old rebellion againe. And as a dogge that commeth out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world: when crosses and calamities befall men, as sickness, losse of friends or goods, then with *Abah* they outwardly humble themselves, and go softly: they vie to frequent that place where the word is preached, and Gods name called vpon: but alas, common experience shewes, that those things are but fits arising of vncertaine and

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flittering motions in the heart. For so soone as the crosse is remoued, they returne to their old ways againe, and become as bad and as backward as euer they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, wee must not quench them, but cherishe and preserve them, remembering that the kingdom of heauen, is like a graine of mustard seed, which when it is sowne, is the least of all seedes: but afterward it groweth vp into a tree, that the fowles of heauen may build their nests in it: and like to this are the first motions of Gods spirit, and therefore they must be cherishe and maintained.

And thus much for the seauen signes of the power of Christs Godhead. Now followeth the second part of the triumph of Christ, which consisteth in his victorie vpon the crosse, notably expressed by *Paul*, when hee *1 Tim. 2. 14. 15.* And putting out the hand writing of ordinances which was against vs, which was contrary to vs, hee enuoyed it out of vs: way, and fast: made it vpon the crosse, & hath spoiled the principalities & powers, and hath made a shew of them openly, and hath triumphed openly in the sight: In which words he alludes to the manner of heathen triumphs: for it was the custome of the heathen princes, when they had gotten the victory ouer their enemies, first to cause a pillar of stone, or some great oake to be cut downe, and set vp in the place of victory, vpon which either the names of the chiefe enemies were set, or their heads were hanged, or words were written in the pillar to testifie the victory. This being done, there followed an open shew, in which first the conquerour prepares for himselfe a chariot of victory, wherein he was himselfe a rider, and then the chiefe of his enemies bound and pinioned, were led openly after him: Now on the same manner vpon the crosse there was a pitched field, the conquerour on the one side was Christ; his enemies on the other side were the world, the flesh, hel, death, damnation, the diuell, and all his angels: all which, barding themselves against him, were all subdued by him vpon the same crosse: and he himselfe gaue two signes of his Triumph, one was a monument of the victory, the other open shew of his conquest. Now the monument of Christs victory was the crosse it selfe, whereon hee layed the obligation or bill which was against vs; whereby Satan might haue accused and condemned vs before God. For we must consider, that God the Father is a creditor and wee all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimony against vs; first, by the legal washing, which did shew and signify, that we were altogether defiled and vnclean: secondly, by the sacrifices that were daily offered for the propitiation of our sins. Now Christ was our suretie, & paid euery one

A of the debt which we should haue payed, and requiring the acquittance, tooketh the ceremonial law, and the curse of the morall law, and nailed them to the crosse.

Furthermore, in the shew of conquest, the chariot is the crosse likewise: for it was not only a monument of victorie, but also a chariot of triumph. And the captiues bound and pinioned which followed Christ, are the principalities and powers, that is, the diuell and his angels, hell, death, and condemnation: all which are as it were taken prisoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euery good duty, if we will aright professe the Gospell of Christ: for when we sinne, we doe as it were pull Christ out of his chariot of triumph, and vnite Satans bonds, and gae him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make Satan and sin valiant and strong against himselfe, whereas as Christ hath weakened him; as if hee bruised his head, is no better then to become an enemy to the crosse of Christ. Again, hereby we are taught to pray vnto God, that our blade eyes may be opened, that we may discern aright of the passion of Christ. It is a wonder to see how men are carried away with a liking of vaine shewes, games, & entertaines: how they spend euery whole daies in beholding them, & their money also that they may come to the places where they are: oh then how exceedingly ought our hearts to be terrified with this most admirable shew, in which the Son of God himselfe rides most gloriously in his chariot of triumph, and leads his & cur most cursed enemies captiue, yea treads them vnder his foot! This triumph is set forth vnto vs in the preaching of the Gospell, and may be scene of vs all freely without money, or moneyworth. What wretches then shall we be, if we suffer our hearts to be filled with earthly delights, & in the meane season haue little or no desire to behold with the eyes of our minde this goodly spectacle that is to be seen in the passion of Christ, that serues to reuine and refresh our soules to life eternall?

Thirdly, if Christ when he was most weak and base in the eyes of men, did molt or all triumph vpon the crosse: then euery one of vs must learne to fly with the Apostle *Paul*, God forbid that I should reioyce in any thing, but in the crosse of Christ Iesus our Lord. That we may fly this truly, first of all wee must labour to haue the benefit of the crosse of Christ, not only in the remission, but also in the mortification of our sinnes: secondly, we must not be discomforted but rather reioyce and triumph therein. A Christian man can neuer haue greater honor then to suffer for the Gospell of Christ, when God calls him therunto: and therefore *Paul* teacheth to them another most glorious shew

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which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the diuel, and are placed as it were on a theaters, and in this conflict the beholders are men & angels: yea the whole hoast of heauen and earth: the vmpire or iudge is God himselfe, who will giue sentence of victory on their side, and so they shall overcome. We must not hereupon thrust our selues into danger: but when it shall please God to call vs thereunto, we must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, wee must not despaire, or be ouer grieved, but rather reioyce and address our selues, then with our Saviour Christ to make a triumph.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of this humiliation, in these words, *And buried.* Where we must consider these points: I. Why it was needfull that Christ should be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when he was buried. Of these in order. For the first, the causes are many, but especially foure, why Christ was to be buried. I. That the truth & certainty of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a phantasticall deatn, or his body a phantasticall body: for men vie not to bury a lining but a dead man; or a man in shew, but a true man. II. That his buriall might bee vnto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and hee could not haue risen againe, if hee had not bin first buried. III. That the outward humiliation in the forme of a seruant, which he took vpon him, might bee continued vpon him to the lowest degree of all: and therefore it was not sufficient that he should be crucified euen to death, but being dead, he must also be buried. IV. Christ was buried, that he might not only vanquish death on the crosse, but euen after the manner of conquerours, subdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

II. The authors of Christs buriall were *Ioseph of Arimathea*, & *Nichodemus*, who came to Iesus by night. Now concerning them and this their fact, there are many things worthy to be considered in this place. First of all, they were disciples of Christ, & the difference betweene them and the rest is to be considered. The other disciples though in number they were but few, yet in the feast before his passion they openly followed him: but when Christ was to be arraigned, and the persecution of the Church of the new Testament began in him, then *Iudas* betrayed him, *Peter* denied him, and the rest fled away: yet euen at the same instant these two secret disciples of our Saviour Christ, *Ioseph of Arimathea*

and *Nichodemus* take courage to themselves, and in time of danger openly professe themselves to bee Christs disciples by an honourable & solemne buriall; God no doubt opening their hearts and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace haue bin timorous in perfection, whereas weakie ones haue stood out against their enemies euen vnto death it selfe. The reason is, because God will humble those his seruants which are often-times indued with great measure of graces, & contrariwise exalt & strengthen the weak and feeble: and the same no doubt will be found true among vs, if it should please God to send any new trial into the Church of England.

This serueth to teach vs to thinke charitably of those which are as yet but weakie among vs: & withal in our professio to carry a low faile, and to thinke basely of our selues, & in the whole course of our liues creepe alow by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that be strong, and giues courage and strength to weakie ones boldly to confesse his name. Secondly, whereas these two disciples haue such care of the buriall of Christ, we learne that it is our duty to be carefull also for the honest and solemne buriall of our brethren. The Lord himselfe hath commanded it, *Thou art dust, & to dust thou shalt returne.* Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the H. Ghost, & therefore there is good cause why they should bee honestly laid in the earth. And it was a curse & iudgement of God vpon *Iehoiakim*, that he must not be buried, but like a dead asse be drawne and cast out of the gates of Ierusalem. And so the Lord threatens a curse vpon the *Mobites*, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessary duty, one neighbor & friend to looke to the honest buriall of another. Hence it folloes, that the practise of Spaine & Italy and all the popish countries, which is to keepe the parts of mens bodies and such like reliques of Saints vnburi'd, that they may bee seene of men & worshipped, hath no warrant: dust they are, and to dust they ought to be returned.

Furthermore, the properties and vertues of both these men are feuerally to bee considered. And first to begin with *Ioseph*, he was a *Senator*, a man of great account, authority, and reputation among the Iewes. It may seeme a strange thing, that a man of such account would abase himselfe so much as to take downe the body of Christ from the crosse. It might haue bin an hindrance to him, & a disgrace to his estate & calling: as we see in these daies, it would be thought a base thing for a knight or lord to come to the place of execution, & take down a thiefe from the hand of the hangman to bury him: but this noble Senator *Ioseph* for the loue he bare to Chr. made no account of his estate &

calling,

calling, neither did hee scorne to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if wee truly loue Christ, and our hearts be set to belecue in him, we will neuer refuse to perform the basest seruice that may be for his honour; nothing shall hinder vs. It is further said, that hee was a good man and a iust, and also a rich man. And the first appeareth in this, that hee would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to find the like man in these daies.

From this example we learne these Lessons. I. That a rich man, remaining a rich man may bee a seruant of God, and also be fixed: for riches are the good blessings of God, and in themselves do no whit hinder a man in coming to Christ. But some will say, Christ himselfe saith, *It is easier for a cable to goe through the eye of a needle, then a rich man to enter into the kingdom of heauen.* Answer. It is to be vnderstood of a rich man, so long as hee sweleth with a confidence in his wealth: but we know, that if a cable bee vntwisted and drawne into small threads, it may be drawne through the eye of a needle: so hee that is rich let him denie himselfe, abase himselfe, & lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as a twine thread, and with this good Senator *Ioseph* become the disciple of Christ, he may enter into the kingdom of heauen. But Christ saith in the parable, that riches are thornes, which choke the grace of God. Answer. It is true, they are thornes in that subiect or in that man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. S. Iohn saith further, that *Ioseph* was a disciple of Christ, but yet a close disciple for feare of the Iewes. And this shewes, that Christ is most readie to receive them that come vnto him, though they come laden with manifold wants. I say not this, that any hereby should take boldnesse to line in their sinnes, but my meaning is, that though men be weakie in the faith, yet are they not to be dismayd, but to come to Christ, who refuseth none that come to him. Draw neere to God (saith Saint Iames) and he will draw neere to you.

Christ doth not forsake any, till they forsake him first. Lastly, the holy Ghost saith of him, that he waited for the kingdom of God, that is, hee did beleue in the Messias to come, and therefore did waite daily till the time was come, when the Messias by his death and passion should abolish the kingdom of sin and Satan, and establish his owne kingdom throughout the whole world. The same is said of Simeon, that he was a good man, and feared God, and waited for the consolation of Israel. This was the most principall vertue of all that *Ioseph* had, and the very roote of all his goodnes and righteounes, that he waited for the kingdom of God. For it is the property of faith, whereby we haue confidence in the Messias, to change

our nature; and to purifie the heart, and to make it bring forth workes of righteounesse. There bee many among vs, that can talke of Christs kingdom, & of redemption by him, and yet make no confidence of sinne, and haue little care to liue according to the Gospel which they professe: and all is, because they do not foundly beleue in the Messias, and they wait not for the kingdom of heauen, & therefore there is no change in them: but we for our parts must labour to haue this assistance in the Messias with *Ioseph*, & to waite for the second appearance, that thereby wee may bee made new creatures, hauing the kingdom of Satan battered and beaten downe in vs, and the kingdom of God erected in our hearts.

Touching *Nichodemus* S. Iohn saith, that he came to Iesus by night. Many men build vpon this example, that it is lawfull to bee present at the masse; so be it, in the mean season wee keepe our hearts to God: and indeede such men are like *Nichodemus*, in that they labour to bury Christ as much as they can, though now after his resurrection hee should not bee buried againe. But though *Nichodemus* durst not openly at the first professe the name of Christ, yet after his death when there is most danger, he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to be observed, is the manner of Christs buriall, which standeth in these foure points. First, they take downe his bodie from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made fure. Of these in order. First, *Ioseph* taketh downe the body of Christ from the crosse wheron he was executed, but marke in what manner: hee doth it not one his owne head without leave, but he goeth to *Pilate* and beggett the body of Christ and craueth libertie to take it downe, because the disposing of dead bodies was in *Pilate* hand, he being deputie at that time: whereby we learne, that in all our dealings and actions (though they haue neuer so good an end) our duty is to proceede as peaceably with all men as may be, as Saint Iames saith: the wisefolme that is from above is first pure, then peaceable, gentle, &c. Again, this teacheth vs, that in all things which concerne the authority of the Magistrate, and be long vnto him by the rule of Gods word, wee must attempt to do what soeuer we do by leave. And by this wee see what vnaduised courses they take, that being private men in this our Church, will notwithstanding take vpon them to plant churches without the leave of the magistrate being a Christian Prince. Hauing thus taken the body of Christ downe, they go on to winde it. And *Ioseph* for his part brought linnen clothes, that is, *Nichodemus* a mixture of Mirrhe & Aloes to the quantity of an hundred pounds for the honourable buriall of Christ. His winding was on this manner: they wrapp'd his bodie hastily in linnen clothes, & sweete

V 4 odours

odours put there to. Besides all this, in the Jewes buriall there was embalming and washing of the body, but Christs body was not (a) embalmed or washed, because they had no time to doe it, for the preparation of the Passover drew neare. And whereas these two men burye Christ at their owne cost and charges, we are taught to bee like affected to the living members of Christs: when they want we must relieue and comfort them liberally and freely. It may herebee demanded, whether men may not bee at cost in making funerals, considering euen Christ himselfe is with much cost buried. *Ans.* The bodies of all dead men are to be buried in seemely and honest manner; & if they bee honourable, they may bee buried honourably: yet now there, in no cause why mens bodies should be washed, anointed, and embalmed, as the vs was amongst the Jewes: for they vsed embalming as a pledge and signe of the resurrection; but now since Christs coming we have a more certaine pledge thereof, euen the resurrection of Christ himselfe, and therefore it is not requisite that we should vse embalming & washing as the Jewes did. And the clause which is specified in *Saine Mathew* is not to bee omitted, that *Ioseph* wrapped Christs body in *Aloe* and *linen* cloths: wherby we learne, that howsoever the strange fashions fetcht from Spaine & Italy are monstrous and to be abhorred, yet seeing the body of a man is the creature of God, therefore it must be arraigned in cleanly manner, and in holy comelinesse. *Paul* requires that the minister of the Gospell in all things bee seemely or comely: and herein he ought to be a patterne of sobriety vnto all men. Thirdly, after they haue wound the body of Christ, they lay it in a tombe, and lastly, they make it sure, closing it up with a stone rolled over the mouth of it. Also the Jewes request *Pilate* to seale it that none might presume to open it: besides they set a band of souldiers to watch the tombe, and to keepe it that his body be not stolen away. Many reasons might be alleaged of this their dealing, but principally it came to passe by the providence of God, that hereby he might confirme the resurrection of Christ. For whereas the Jewes would neither bee moued by his doctrine, nor by his workes and miracles to beleeue, he caught this to bee done, that by the certaintie of his resurrection, he might convince them of hardness of heart, and proue that he was the Sonne of God.

This much of the manner of his buriall. Now followes the place where Christ was buried. In the place we are to mark three things: First, that Christ was laid in *Iosephs* tombe, wherby wee may gather the greatnesse of Christs pueritie, in that he had not so much ground as to make himselfe a graue in: and this must bee a comfort to the members of Christ that are in pueritie. And it teacheth them, if they haue no more but food and rayment, to be reuolunt content, knowing that

Christ their head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laid was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods providence that it should be so, because if any man had beene buried there aforetime, the malicious Jewes would haue pleaded, that it was not Christ that rose againe, but some other. Thirdly, we must obserue, that this tombe was in a garden, as the fall of man was in a garden; and as the apprehension of Christ in a garden beyond the brooke Cedron: And here we must note the practise of a good man: in this garden was the place of *Iosephs* delight and holy recreation; wherein he vsed to place himselfe in beholding the good creatures of God: yet in the same place doth hee make his owne graue long before he died: wherby it appears, that his recreation was ioynd with a meditation of his ends: and his example must be followed of vs. True it is, God hath giuen vs his creatures not onely for necessity, but also for our lawfull delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vse the blessings and creatures of God, and not at all to bee betwixt in regard of our last end by a further vse thereof.

The time when Christ was buried was the evening, wherein the Sabbath was to begin according to the manner of the Jewes, which began their daies at *Sanne* setting: from euening to euening, according to that in *Genesis*: *the evening and the morning was the first day*. Now *Ioseph* commeth a little before euening and beggeth the body of Christ, and buryeth it: where note, that howsoever we are not bound to keepe the Sabbath so strictly as the Jewes were, yet when we haue any busines or worke to be done of our ordinary calling, we must not take apart of the Lords Sabbath to doe it in, but present the time, and doe it either before, as *Ioseph* did, or rather after the Sabbath. This is little practised in the world. Men thinke, if they goe to Church before and afternoone to heare Gods word, then all the day after they may do what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice, both by public hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was always after his incarnation both God and man, considering that he was dead and buried, and therefore body and soule were sundred, and a dead man seemes to be no man. *Ans.* A dead man in his kinde is as true a man as a living man: for though body and soule be not vniited by the bod of life, yet are they vniited by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truly as man and woman remaine coupled

Ioh. 19. 41.
Gen. 3. 8.
Ioh. 19. 41.

Luk. 23. 53.
Mat. 27. 57.

pled into one flesh by couenant of marriage, though afterward they bee distant a thousand miles asunder. And by vertue of this relation every soule in the day of iudgement shall be reunited to his owne body, and every body to his owne soule. But there is yet a more streight bond betweene the body and soule of Christ in his death and buriall. For as when he was living, his soule was a meane or bond to vniite his Godhead and his body together: so when hee was dead his very Godhead was a meane or middle bond to vniite the body and soule: & to say otherwise, is to dissolve the hypostaticall vnion, by vertue whereof Christs bodie and soule though seuered each from other, yet both were still ioynd to the Godhead of the Sonne.

The vse and profit which may be made of Christs buriall is two-fold. I. It serueth to work in vs the buriall of all our finnes. *Know ye not* (saith *Paul*) *that all who haue bene baptized into Christ, haue bene baptized into his death, and are buried with him by baptisme into his death*: If any shall demand, how any man is buried into the death of Christ, the answer is this: Every Christian man and woman are by faith mytically vniited vnto Christ, and made all members of one body, whereof Christ is the head. Now therefore as Christ by the power of his Godhead when he was dead and buried, did overcome the graue and the power of death in his owne person: so by the very same power, by meanes of his spiritual coniunction doth hee worke in all his members a spiritual death and buriall of sinne and naturall corruption. When the Israelites were in burying of a man, for feare of the souldiers of the Moabites, they cast him for hart into the sepulchre of *Elyshah*. Now the dead man, so soone as he was down, and had touched the body of *Elyshah*, hee ruinated and stood vpon his feete: so let a man that is dead in sinne bee cast into the graue of Christ, that is, let him by faith but touch Christ dead & buried, it will come to passe by the vertue of Christs death and buriall, that he shall bee raised from death and bondage of sinne to become a new man.

Secondly, the buriall of Christ serueth to be a sweete perfume of all our graues & burialls: for the graue in it selfe is the house of perdition, but Christ by his buriall hath as it were consecrated & perfumed all our graues: and in stead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of down: & therefore howsoever to the eye of man the beholding of a funeral is terrible, yet if we could then remember th buriall of Christ, & consider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Lastly we must imitate Christs buriall in being continually occupied in the spiritual buriall of our finnes.

Thus much of the buriall. Now followeth the third and last degree of Christs humiliation: *He descended into hell*. It seemes very like-

ly that these words were not placed in the Creede at the first, or (as some thinke) that they crept in by negligence, because about threefoore Creeds of the most ancient Councils and Fathers want this clause: and among the rest the *Nicene Creede*. But if the ancient & learned Fathers assembled in that Councell had bin perswaded, or at the least had imagined that these words had bin set downe at the first by the Apostles, no doubt they would not in any wise haue left them out. And an ancient writer lieth directly, that these words, *He descended into hell*, are not found in the Creede of the Romane Church, nor vsed in the Churches of the East, and if they be, that then they signifie the buriall of Christ. And it must not seeme strange to any, that a word or twaine in proceesse of time should creepe into the Creede, considering that the original copies of the bookes of the old and new testament haue in them sundry (a) varieties of readings and (b) words otherwhiles, which from the margine haue crept into the text. Neuertheless considering that this clause hath long continued in the Creede, and that by common consent of the Catholike Church of God, and it may carie a fit sense and exposition; it is not, as some would haue it, to be put forth.

Therefore that wee may come to speake of the meaning of it, we must know that it hath foure vsuall expositions, which wee will rehearse in order, and then make choice of that which shall be thought the fittest. The first is, that Christs soule after the passion vpon the crosse, did really and locally descend into the place of the damned. But this seemes not to be true. The reasons are these. I. All the Evangelists, and among the rest *S. Luke*, intending to make an (c) *narration* of the life and death of Christ, hath set downe at large his passion, death, buriall, resurrection, and ascension, and withall they make rehearse of small circumstances, therefore no doubt they would not haue omitted Christs locall descent into the place of the damned, if there had beene any such thing. And the end why they penned this history was, that we might beleeue that Iesus Christ is the Sonne of God; and beleeuing, we might haue life euertlasting. Now there could not haue beene a greater matter for the confirmation of our faith than this, that Iesus the sonne of *Mary* who went downe to the place of the damned, returned thence to lue in happiness for euer. II. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his Godhead. But his Godhead could not descend, because it is euerie where; & his body was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise, that is, the third heauen, a place of ioy and happiness. *Luk. 23. 43.* *This day shalt thou be with me in paradise*: which words of Christ must bee vnderstood of his manhood or soule, and not of his Godhead. For they are an answer to a demand: and there-

Erasm. in Coll. 9.

Reff in exposit. lymb.

a Varias lectiones Math. 17. 9. Ieemie for Zacharie.

Luk. 7. 38. Omnia sunt quaeuolunt.

Ioh. 20. 31.

Dan. 6.

Rom. 6. 3

1 King. 13. 1.

11. 17. 2.

P. Viretin 17mb.

therefore vnto it they must bee furable. Now the thiefe seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: *Lord, thou shalt shortly enter into thy kingdome, remember me then;* to which Christs answer (as the very words import) is thus much: I shall enter into Paradise this day, and there shalt thou bee with me. Now there is no entrance, but in regard of his soule or manhood. For the Godhead which is at all times in all places, cannot bee said properly to enter into a place. Again, when Christ saith, *thou shalt be with me in Paradise*, he doth intimate a resemblance, which is between the first and second Adam. The first Adam sinned against God, and was presently cast forth out of Paradise: Christ the second Adam having made a satisfaction for sinne, must immediately enter into Paradise. Now to say that Christ in soule descended locally into hell, isto abolish this analogie between the first and second Adam. III. Auncient Councels in their confessions and Creeds omitting this clause, shew, that they did not acknowledge any real descent, and that the true meaning of those words, *he descended*, was sufficiently included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as *Athanasius* in his Crede setting downe those words, *he descended*, &c. omits the buriall, putting them both for one as he expounds himselfe (b) elsewhere. Now let vs see the reasons which may bee alleadged to the contrary.

Obiect. I. Matth. 12. 40. *The Sonne of man shall bee three dayes and three nights in the earth, that is, in hell.* Ans. I. This exposition is directly against the scope of the place: for the Pharisees desired to see a signe, that is, some sensible & manifest miracle: & herunto Christ answers that hee will giue them the signe of *Iouas*, which cannot bee the descent of his soule into the place of the damned, because it was insensible; but rather his buriall, and after it his manifest and glorious resurrection. II. The heart of the earth may as well signifie the *graves*, as the center of the earth. For thus *Tyru* bordering vpon the sea, is said to be in the *heart of the sea*. III. This exposition takes it for granted that hell is seated in the midst of the earth: whereas the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

Obiect. II. Act. 2. 37. *Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption.* Ans. I. These words cannot proue any local descent of Christs soule. For *Peters* drift in alladging of them is, to proue the resurrection, and he saith expressly, that the words must be vnderstood of the resurrection of Christ. ver. 31. *Hee seeing this before, spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell, &c.* Now there

is no resurrection of the soule, but of the body only, as the soule can not bee said to fall, but the body. It will be replied that the word *see* cannot signifie the body, and the word *see* the graue. Answer. The first word, signifies not onely the spirituall part of man, the soule; but also the whole person, or the man himselfe, Rom. 13. 1. 1. Cor. 15. 40. And the second is as well taken for the graue, as for hell; Apoc. 20. 14. *Death and sin are cast into the lake of fire.* Now we can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needs haue this sense. For *Peter* makes an opposition between the graue into which *Dauid* is shut vp, and the hell out of which Christ was deliuered. v. 29. 31. Again, it will be said, that in this text there are two distinct parts: the first, of the soules coming forth of hell, in these words, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue, in the next words: *Neither wilt thou suffer my flesh to see corruption.* Ans. It is not so. For fish in this place signifies not the body alone, but the humane nature of Christ, as appeares verse. 30. vnto us we shall say, that one and the same word in the same sentence is takē two waies. And the words rather carrie this sense: Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer me so much as to feele any corruption: because I am thy holy one.

Obiect. III. 1. Peter. 3. 19. *Christ was quickened in spirit, by the which spirit he went, and preached to the spirits which are in prison.* Ans. The place is not for this purpose. For by spirit is not meant the soule of Christ, but his Godhead, which in the ministry of *Noe* preached repentance to the old world. And I thinke that *Peter* in this place alludes to another place in Gen. 6. 3. where the Lord saith, *My spirit shall not alwaies strue with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickened either by his soule, or in his soule. But neither is true. For the first, it can not be said, that Christ was quickened by his soule, because it did not ioyne it selfe to the body; but the Godhead ioyned them both. Neither was hee quickened in soule: for his soule died not. It could not die the first death, which belongs to the body: and it did not die the second death, which is a totall separation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God; as a man may feele the pangs of the first death, and yet not die the first death, but liue. Again, it is to no end that Christs soule should goe to hell to preach, considering that it was neuer heard of that one soule should preach to another, especially in hell, where all are condemned, and in conscience convicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely real or experimentall, because

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1 Sam. 2.
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Pal. 18.

Christ shewes himselfe there to conuince the vnbeleefe of his enemies: but this is batte aginst reason. For when a man is iustly condemned by God, and therefore sufficiently convicted, what neede the iudge himselfe come to the place of execution to conuict him? And it is flat against the text; For the preaching that is spoken of here, is that which is performed by men in the ministration of the word, as *Peter* expounds himselfe. 1. Per. 4. 6. *To this purpose was the Gospel also preached vnto the dead, that they might bee condemned according to men in the flesh, that they might bee liue according to God in the Spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of *Noe*, than to the rest of the dāned. And this is the first exposition, the second follows: *He descended into Hell*, that is, Christ descended into the graue, or was buried. This exposition is agreeable to the truth, yet is it not meete or conuenient. For the clause next before, *he was buried*, contained this point: and therefore if the next words following yeeld the same sense, there must be a vaine and needles repetition of one and the same thing twice, which is not in any wise to bee allowed in fo short a Crede as this. If it be said, that these words are an exposition of the former, the answer is, that then they should bee more plaine then the former. For when one sentence expoundeth another, the latter must alwaies be the plainer: but of these two sentences, *He was buried*, *he descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be received.

Thirdly, others there be which expound it thus: *He descended into hell*, that is, Christ Iesus, when hee was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifies the sorrowes and paines of hell, as *Hanna* in her song vnto the Lord saith, *The Lord visiteth and maketh a iue, he bringeth down to hell, and raiseth vp*, that is, he makes men feele woe & miserie in their soules, euen the pangs of hell, and after reforesh them. And *Dauid* saith, *The sorrowes of death compassed mee, and the terrors of hell laid hold on mee.* This is an vsuall exposition received of the Church, and they which expound this Article thus, giue this reason thereof. The former words, *was crucified, dead, and buried*, doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in body, but also inwardly in soule, therefore these words *he descended into hell*, doe set forth vnto vs his inward sufferings in soule, while he felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whoeuer will may receive it. Yet neuertheless it seemes not so selve to agree with the order of the former ar-

ticles. For these words, *was crucified, dead, and buried*, must not be vnderstood of any ordinary death, but of a cursed death, in which Christ suffered the full wrath of God, euen the pangs of hell both in soule and body: seeing then this exposition is contained in the former words, it cannot fitly stand with the order of this short Crede, vntill there should bee a distinct article of things repeated before.

But let vs come to the fourth exposition, *He descended into hell*, that is, when he was dead and buried, hee was held captiue in the graue, and lay in bondage vnder death for the space of three dayes. This exposition also may be gathered forth of the Scriptures. *S. Peter* saith, *God hath raised him vp* (speaking of Christ, and losed the sorrowes of death, because it was impossible that he should be holden of it. Where we may see that betweene the death & resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Crede, save in this; and that is his bondage vnder death, which commeth in betweene his death and rising againe. And the words themselves doe most fitly beare this sense, as the speech of *Jacob* sheweth, *I will goe downe into hell vnto my sonnes mourning.* And this exposition doth also beitt agree with the order of the Crede: first, he was crucified and died; secondly, he was buried; thirdly, laid in the graue, and was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humiliation, are most fitly correspondent to the three degrees of his exaltation. The first degree of exaltation, he rose againe the third day, answering to the first degree of his humiliation he died: the second degree of his exaltation, he ascended into heauen, answering to going downe into the graue, was buried: and thirdly, his sitting at the right hand of God (which is the highest degree of his exaltation) answering to the lowest degree of humiliation, *he descended into hell.* These two last expositions are commonly received, and we may indifferently make choise of either: but the last (as I take it) is most agreeable to the order and words of the Crede.

Thus much for the meaning of the words: now follow the vses. And first of all *Christs descending into hell*, teacheth euery one of vs, that proteste the name of Christ, that if it shall please God to afflict vs, either in body or in mind, or in both, though it bee in most grievous and tedious manner, yet must wee not thinke it strange. For if Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him, & as it were carries him into his den, or cabbins, and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the Sonne of God: and therefore when Gods hand is heavy vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of God to frame and fashion vs, that wee may become like vnto Christ Iesus as

Ag. 2. 24

Gen. 37.
16.
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Ezech.
17. 4.

good children of God. *David* a man after Gods owne heart was by *Samuel* anointed King over *Israel*, but withall GOD raised vp *Saul* to persecute him, as the fowler hunteth the Partridge in the mountains, in so much that *David* said, there was but one steppe betwene him and death. So likewise *Iob* a iust man & one that feared God with all his heart, yet how heavily did God lay his hand vpon him? his goods and cattle were all taken away, and his children slaine, and his body stricken by *Sathan* with lothsome byles from the sole of his foote to the crowne of his head: so as he was faine to take a postheard, and scrape himselfe sitting among the ashes. And *Ierem* the seruant and Prophet of the most high God, when hee was called to preach to *Ninive*, because hee refused for feare of that great citie, God met with him, and he must be cast into the sea, & there be swallowed vp of a Whale, that so he might chaunge him and thus doth he deale with his own seruants, to make them conformable to Christ. And further when it pleased GOD to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as wee doe as it were struggle with Gods wrath as for life & death, and can find nothing but his indignation feazing vpon our soules, which is the most grieuous and perplexed estate that any man can bee in: in this case howeuer we cannot discern or see any hope or comfort in our selues, wee must not thinke it strange, nor quide despaire of his mercy. For the Sonne of God himselfe descended into hel, and death carried him captiue, and triumphed ouer him in the graue: and therefore though God seeme to bee our vtter enemy, yet wee must not despaire of his helpe. In diuers *Psalmes* wee reade how *David* was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his finnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused *Iob* to cry out, that the arrows of God were within him, and the venom thereof did drinke up his spirit, the terrors of God did fight against him, and the griefe of his soule was as weighty as the sand of the sea, by reason whereof he saith, that the Lord did make him a mark & aduise to shoue at: and therefore when God shall thus afflict vs, either in body, or in soule, or in both, wee must not alwaies thinke that it is the wrathfull hand of the Lord that beegins to bring vs to vtter condemnation for our finnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased, euen vnto the lowest degree of humiliation that can bee, it is an example for vs to imitate, as Christ himselfe preferibeth: *Learn of mee that I am meeke and lowly*. And that we may the better do thus, wee must learne to become nothing in our selues, that wee may be all in all

forth of our selues in Christ: we must loath, and thinke as basely of our selues as possibly may bee in regard of our finnes, Christ Iesus vpon the crosse was content for our sake, to become a worme and no man, as *David* saith; which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his dennee, and the same mind must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must bee forth of our selues in the death and blood of Christ.

And thus much of this classe, as also of the state of Christs humiliation. Now followeth his second estate, which is his exaltation into glory, set downe in these words, *The third day he rose againe from the dead, &c.* And of it wee are first to speake in generall, then in particular according to the severall degrees thereof. In generall, the exaltation of Christ is that glorious or happy estate, into which Christ entered after he had wrought the worke of our redemption vpon the crosse. And he was exalted according to both natures, in regard of his Godhead, and also of his manhood. The exaltation of the Godhead of Christ, was the manifestation of the Godhead in the manhood. Some will peradventure demand, how Christs Godhead can bee exalted, seeing it admits no alteration at all. *Answer*. In it selfe it cannot be exalted, yet being considered as it is ioyned with the manhood into one person, in this respect it may be said to be exalted: and therefore I say, the exaltation of Christs Godhead is the manifestation of the glory thereof in the manhood. For though Christ from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood, yet from his birth vnto his death, the same Godhead did little shew it selfe, and in the time of his suffering did as it were lye hid vnder the vail of his flesh, as the soule doth in the body, when a man is sleeping, that thereby in his humane nature hee might suffer the curse of the Law, & accomplish the worke of redemption for vs, in the low and base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his Godhead in his manhood. And in this respect his Godhead may be said to be exalted. The exaltation of Christs humanity stood in two things. The first, that hee laid downe at the infirmities of mans nature, which hee carried about him so long as hee was in the state of a seruant, in that he ceased to be wearie, hungry, thirstie, &c. Here it may be demanded, whether the wounds and skarres remaine in the body of Christ now after it is glorified. *Answer*. Some thinke that they remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious body of the Lord, but are themselves also in him in some vnspeakable manner glorified. But indeede it rather

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seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Saviour was vpon the crosse: which after his entrance into glory hee laid aside. And if it may be thought, that the wounds in the hands and feet of Christ remaine to be seene, euen to the last iudgement, why may wee not in the same manner thinke, that the veines of his body remaine emptied of their blood, because it was shed vpon the crosse?

The second thing required in the exaltation of Christs manhood is, that both his body and soule were beautified & adorned with all qualities of glory. His minde was enriched with as much knowledge & vnderstanding as can possibly befall any creature, and more in measure then all men and angels haue: and the same is to be said of the graces of the spirit in his will and affections: his body also was incorruptible, and it was made a shining body, a resemblance wherof some of his disciples saw in the mount: & it was indued with agility, to moue as well vpward as downward, as may appeare by the ascension of his body into heauen, which was not caused by contraint, or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two cautions: first, that hee did neuer lay aside the essentiall properties of a true body: as length, breadth, thickeness, visibillity, locality, which is to be in one place at once and no more, but keeps all these still, because they serue for the being of his body. Secondly, we must remember that the gifts of glory in Christs body are not infinite, but finite: for his humane nature being but a creature, and therefore finite, could not receive infinite graces and gifts of glory. And hence it is more then manifest, that the opinion of those men is false, which hold that Christs body glorified, is omnipotent & infinite, every way able to do whatsoever hee will: for this is to make a creature to be the creator.

Thus much of Christs exaltation in generall. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day: 11. He ascended into heauen: III. Hee sitteth at the right hand of God the Father Almighty.* In the handling of Christs resurrection we must consider these points: I. why Christ ought to rise againe: II. the manner of his rising: III. the time when he rose: IV. the proofes of his resurrection: V. the vses thereof. For the first, it was necessary that Christ should rise again, and that for three especiall causes. First, that hereby he might shew to all the people of God that hee had truly overcome death. For also, if Christ had not risen how should we haue bin persuaded in our consciences, that hee had made a full and perfect satisfaction for vs? nay rather we should haue reasoned thus: Christ is not risen, and therefore hee hath not overcome death, but death overcame him. Secondly,

Christ which dyed, was the Sonne of God; therefore the author of life if selfe: and for this cause it was neither meet nor possible for him to be holden of death, but hee must needs rise from death to life. Thirdly, Christs priesthood hath two parts: one, to make satisfaction for sinne by his one only sacrifice vpon the crosse, the other, to apply the vertue of this sacrifice vnto every beleuer. Now he offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore being dead must needs rise againe to performe the second part of his priesthood, namely, to apply the vertue thereof vnto all that shall truly beleue in him, and to make intercession in heauen vnto his Father for vs here on earth. And thus much of the first point.

Now to come to the manner of Christs resurrection; five things are to be considered in it. The first, that Christ rose againe not as every priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we all, yea the whole Church rose in him, & together with him. And this point not considered, we do not conceiue aright of Christs resurrection, neither can we reape sound comfort by it.

The secondis, that Christ himselfe, and no other for him, did by his owne power raise himselfe to life. This was the thing which hee meant, when he said, *Ioh. 2. 19. Destroy this temple, and in three dayes I will build it againe: and more plainly, I haue (saith hee, Ioh. 10. 18.) power to lay downe my life, & I haue power to take it againe.* From whence we learne diuers instructions. First, whereas Christ raised himselfe from death to life, it serueth to proue that he was not onely man, but also true God. For the body being dead, could not bring againe the soule and ioyn it selfe vnto the same, & make it selfe aliae againe; neither yet the soule that is departed from the body can returne againe and quicken the body: and therefore there was some other nature in Christ, namely his Godhead, which did reunite soule and body together, and thereby quicken the manhood. Secondly, if Christ giue life to himselfe being dead in the graue, then much more now being aliae in heauen glorified, is he able to raise vp his members from death to life. We are all by nature euen starke dead in sinne, as the dead body rotten in the graue: and therefore our duty is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise vs vp every day more and more from the graue of our finnes to newnes of life. He can of men dead in their finnes, make vs aliae vnto himselfe, to lue in righteoussesse and true holinesse all the dayes of our life.

The third thing is, that Christ rose againe with an earthquake. And this serueth to proue that hee lost nothing of his power by death, but

Eph. 2. 6

X

still

Iob. 1. 8. 9.

Psal. 32. 3. 4. Iob. 6. 4.

Mat. 17. 2.

still remained the absolute Lord and King of heaven & earth, to whom therefore the earth under his feere trembling doth him homage. This also proueth vnto vs, that Christ which lay dead in the graue, did raise himselfe againe by his owne almighty power. Lastly, it serueth to conuince the Keepers of the graue, the women which came to embalm him, and the disciples which came to the sepulchre, and would not yet beleue that he was risen againe. But how came this earth-quake? *Ans. S. Matthew faith, there was a great earth-quake. For the Angel of the Lord descended from heauen, &c. Maith. 28. 2.* This shewes that the power of Angels is great, in that they can moue and stir the earth. Three angels destroyed Sodom and Gomorrah. An angel destroyed all the first borne of Egypt in one night. In the hoast of *Smachirib* one angel slue in one night an hundred fourescore and fise thousand men. Of like power is the diuell himselfe to shake the earth, and to destroy vsall, but that God of his goodnesse limits and restraines him of his libertie. Wll, if one angel be able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his coming be! Not without cause, faith the holy Ghost, that the wicked at that day shall cry out, wishing hils to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angell ministered to Christ, being to rise againe, in that he came to the graue, and rolled away the stone, and fate vpon it. Where obserue, first how the angels of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authority is not included within the bounds of the earth, but extends it selfe euen to the heauens themselves & the hoasts thereof, and that according to his humanity. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures; but the angels of heauen most readily accept him as their soueraigne Lord & King: as in like manner they did in his temptation in the wilderness, & in his agony in the garden. Secondly, that the opinion of the Papists & others, which thinke that the body of Christ went through the graue-stone when he rose againe, is without warrant. For the end no doubt, why the angel rolled away the stone was that Christ might come forth. And indeed it is against the order of nature, that one bodie should passe thorow another, without corruption or alteration of either, considering that every body occupies a place, & two bodies at the same instant cannot be in one proper place.

Furthermore it is said, that when the angell fate on the stone, *Mat. 28. 3. 4. His countenance was like lightning, & his rayment as white as snow:* and this serueth to shew what was the glory of Christ himselfe. For if the seruant and minister

be so glorious, then endlesse is the glory of the Lord and master himselfe. Lastly it is said, that for feare of the angell the watch-men were astonished, and became as dead men: which teacheth vs, that what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band of soldiers to watch, lest Christ should by any meanes be taken away, yet all this auailed nothing: by an angell from heauen the scale is broken, the stone is remoued, and the watch-men are at their wits ends. And this came to passe by the prouidence of God; that after the watch-men had testified these things to the Iewes, they might at length bee conuicted, that Christ whom they crucified, was the Messias.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as *S. Matthew faith, Mat. 27. 52. 53. that the graues opened, and many bodies of the Saints which slept, arose, and came out of the graues, and went into the citie, and appeared vnto many after Christs resurrection.* And this came to passe, that the Church of God might know & consider, that there is a reuiuing & quickning vertue in the resurrection of Christ, whereby he is able, not only to raise our dead bodies vnto life, but also when we are dead in sinne, to raise vs vp to newnes of life. And in this very point stands a maine difference betweene the resurrection of Christ, and the resurrection of any other man.

For the resurrection of *Peter* nothing auiailes to the raising of *Dauid* or *Paul*: but Christs resurrection auiailes for all that haue beleueed in him: by the very same power whereby hee raised himselfe, he raiseth all his members: and therefore he is called a quickning spirit. And let vs marke the order obserued in rising. For Christ riseth, & then the Saints after him. And this came to passe to verifie the Scripture, which faith, that *Christ is the first borne of the dead.* Now he is the first borne of the dead, in that he hath this dignity & priuiledge to rise to eternall life the first of al men. It is true indeed that *Lazarus* & sundry other in time rose before Christ: but yet they rose to liue a mortall life, & to die againe: Christ he is the first of all that rose to life euertlasting and to glory: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in minde, that the Elect children of God only are partakers of Christs resurrection. Indeed both good and bad rise againe, but there is great difference in their rising: for the godly rise by the vertue of Christs resurrection, & that to eternal glory: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible Iudge, & is to execute iustice on the. And they rise againe for this end, that besides the first death of the body, they might suffer the second death, which is the powring forth of Gods wrath vpon bodie & soule eternally. This differ. &c. is proued ynto

1 Cor. 15. 20.

to vs by that which *Paul* faith, *Christ is the first fruits of them that sleepe.* Among the Iewes such as had corne fields gathered some little quantity thereof, before they reaped the rest, and offered the same vnto God: signifying thereby, that they acknowledged him to be the author and giuer of all increase; and this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this beeing but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of the faithfull. When a man is cast into the sea, and all his body is vnder the water, there is nothing to bee looked for but present death; but if he carie his head aboue the water, there is good hope of a recovery: Christ himselfe is risen as a pledge that al the iust shall rise againe: he is the head vnto his Church, & therefore all his members must needs follow in their time. It may bee demanded, what became of the Saints that rose againe after Christs resurrection. *Ans.* Some thinke they died againe: but seeing they rose for this end to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen.

Thus much of the manner of Christs resurrection: Now follows the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus faith our Saviour Christ vnto the Pharisees, *Mat. 12. 39. As Ionas was three daies & thre nights in the Whales belly: so shall the Sonne of man be three daies & three nights in the heart of the earth.* And though Christ was but one day and two pieces of two daies in the graue; (for he was buried in the evening before the Sabbath, & rose in the morning the next day after the Sabbath) yet is this sufficient to verifie the saying of Christ. For if the analogie had stood in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that hee should lyie thus long in the graue, that it might be knowne that he was thoroughly dead: and he continued no longer, that he might not in his body fee corruption. Again, it is said that Christ rose againe in the end of the Sabbath, whe the first day of the week began to dawne. And this very time must be considered, as the reall beginning of the new spiritual world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darkness vpon the deepes; so in the first day of this new world, the Sunne of righteousness riseth and giueth light to them that sit in darkness, and dispels the darkness that was vnder the old Testament. And here let vs marke the reason why the Sabbath day was changed. For the first day of the week, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therefore it is called

His bodie in the graue was about 38. houres.

Col. 18.

Mat. 16. 1.

the Lords day. And it may not vnfitly be termed *(as) Sunday*, though the name came first from the heathen, because on this day the blessed Sin of righteousness rose fro death to life.

Let vs now in the next place proceed to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle faith, *Rom. 4. 25. Hee died for our finnes, and rose againe for our iustificatiō:* and againe, *1 Cor. 15. 14. If Christ be not risen, then is our preaching vaine, and your faith is also vaine.*

The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the daies following. The appearances of Christ the same day he rose againe are fise. And first of al early in the morning he appeared to *Mary Magdalen*, *Mark. 16. 9.* In this appearance diuers things are to be considered. The first of what note and qualitie the partie was, to whom Christ appeared. *Answer.* *Mary Magdalen* was one that had bin possided with seauen diuels, but was deliuered and became a repentant sinner, and stood by when Christ siffred; and came with sweet odours when hee was dead to embalm him. And therefore to her is granted this prerogative, that she should be the first that should testify his resurrection vnto men. And hence we learne, that Christ is ready and willing to receiue most miserable wretched sinners, euen such as haue bin vassals and bondslaves of the diuell, if they will come to him. Any man would thinke it a fearefull case, to be thus possided with diuels, as *Mary* was: but let al those that lie in ignorance, and by reason thereof liue in sinne without repentance, know this; that their case is a thousand times worse then *Mary Magdalens* was. For what is an impenitent sinner? surely nothing else but the cattle and hold of the diuel, both in body and soule. For looke as a captaine that hath taken some holde or skone, doth rule and gouerne all therein, and disposeth it at his will & pleasure: euen so it is with all blinde & impenitent finners; not one diuell alone: but euen legions of diuels possesse them, and rule their hearts: and therefore howsoeuer they may soothe themselves, and say all is well, for God is mercifull; yet their case is farre worse then *Maries* was. Now then, would any be freed from this fearefull bondage? let them learne of *Mary Magdalen* to follow Christ, and to seeke vnto him, and then albeit the diuell and all his angels possesse their hearts, yet Christ beeing the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to *Mary.* *Ans.* He said, *Ioh. 20. 17. Touch me not, for I am not yet ascended to my Father.* *Mary* no doubt, was glad to see Christ, and therefore looked to haue conuersed as familiarly with him as shee was wont before his death: but he forbids her to touch

Apoc. 1. 10. Hierarchy.

Gen. 19. 1. 17. Exod. 12. 29. 2 King. 19. 35.

Mat. 4. 11. Luke 22. 43.

him, that is, not to looke to enjoy his corporall presence as before, but rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his Father. For this cause when he appeared to his disciples, he staied not long with them at any time, but only to manifest himselfe vnto them, thereby to proue the certentie of his resurrection. This prohibition shewes first of all, that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuites doe, who stand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popish crucifixes, and all the carued and molten images of Christ, wherein the Papists worship him. For corporall presence is not now required: therefore spirituall worship only must be giuen vnto him. Thirdly, it ouerthroweth the real presence of Christ in the Sacrament. Many are of minde, that they cannot receiue Christ, except they eate and drinke his body and blood corporally: but it is not much materiall, whether we touch him with the bodily hand or no, so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ; so must we on the contrary labour for the spirituall hand of faith, which may reach vp it selfe to heauen, & there lay hold on him. This is the very thing which Christ insinuateth vnto Mary in saying, *Touch mee not.* And Saint Paul saith, *2 Cor. 5. 16. 17. Henceforth know wee no man after the flesh, yea though wee had knowne Christ after the flesh, yet now we know him no more:* that is, we know him no more as a man liuing among vs, and therefore hee addeth, *If any man be in Christ, hee is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

The second appearance was to Mary Magdalen, and to the other *Marie*, as they were going from the graue to tell his disciples; at which time, Christ meets them, & bids them goe tell his brethren that hee is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to checke them for their vnteliefe. For these women forsooke him not at his death, but stood by & saw him suffer, and when he was buried they came to embalm him: but all this while what became of his disciples? Surely, *Peter* denied him, and all the rest fled away, euen *James* and *Iohn* the finnes of thunder, sate that *Iohn* stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them, to publish that vnto them which they by their calling ought auaue another to haue published. Secondly, this teacheth that whereas Christ buildeth his kingdome and publisheth his Gospel by Apostles, Euangelists, Pastours, Teachers, he can if it please him, performe the same by other means. In this his second appearance, he vsed weake & filly women to publish his resurrection, and thereby sheweth that hee

is not bound to the ordinary means, which now he vseth. Thirdly, he sent them to his disciples, to shew that howsoever they had dealt vnfaithfully with him, by forsaking him, and denying him, yet hee had not quite forsaken them, but if they would repent and beleue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying, *Goe and tell my brethren.* This teacheth vs a good lesson, that howsoeuer our finnes past are to humble vs in regard of our felices, yet must they not cut off, or dismay vs from seeking to Christ; yea euen then when we are laden with the burden of them, we must come vnto him, and he will ease vs, *Mar. 16. 7.* Fourthly, whereas filly women are sent to teach Christs disciples, which were schollers brought vp in his owne schoole, we are admonished, that superioritie in place & calling, must not hinder vs sometime to heare and to be taught of our inferiours. *Iob* saith, *Iob 31. 13. hee neuer refused the counsell of his seruant:* and *Naaman the Syrian* obeyed the counsell of a filly maide which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bin with the prophet, hee obeyed the counsell of his seruants, that perswaded him to do all the Prophet had said, *Wash and be cleane.*

Now after that the women are come to the disciples & make relation of Christs resurrection, the text saith, *Luk. 24. 11. Their words seemed as fained things vnto them, neither beleued they them.* Hence wee learne two things: the first, that men of themselves cannot beleue the doctrine of Christian religion; it is a hard matter for a man to beleue sundry things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dreame: and the resurrection of Christ, euen to Christs owne disciples, seemed as fained thing. The second, that it is an hard thing truly and vnfainedly to beleue the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet dall are they to beleue it. This confuteth and condemneth our carnal gospellers, that make it the lightest and easiest thing that can bee to beleue in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of Gods mercy: whereas indeed they are deceived, and haue no faith at all, but blind presumption.

The third appearance was on this manner: As two of Christs disciples were going from Ierusalem to *Emmaus* about thre score furlongs, and talked together of all the things that were done, Iesus drew neere and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, & proued out of the Scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes

2 King,
5. 3. 13.

Luk. 16

Psal. 126.
1.

Luk. 24.
13. 15.

were

were opened, and they knew him by breaking of bread: but he was takē out of their sight. In this notable appearance we may obserue these foure points: The first, that Christ held their eyes that they could not know him: they saw a man indeed, but who he was they could not tell. By this it is more then manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; & therefore euen in these things wee must acknowledge the continuall goodness of God. Now if one man cannot so much as discern an other but by the blessing of Christ, then shall wee neuer be able to discern the way of life from the way of death without him: and therefore we must pray vnto God that hee would giue vs his holy spirit to enlighten the eyes of our vnderstanding, whereby we may be able to see & know the way that leadeth vnto life, & also to walke in the same.

The second, that as Christ was in expounding the Scriptures vnto them, *their hearts burned within them.* By this we learne, that howsoeuer the ministers of God publish the Gospell to the outward eares of men, yet it is the proper worke of Christ alone to touch & inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness and true holiness: it is he onely that baptiseth with the holy Ghost and with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but alas, the ordinary practise is flat contrary; mens eyes are drouie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there folloves but little profit.

The third thing is, that Christ did eate with the two disciples, and was knowne of them in breaking bread. It is very like that our Saviour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like manner we must by blessing our meates & drinks distinguish our felices, though not from such as are the seruants of God, yet from all vngodly and careless men. Many beeing silent themselves do make their children to giue thanks, and to blesse their meates. And indeede it is a commendable thing if it bee done sometimes to nurture the child; but for men to disburden themselves wholly of this duty, is a fault. And it is a shame, that that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating and drinking, let vs shew our felices followers of Christ, that as by blessing the same, he was knowne from all others, so we may al hereby distinguish our felices from the prophane and wicked of this world. Otherwise what difference shall there bee betweene vs & the very hogge that eats milt on the ground, but neuer looke vs to the tree from whence

it falls? And as Christ revealed himselfe vnto his disciples, at that time when they caused him to eate meate with them; so let vs suffer Christ to bee our guest, and let vs entertaine him in his members, & no doubt he will blesse vs, and withall reueale himselfe vnto vs. The fourth thing is, that hauing eaten, hee is taken out of their sight. And this came to passe not because the body of Christ became spirituall, but because either he held their eyes as before, or hee departed with celerity and speede according to the properties of a bodie glorified.

The fourth appearance of Christ was to *Peter* alone, mentioned onely by *S. Paul*, *1. Cor. 15. 5. He was seene of Cephus.*

The fifth appearance was to all the disciples together at *Iane Thomas*, *Ioh. 20. 19.* In it we must consider three things, which are all effectfull arguments to proue Christs resurrection. The first, that he came and stood in the midst among the doors being shut. Now it may be demanded, how this could be. *Answer.* The Papists say, his body was glorified & so passed through the dore, but (as I haue said) it is against the nature of a bodie, that one should passe through another, as heate doth through a peece of yron, both bodies remaining intire and found: therefore we may rather thinke, that whereas Christ came in, when the doors were shut; it was either because by his mighty power hee caused the doors to giue place, the disciples not knowing how: or else because he altered the very substance of the doors, that his body might passe through, as hee thickned the waters to carrie his body when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures giue place to Christ, and became playable vnto his commandement, then much more ought wee to carrie our hearts conformable and pliant to the will of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bin a spirit; hee to proue the truth of his manhood, shewed vnto them his hands & feete, and the wound in his side, and calls for meate, and eates among them. But it may be asked how this could be, considering that a glorified bodie hath no blemish, and needs not to eate, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more will it be true in Christ. *Answer.* True it is, a glorified body hath no blemishes; but our Saviour Christ had not yet entered into the fulnesse of his glory. If hee had bin fully glorified, hee could not so sensibly & plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours hee is content, after his entrance into glory, still to remaine in his body some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laid aside, hee is also content to eate, not to eate, but to proue that his body was not a body in shew, but a true body: This teacheth

Value 31.

vs two lessons: first, if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably every one of vs must as good followers of Christ retere the workes of our callings to the good of others, as Paul saith, *He was free from all men, yet he was content to become all things unto all men, that by all means he might win the more.* Secondly, we learne, that for the good of our neighbour, and for the maintaining of loue & charity, we must be content to yeeld from our own right, as in this place our Saviour Christ yeelds of his owne glory for the good of his Church.

The third point is, that he then gaue the Disciples their Apostolicall commission, saying, *Go and teach all nations:* of which, three points are to be considered. The first, to whom it is giuen. *Ans.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fond and forged opinions of the Papists concerning Peters supremacy. If his calling had bene about the rest, then he should haue had a speciall commission about the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit; for whom hee appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that any are set apart to be ministers of the Gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdom, and the spirit of prophesie in some measure. The third point is, that in conferring of his spirit hee vseth an outward signe: for the text saith, *Ioh. 20. 22. Hee breathed on them, and said, receive the holy Ghost.* The reasons hereof may be these: First, when God created Adam, & put into him a liuing soule, it is said, *Gen. 2. 7. He breathed in his face.* And so our Saviour Christ in giuing vnto his Disciples the holy Ghost, doth the same, to shew vnto them, that the same person that giueth life, giueth grace; & also to signifie vnto them, that being to send them ouer all the world to preach his Gospell, he was as it were to make a second creation of man, by renewing the image of God in him which he had lost by the fall of Adam. Again, he breathed on them in giuing his spirit, to put them in minde that their preaching of the Gospell could not bee effectfull in the hearts of their hearers, before the Lord doth breath into them his spirit, and thereby draw them to beleue: & therefore the spoule of Christ desires the Lord to send forth his north and south winde to blow on her garden, that the spices thereof might flow out, *Cant. 4. 16.* The garden is the Church of God, which desires Christ to comfort her, & to poure out the graces of his spirit on her, that the people of God which are the herbes and trees of righteousness, may bring forth sweet spices, whose fruit may bee for our use, and their leaues for medicines.

Thus much for the five appearances of Christ the same day he rose againe: Now fol-

A low the rest of his appearances which were in the fourtie daies following, which are in number six. The first is mentioned by S. Iohn in these words, *Ioh. 20. 26. Eight daies after when the disciples were within, and Thomas with them, came Iesus when the doores were shut, & stood in the midst of them, and said, Peace be vnto you.* In it we must consider two things: I. The occasion thereof: II. The dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas absence, they told him that they had seene the Lord: but he made answer, *Except I see in his bodie the print of his nailes, and put mine hand into his side, I will not beleue.* Now eight daies after, our Saviour Christ appeared againe vnto all his disciples, especially for the curing of Thomas his vnbeleefe,

which was no small sinne, considering it contains in it three great sins. The first, is blindness of minde: for he had bin a hearer of our Saviour Christ a long time, & had bin instructed touching the resurrection diuers times: he was also with Christ & saw him when he raised Lazarus, & had seene, or at least wife had heard the miracles which he did: and also had heard all the disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnes of heart. When our Saviour Christ went to raise Lazarus that was dead, Thomas spake very confidently to his fellow disciples and said, *Iohn. 11. 16. Let vs goe, that wee may die with him,* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof, he wil not acknowledge it or yeeld vnto it. The third is, wilfulnesse: for when the disciples told him that they had seene the Lord, he said flatly, that vnlesse he saw in his hands the print of his nailes hee would not beleue, and that which is worse then all this, he continued eight daies in this wilfull minde. Now in this exceeding measure of vnbeleefe in Thomas, any man, euen he that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnesse and vntowardnesse to any good thing, in so much that we may truly say with David, *Lord what is man that thou shoud regardst him?* And if such measure of vnbeleefe was in such men, as the disciples were, then we may assure our selues, that it doth much more exceede in the common profession of religion in these daies, let them protest to the contrary what they will.

Now the cause of his vnbeleefe was this: hee makes a law to himselfe, that he will see and feele, or else he will not beleue: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indee, in things natural a man must first haue experience in seeing and feeling, and then beleefe: but it is contrary in diuinity, a man must first haue faith and beleefe, and then comes experience afterward. But Thomas hauing not learned this, doth ouer-shoot himselfe: and herein also many deceiue themselves, which

think

Verse 25.

Ioh. 20. 27.

Pid. 103. 11. Ioh. 4. 3.

Pid. 8. 6.

Ioh. 20. 18.

thinke they haue no faith, because they haue no feeling. For the chiefest feeling that we must haue in this life, must bee the feeling of our finnes and the miseries of this life, and though we haue no other feeling at all, yet we must not therefore cease to beleue.

In Christs dealing with Thomas we may consider three actions. The first, that he speaks to Thomas alone, and answers him accordingly to the very words which hee had spoken of him in his absence, & that word for word. And by this hee laboured to ouerthrow his vnbeleefe, and to conuince him, that being absent he knew what he spake. And by this we learne that though wee want the bodily presence of Christ, he being now in heauen, yet he knoweth well what we say, and if neede were, could repeat all our sayings word by word: and if it were not so, how could it be true that we must giue an account of euery idle word? Now this must teach vs, to looke that our speech be gracious according to the rule of Gods holy word. Secondly, this must make vs willing and ready to direct our prayers to Christ, considering he knoweth what we pray for, and heareth euery word we speake. The second action is, that Christ condescends to Thomas, and giues him libertie to feele the print of the nailes, and to put his finger into his side. Hee might haue reiected Thomas for his wilfulnesse, yet to helpe his vnbeleefe, hee yeeldeth vnto his weaknesse. This sheweth that Christ is most compassionate to all those that vnfaignedly repent them of their finnes and cleaue vnto him, although they do it laden with manifold wants. David saith, that the Lord hath compassion on them that feare him, as a father hath compassion on his children: and hee adds the reason: *For he knoweth of what we are made.* And the Prophet Esay, *Hee will not breake the bruised reede, and smoking flaxe hee will not quench.* When a child is very sicke, in so much that it casteth vp all the meate which it taketh, the mother will not be offended thereat, but rather pitie it. Now our Saviour Christ is ten thousand times more mercifull to them that beleue in him, then any mother is or can be. The third action is, that when Thomas had seene and felt the wounds, Christ reuiued his faith, whereupon he brake forth and said, *My Lord & my God.* In which words he doth most notably bewaile his blindnesse and vnbeleefe; and as a fire that hath bin smothered, so doth his faith burst forth and shew it selfe. And in this example of Thomas we may see the estate of Gods people in this life. First, God giueth the faith, yet afterward for a time he doth (as it were) hide the same in some corner of their hearts, so as they haue no feeling thereof, but thinke themselves to be void of all grace: and this hee doth for no other end but to humble them: & yet againe after all this, the first grace is further renewed and reuiued. Thus dealt the Lord with David & Salomon (for whereas hee was a pen-man of Scripture, & therefore an ho-

ly man of God, we may not thinke that he was wholly forsaken) with Peter, and in this place with Thomas. And the experience of this shall euery seruant of God finde himselfe.

The second appearance of Christ was to seuen of his Disciples as they were on fishing, in which hee giues three testimonies of his godhead, & that by death his power was nothing diminished. The first, that when the Disciples had fished all night, and caught nothing, afterward by his direction they catch fish in abundance and that presently. This teacheth vs, that Christ is a Soueraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painfull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning, and giues his Disciples a great draught of fish: yet before this can bee, they must labour all night in vaine. Ieseph must be made ruler ouer all Egypt, but first hee must be cast into a dungeon where he can see no Sun, nor light, to prepare him to that honour: and David must be king ouer Israel, but the Lord will first prepare him hereunto, by raising vp Saul to persecute him: therefore when God sendeth any hinderances vnto vs in our callings, we must not despair, nor be discouraged; for they are the means whereby God maketh vs fit to receiue greater blessings at his hands, either in this life or in the life to come. The second is, that the net was vnbroke, though it had in it great fishes to the number of an hundred fifty three. The third, that when the disciples came to land, they saw hote coales & fish laid thereon, and bread. Now some may aske, whence was this food? *Ans.* The same Lord that was able to provide a whale to swallow vp Jonas, & so to saue him: and hee that was able to provide a fish for Peters angle with a peece of twenty pence in his mouth; & to make a little bread & a few fishes to feed so many thousands in the wilderness; the same also doth of himselfe provide bread and fishes for his disciples. This teacheth vs, that not onely the blessing, but also this very hauing of meate, drinke, apparell is from Christ: and hereupon all states of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Again, when we sit down to eate & drink, this must put vs in minde that we are the guests of Christ himselfe: our food which we haue, cometh of his meere gift; and he it is that entertaines vs if wee could see it. And for this cause we must soberly & with great reuerence, in feare and trembling vse all Gods creatures as in his presence. And when we eate & drink, we must alwayes looke that all our speech be such as may become the guests of our Lord and Saviour Iesus Christ. Vnally the practise of men is far otherwife, for in feasting many take liberty to suffer, & to be drunk, to sweate, and to blaspheme: but if we serue the Lord let vs remember whose guests we are, and who is our

Ioh. 2. 1. 1. 6.

entertainer; and so behaue our selues as beings in his presence, that all our actions and words may tend to his glory.

1 Cor. 15. 7. The third appearance was to *James*, as *S. Paul* recordeth, although the same bee not mentioned in any of the Euangelists.

Mith. 28. 16. The fourth was to all his disciples in a mountaine whither he had appointed them to come.

A. A. 1. 1. The fifth and last appearance was in the mount of Olives, when he ascended into heaven. Of these three last appearances, because the holy Ghost hath onely mentioned them, I omit to speake, and with the repeating of them I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses therof are three sorts: I. angels. II. women that came to the graue to embalm him. III. Christs own disciples who did publish and preach the same according as they had sene and heard of our Sauour Christ: and of these likewise I omit to speake, because there is not any speciall thing mentioned of them by the Euangelists.

Now follow the vses, which are two-fold: some respect Christ, and some respect our selues. Vses which concerne Christ are three: I. Whereas Christ Iesus being Clarke dead rose againe to life by his owne power, it serueth to proue vnto vs that he was the Son of God. Thus *Paul* speaking of Christ saith, that he was *declared mightily to be the Sonne of God touching the spirit of sanctification, by the resurrection from the dead.* And by the mouth of *Dauid* God said, *Psal. 2. 7. Thou art my sonne, this day haue I begotten thee.* Which place must be vnderstood not so much of the eternall generation of Christ before all worlds, as of the manifestation thereof in time after this manner. *This day*, that is, at this time of thine owne incarnation, but especially at the day of thy resurrection; *I haue begotten thee*, that is, I haue made manifest that thou art my Sonne: so is this place expounded by *Saint Paul* in the Acts. Secondly, Christs rising from death by his owne power, proues vnto vs evidently, that he is Lord ouer all things that are: & this vs *S. Paul* makes hereof, for saith he, *Rom. 1. 4. Christ therefore dyed, that he might be Lord both of the dead and of the quicke.* And indeede whereas he rose againe on this manner, he did hereby shew himselfe most plainly to be a mighty Prince ouer the graue, death, hell, and condemnation, and one that had all-sufficient power to euermee them. Thirdly, it proues vnto vs, that he was a perfect Priest, and that his death & passion was a perfect satisfaction to the iustice of God for the sin of mankind. For whereas Christ died he died for our finnes: now if he had not fully satisfied for them all (though there had remained but one fin, for which he had made no satisfaction) he had not risen againe: but death which came into the world by sin, and is strengthened by it, would haue held him in bondage: & therefore, whereas he rose againe,

A. A. 1. 5.
37. 23.

A it is more then manifest, that he hath made fo full a satisfaction, that the merit thereof doth and shall counteruaile the iustice of God for all our offences. To this purpose *Paul* saith, *1. Cor. 15. 17. If Christ be not risen againe, your faith is vaine: & you are yet in your finnes*, that is, Christ had not satisfied for your sins, or at least you could not possibly haue knowne that hee had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues are of two sorts: comforts to the children of God, & duties that are to be learned and practised of vs all. The comforts are especially three. First, Christs resurrection serueth for the iustificati-on of all that beleeue in him, euen before God the Father: as *Paul* saith, *Rom. 4. 25. Christ was giuen to death for our finnes, and is risen againe for our iustification*: which words haue this meaning: when Christ died, we must not consider him as a priuate man, as we haue shewed before, but as one that stood in the stead and room of all the elect: in his death he bare our finnes, and suffered all that we should haue suffered in our owne persons forever, and the guilt of our offences was laid vpon him: and therefore *E. Jay* saith, *he was numbered among the wicked.* Now in this rising againe, he freed and disburdened himselfe not from any finnes of his owne, because he was without sinne, but from the guilt and punishment of our finnes imputed vnto him. And hence it comes to passe, that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleeuing haue their owne sins not imputed vnto them, and his righteousness imputed.

Secondly, the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as *Saint Peter* saith, *We are regenerate to a liuely hope by the resurrection of Iesus Christ from the dead.* And *S. Paul*, *We are the (saith he) buried with him by baptisme into his death, that like as Christ was raised up from the dead by the glorie of his Father, so we also should walke in newnesse of life.* For if we be grafted with him to the similitude of his death, we shall be also to the similitude of his resurrection. Which words imports thus much, that as Christ by the power of his own Godhead, freed his manhood from death and from the guilt of our sins: so doth hee free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall body, the head is the fountaine of all the senses and of motio: & therefore by sundry nerves dispersed thorow the body, the power of mouing and of sense is deriued euen to the least parts; so as the hands and feete mooue by meanes of that power which comes from the head: and so it is in the spiritual body of Christ, namely, the Church: he is the head and the fountaine of life, and therefore hee conueyeth spirituall life to euery one of his members: and that

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very power of his Godhead, whereby hee raised vp himselfe when he was dead, he conueieth from himselfe to his members, and thereby raised them vp from the death of sinne to newnesse of life. And looke as in a perfect bodie, when the head hath sense and motion, the hand that is of the same bodie hath also the sense and motion conuenient for it: so likewise Christ being the resurrection and the life, as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion, whereby it is raised vp from sinne, and liueth vnto God. For the better conceiuing of this, we must consider two things: the outward meanes of this spirituall life, and the measure of it. For the meanes, if we will haue common water, we must goe to the well: & if we will haue water of life, we must goe vnto Christ, who saith, *If any man thirst, let him come vnto me and drinking.* Now this well of the water of life is very deepe, & we haue nothing to draw with, therefore we must haue our pipes & conduits to conuey the same vnto vs, which are the word of God preached, and the administration of the Sacraments. Christ saith, *The dead shall heare the voice of the sonne of God, and they that heare it shall liue*; where by the dead is meant, not the dead in the graue, but those that are dead in sinne. And againe, Christ saith, the words which I speake are spirit and life, because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life.

Ioh. 7. 37.

Ioh. 5. 15.

Ioh. 6. 63.

As Christ when hee raised vp dead men, did onely speake the word and they were made aliue: and at the day of iudgement by his very voice, when the trumpet shall blow, all that are dead shall rise againe: So it is in the first resurrection; they that are dead in their sins, at his voice vttered in the ministry of the word shall rise againe. To goe further, Christ raised three from the dead; *Lazarus* daughter newly dead; the widowes sonne dead and wound vp and lying on the hearfe; *Laz. vnto* dead and buried, and linking in the graue; & all this hee did by his very voice: so also by the preaching of his word, hee raiseth all sorts of sinners, euen such as haue lien long in their finnes as rotting and stinking carion. The sacraments also are the pipes and conduits whereby God conueieth grace into the heart, if they are compared to thatis, if they be receiued in vnfained repentance for all our finnes, and with a true & liuely faith in Christ for the pardon of the same finnes. And so, I take it, they be rightly vied, flocks of wine, which reuiue the Church being sick and fallen into a swoond. As for the measure of life deriued from Christ, it is but small in this life, and giuen by litle and litle, as *Of* saith, *The Lord hath spoiled vs, and hee will heale vs, he hath wounded vs, & hee will bind vs up.* After two diues he will reuiue vs, & in the third he will raise vs up, and we shall liue in his sight. The Prophet *Ezechiel* in a vision is caried into the midst of a field, full of dead bones, and he is caused to prophesie ouer them, and say,

Cant. 2. 7.

Of. 6. 1. 2.

A *O dry bones, heare the word of the Lord*; at the first there was a shaking, and the bones came together bone to bone, and their sinewes and flesh grew vpon them, and vpon the flesh grew a skinne. Then hee prophesied vnto the winds the second time, and they liued and stood vpon their feet, for the breath came vpon them, & they were an exceeding great army of men. Hereby it signifieth not onely the state of the Iewes after their captiuitie, but in them the state of the whole Church of G O D. For these temporall deliuerances signifieth further a spirituall deliuerance. And we may here see most plainly, that God worketh in the hearts of his children the gifts & graces of regeneration by litle and litle. First, he giueth no more then flesh, sinewes and skin: then after he giueth them further graces of his spirit, which quickeneth them and maketh them aliue vnto God. The same also we may see in the *vision of the waters that ranne out of the Temple*: First, a man mult made to the *ankles*, then after to the *knees*, and so to the *loynes*; then after the waters grow to a *riuer* that cannot be passed ouer: and so the Lord conueyeth his graces by litle and litle, till at the last men haue a full measure thereof.

1. 2. 2. 7.
4. 7. 3. 5.
10.

Eze. 47. 3. 4. 5.

Thirdly, the resurrection of Christ serueth as an argument to proue vnto vs our resurrection at the day of iudgement. *Paul* saith, *If the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised Christ from the dead shall also quicken your mortall bodies.* Some will say, that this is no benefit, for all must rise againe, as well the wicked, as the goodly. *Answe.* True indeede: but yet the wicked rise not againe by the same cause that the goodly doe. They rise againe by the power of Christ, not as he is a Sauour, but as he is a iudge to condemn them. For God had said to *Adam*; at what time hee should eare of the forbidden fruit, he should die the death; meaning a double death, both the first, and the second death. Now when the goodly rise againe, that God may inflict vpon them the punishment of the second death, which is the reward of fin, that so Gods iustice may be satisfied: but the goodly rise againe by the power of Christ their head and redeemer, who raiseth them vp that they may be partakers of the benefit of his death, which is to enioy both in body and soule the kingdom of heaven, which he hath so dearly bought for them.

Rem. 8. 11.

Thus much for the comforts: Now follow the duties, and they are also three. First, as Christ Iesus when he was dead rose againe from death to life by his own power, so we by his grace, in imitation of Christ, must endeavour our selues to rise vp from all our sinnes both originall and actuall vnto newnesse of life. This is worthily set downe by the Apostle, saying, *We are buried by baptisme into his death, that as Christ was raised up from the dead by the glorie of the Father, so we also should walke in newnesse of life*: and therefore we must endeavour our

Duties.
1.

Rom. 6.

felues to shew the same power to be in vs euerie day, by rising vp from our owne personall finnes to a reformed life. This ought to be remembered of vs, because howsoever many heare and know this point, yet very few do practise the same. For to speake plainly, as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there bee also many liuing men, which are almost in the same case. The ministers of God may cry vnto them daily, & iterate the same thing a thousand times, & tell them that they must rise vp from their finnes and leade a new life, but they heare no more then the dead carkas that lieth in the grane. Indee men heare with their outward eares, but they are so farre from practising this duty, that many iudge it to bee a matter of reproach and ignominy. And those which make any conscience of this duty, how they are laden with nick-names & taunts, who knoweth not? I need not to rehearse them: so odious a thing now adaeies is the rising from sinne to newnesse of life. Sound a trumpet in a dead mans eares, he stirres not: and let vscrie for amendment of life till breath goe out of our bodies, no man almost faith, *What haue I done?* And for this cause vndoubtedly, it it were not for conscience of that duty which men owe vnto God, we should haue but few ministers in England. For it is the ioy of a minister to see the vnfaied consercion of his people: whereas, alas men generally lie snoring in their corruptions, and rather goe forward in them still, then come to any amendment; such is the wonderfull hardnesse that hath possessed the hearts of most men. He which hath but halfe an eye may fee this to betruer. Oh! how exceeds Atheisme in all places, contempt of Gods worship, prophanation of the Sabbath; the whoredomes and fornications, the cruelty and oppression of this age cry to heauen for vengeance. By these and such like finnes the world crucifies Christ againe. For looke as *Pilate* souldiers with the wicked Iewes, tooke Christ and stripped him of his garments; butfered him, and slew him; so vngodly men by their wicked behaviour stricke him of all honour, and slay him againe. If an infidell should come among vs, and yeeld himselfe to be of our religion, after he had seene the behaviour of men, he would peraduenture leaue all religion: for he might say, surely it seemes this God whom these men worship, is not the true God, but a God of licentious liberty And that which is more, whereas at all times we ought to shew our felues new creatures, and to walke worthy of our Saviour and redeemer, & therefore also ought to rise out of our finnes, and to liue in righteousness and true holinesse; yet we for the most part go on still forward in sin, and euerie day goe deeper then other to helward. This hath bene heretofore the common practise, but let vs now learne after the example of Christ, being quickned and reui-

ued by his grace, to endeavour our felues especially to come out of the graue of sinne, and learne to make conscience of euerie bad action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue liberty to any to liue licentious; for he that is free, is yetseruant vnto Christ, as *Paul* faith: and therefore we must not enterprize any thing, but that which may be a worke of some good dutie vnto God; to which end the Apostle faith, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life.* If this will not moue vs, yet let the iudgement of God draw vs thereunto, *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power:* where mention is made of a double death; the first, is the separation of soule and body, the second, is the eternall condemnation of soule and bodie in hell-fire. Would we now escape the second death after this life? we must then labour in this life to be partakers of the first resurrection, and that on this manner: looke what finnes we haue liued in heretofore, we must endeavour to come out of them all, & leade a better life according to all the commandments of God. But if it be so that ye will haue no care of your owne soules goe on hardly to your owne perill, and so ye shall be sure to enter into the second death, which is eternall damnation.

Secondly, we are taught by the example of *Saint Paul*, to labour about all things, to know Christ, and the vertue of his resurrection. And this we shall doe, when we can say by experience that our hearts are not content with a drowisie profession of religion, but that we feele the same power of Christ, whereby he raised vp himselfe from death to life, to be effectual and powerfull in vs, to worke in our hearts a consercion from all our finnes, wherein we haue liued dead, to newnesse of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we must meditate therein, and pray vnto God, not onely publicly, but priuately also, intreaching him that he would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue liued dead so long. And in so doing, the Lord of his mercy, according as he hath promised, will send his spirit of grace into our hearts, to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two disciples that were going to *Emmaus*; they were occupied in the meditation of Christ his death and passion: and whiles they were in hearing of Christ, who conferred with them, hee gaue them such a measure of his spirit, as made their hearts to burne within them. And *Paul* prayeth for the Ephesians, that God would enlighten their eyes, that they might see and feele in themselves the exceeding greatnesse of the power

Col. 3. 1.

1 Cor. 7. 22.

Eph. 5. 11.

Rev. 20. 6.

2. Phil. 10.

Act. 3. 5.

Eph. 3. 6. Heb. 3. 6.

Luk. 24. 37.

Eph. 1. 5.

of

of God, which he wrought in Christ Iesus, when he raised him from the dead.

Thirdly, as *Saint Paul* saith, *If we be risen with Christ, then we must seeke the things that are above.* But how & by what meanes can we rise with Christ, seeing we did not die with him? *Ans.* We rise with Christ thus. The burgesse of a towne in the Parliament house beareth the person of a whole towne, and whatsoever he faith, that the whole towne faith, and whatsoever is done to him, is also done to all the towne: so Christ vpon the crosse stood in our place, and bare our person; and what he suffered, we suffered: & when he died, all the faithfull died in him; and so likewise as hee is risen againe, so are all the faithfull risen in him. The consideration wherof doth teach vs, that we must not haue our hearts wedded to this world. We may vse the things of this life, but yet so as though we vied them not. For all our loue & care must be for things above, and specially we must seeke the kingdom of God and his righteousness, peace of conscience, and ioy in the holy Ghost. We must therefore sue for the pardon of sinne, for reconciliation to God in Christ, and for sanctification. These are the precious pearles which we must seeke, & when we haue found them, we must sell all that we haue to buy them; and hauing bought them, we must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation: now follovyeth the second in these wordes, *He ascended into heauen:* in the handling wherof we are to consider these speciall points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vyes thereof. For the first, the time of Christs ascension was forty daies after his resurrection, when hee taught his disciples the things which appertaine to the Kingdom of God. And this sheweth that he is a most faithfull king ouer his Church, procuring the good thereof. And therefore *Esay* faith, *The gouernment is on his shoulders:* And the Apostle faith, *hee was more faithful in all the house of God, then Moses was.* Hence we gather, that whereas the Apostles changed the Sabbath from the seauenth day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension: and likewise in that they planted Churches, & appointed teachers & meeete ouersers for the guiding & instruction hereof, we may resolute our felues that Christ prescribed the same vnto them before his ascension, and for these and such like causes did he ascend no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shall call them out of this world. They must haue care not onely that their families be well gouerned while they liue; but also, that after their death, peace, loue, and

A good order may bee continued in their posterity. And therefore the Prophet *Esay* is sent to *Ezechias* King of *Iuda*, to bid him *for his house in order, for he must die*, signifying, that it is the duty of a good master of a family, to haue care not onely for the gouernement of his house whilest he is alieue, but also that it may be well gouerned when hee is dead. The same also must bee practised of Gods ministers: a part of whose fidelity is this, that they haue not onely a care to feede their particular flockes while they are alieue, but also that they further provide for the people after their departure, as much as they can. Example whereof we haue in *Peter*, who saith, *I will endeavour alwayes that ye may bee able also to haue remembrance of these things, after my departure.*

The place of Christs ascension was, the mount of *Oliues* neere *Bethanie*; and it was the same place from whence Christ went to *Ierusalem* to be crucified. One place serueth to be a passage both to paine and torments, and also to glorie. This sheweth that the way to the kingdom of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring sicknesses, as the dead pale, & such like, wherein they are faine to lie many yeares without hope of cure, whereupon their beds, which should bee vnto them places of rest and ease, are but places of woe & miserie. Yet may these men hence haue great comfort, if they can make a good vye of their sicknesses: for the beds whereon they suffer so much torment, shall bee places from whence they shall passe to ioy and happinesse. Again, there bee many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vye their afflictions well, their prisons shall be *Bethanias* vnto them; although they be places of bondage, yet God will at length make them places of entrance to liberty. Many a man for the maintaining of faith and good conscience, is banished out of his country, and is faine to liue in a strange place among a people to whom he is vnknowne: but let him vye it well: for though it bee a place of griefe for a time, as *Bethany* was to Christ when he went to suffer, yet God will make it one day to be a passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the manner of Christs ascension, and it containeth three points. The first, that Christ being now to ascend, lift vp his hands, and blessed his disciples. In the Scripture are mentioned diuers kinde of blessings. The first, when one prayeth to God for a blessing vpon another: and this blessing doe kings and princes bestow vpon their subiects, & parents on their children: and for this cause children are well taught to aske their fathers and mothers blessing, that they may pray to God to bless them. There is another kind of blessing, when a man doth not onely pray for a blessing, but also pronounceth it.

This

16. 3. 1.

2. Pet. 1. 15.

Luk. 24. 50. & 19.

10. 10. 1. 12.

Luk. 24. 10.

This did the priests in the old Testament: and thus *Melchisedeck* when hee met *Abraham* blessed him, saying *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinarie duty of the priests, prescribed by God himselfe: & therefore the very forme of words which they vsed is set downe after this manner, *The Lordbless thee & keepe thee, the Lord make his face to shine vpon thee, &c.* The third kinde of blessing is, when a man doth not onely pray to God and pronounce blessing, but by the spirit of prophesie doth foretell a particular blessing vpon any. Thus *Isaac* blessed *Jacob* and *Esau*, particularly foretelling both their estates. And *Jacob* blessed the twelue Patriarkes by the same spirit foretelling them what should befall them many hundred yeares after. Now our Sauour Christ did not blesse his disciples any of these three waies: & therefore there remaineth a fourth kind of blessing which he vsed, & that was after this manner: Christ in blessing his disciples did not onely pronounce or foretell a blessing that should come to his disciples, but did conferre and giue the same vnto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that *God the Father hath blessed vs in all spiritual blessings in Christ.*

Hence wee learne, first, that all those which denie themselves and flie to Christ, and put their affiance in him, shall bee freed from the curse of the law, and from the wrath of God due vnto them for their sinnes, whatsoever they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *Woe be vnto you when all men speake well of you:* as if hee should say, then you want the blessing of God. And wee must remember, that when men shall curse vs for doing our duty, euen then the blessing of God shall bee vpon vs; and the curse causelesse shall not hurt. And God saith to *Abraham*, *See will curse them that curse him:* Thirdly, we learne that no witchcraft, nor forcery, (which of en are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, there all the diuels in hell can neuer fasten a curse. This is found true by experience. For when *Balaam* the wizard should haue cursed the people of *Israel*, & had assailed to doe it many waies, but could not; at length he said, *There is no forcereis *against Jacob, nor saith saying against Israel.* This is a notable comfort to the people of God, that witches and forcerers, doe what they can, shall neuer bee able to hurt them. It may be, that their bad practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants, either in this life, or in the life to come.

The second point is, that Christ went apart from his disciple, and ascended upward toward heauen in their sight. For the right vnderstanding of this, sundry special points must be ob-

serued. The first, that the lifting vp of his bodie was principally by the mighty power of his Godhead, and partly by the supernaturall property of a glorified body, which is to moue as well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his Disciples. The fourth, that hee went locally, by changing his place and going from earth to heauen, so as he is no more on earth bodily, as we are now on earth. It may be objected, that Christ made a promise that he would be with his Church to the end of the world. *Ans.* That promise is to be vnderstood of the presence of his spirit, or Godhead, not of the presence of his manhood. Again, it may be further alleadged, that if the Godhead be on earth, then must the manhood be there also, because they are both vnited together. *Ans.* It is not true, that of two things conioyned, where the one is, there must the other be also. For the Sunne it selfe, and the Sun-beames are both ioyned together, yet they are not both in all places together. For the bodie of the Sunne is onely in the heauens, but the Sunne-beames are also vpon the earth. The argument therefore folloes not: Christs manhood subsists in that person which is euery where: ergo his manhood is euery where. And the reason is, because the Sonne of God subsists not onely in his diuine nature, but also by it: whereas hee doth not subsist at all by the manhood, but onely in it: for he subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhood, which is assumed and sustained by it; and hath his ex-isting thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby *Peter* is a man, extends it selfe further then to *Peter*, namely, to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension a cloud took Christ from the sight of his disciples. And whereas hee caused a cloud to come betweene their sight and himselfe, it signified vnto the, that they must now be contented with that which they had seene, and not to seeke to know further what became of him afterward; and the same thing is taught vnto vs also: we must content our selues with that which God hath reuealed in his word, and seeke no further, specially in things which concerne God. For the like end in the giuing of the law in *Sinai*, God appeared in a cloud; and when he did manifest his glory in the temple which *Salomon* made, a thicke cloud filled the fume.

The fourth point to be considered, is concern-

ning the witness of his ascension, which were his owne disciples in the mount of *Oliues* at *Bethanie*, and none but they. Now it may be demanded, why hee would not haue all the whole nation of the Iewes to see him ascend, that so they might know that he was risen againe, and beleene in him. *Ans.* The reason may be this: it was his good pleasure that the points of faith and religion, wherof this article is one, should rather be learned by hearing then by seeing. Indeed Christs owne disciples were taught the same by sight, that they might the better teach others which should not see; whereas now the ordinarie meanes to come by faith is hearing.

The vbes to bee made of Christs ascension, are of two sorts; some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ leas did ascend vp to heauen, to leade captiuitie captiue, a most worthy benefit. By captiuitie is meant, *sinne* and *Satan* which did & do leade men captiue into perdition: secondly death and the granes, which held him captiue and in bondage for the space of three daies. And he leades them al captiue two waies: first in himselfe, in that he began his triumph vpon the crosse, as I haue shewed, & continued the same till his very ascension: secondly, in all his members, because by his mighty power being now ascended, he doth subdue & weaken the power of *sinne* & *Satan*; which he manifesteth every day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demanded, how Christ doth leade his enemies captiue, considering the diuell reigns euery where, and the world and death & hell. *Ans.* Christs victory ouer his and our enemies hath fise degrees. First, it is ordained by God; secondly, it is fore-told; thirdly it is wrought; fourthly, it is applied; lastly, it is accomplished. The ordaining of it was before all worlds: the fore-telling of it was in all the ages of the olde testament: the working of it was vpon the crosse, and afterward: the applying hath bene since the beginning of the world more or lesse; and it is onely in part in this life; that while Christ is bruising of the head of *Satan*, he againe may bruise his heele: the accomplishment shall not be before the last iudgement.

From this great benefit bestowed on Gods Church, there are many duties to be learned. First, here is an instruction for all ignorant persons & impenitent sinners, which abound among vs in euery place, who soeuer they bee, that liue in the blindness of their mindes, and hardnes of their hearts; they must know this, that they are captiues and bondslaves of *sin* and *Satan*, of hell, death, and condemnation: & let no man flatter hi selfe of what state or degree hee be (for it is Gods truth,) if he haue not repented of all his sinnes, hee as yet is no better then a seruant or a vassall, yea a very drudge of the diuell. Now then, what wilt thou doe in this case? The best thing is, to lay

to thy heart this benefit of Christ. Hee is ascended vp to heauen to leade captiue, and to vanquish the diuell and all his angels, vnder whom thou liest bound, and that not onely in himselfe, but in his members. Now the if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heed how thou continue longer in thy olde sinnes, and in thy grosse ignorance: and seeing Christ hath made a way to liberty: let vs seeke to come out of this spiritual bondage: hee is ascended for this end and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foot in a darke dungeon, and the keeper comes & sets open the prison dore, and takes off his bolts, & biddes him come out; if hee refuse and say that he is well, may it not bee thought that he is a madde man, and will any be soe for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of *sinne* & *Satan*, and Christ it is who is ascended into heauen to vnlooke them of this bondage: he hath set open the prison dore, and hath ynnlocked our fetters: if we refuse to come out, & lie still in our sins, there remaineth nothing for vs, but euermlasting thralldome. Let vs therefore in the feare of God, if we haue care of our owne souls, receiue & embrace this benefit which redounds vnto vs by Christs ascension.

Secondly, in that Christ is ascended to heauen to leade captiue *sinne* and *Satan*, here is a good consolation for all those that are afflicted in conscience for their sins. There is no man in this case but he hath great cause to feare, yet must hee not be discouraged. For Christ by his ascension like a noble captaine hath taken *sin* and *Satan* prisoners, and hath pinned them fast, so as all the power they haue, is in Christs hand: & therefore for this cause although they are suffered to exercise and afflict vs, yet by his gracethey shall neuer be able to preuaile against vs. Therefore wee may fairly cast our care vpon God, and not feare ouermuch.

Hence also wee may learne a third durtie. There is no man that knoweth what *sin* meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with *Paul*, that hee is sold vnder *sinne*, and in regard thereof will cry out with him also, *O wretched man that I am, who shall deliuer me from this body of death?* yea it will make his hart to bleed with in him. Now what shall hee doe in this case? Surely let him remember the end of Christs ascension, which is to vanquish and subdue the rebellion of his nature, and labour to feelee the benefit thereof: and then hee shall no doubt finde, that Christ will disolue in him the works of the diuell, & tread *Satan* vnder his feete. And thus also those that feelee in themselves the law of their members rebelling against the law of their minde, must come to Christ, & he will helpe and free them.

The second benefit of Christs ascension is that

Gen. 19.

Num. 6.

Gen. 27.

Gen. 19.

Eph. 1. 3.

Luk. 6. 16.

Gen. 12.

Num. 23.

* The English translation being otherwise termed false

Luk. 24. 40. Aa. 1-9.

Math. 10.

Eph. 4. 8.

Vide Th. contra. Gen. lib. 4. cap. 9.

Rom. 16. 10.

Aa. 1. 9.

Exod. 19. 9. 1 King. 8. 10, 11.

Rom. 7. 14. Verbe 24.

1 Joh. 3. 8. Rom. 15. 10.

Eph. 4.8.

that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned. He ascended vp on high, &c. *He gave gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching and prophetic, & al other gifts needfull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, & in whom are hid all the treasures of wisdom & knowledge, should be mindful of vs, & vouchsafe such speciall fauour to his Church, must cause every one of vs who hath receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why wee should be proud of our gifts; seeing wee haue nothing but that which we haue receiued. For to this end Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoever they bee, are not our owne, but we had them from Christ, & we are stewards of them a while for the good of others. The more the Lord giues to man, the more he requires at his hands; and as for such as hauing good gifts abuse the same, their sin is the more grievous, and their danger the greater. Men of great gifts vnlesse they vse them aright with humbled hearts, shall want Gods blessing vpon them. For he giuech grace to the humble. The high hills after much tillage are often barren, whereas the low vallies by streams of waters passing through them, are very fruitful: and the gifts of God ioyned with a swelling heart are fruitlesse; but ioyned with loue & the grace of humilitie they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men, here we may see how many a man and woman in these our daies are ouerseen, in that they plead ignorance, & say that they hope God will haue them excused for it, seeing that they are not learned; they haue dul vs, & it is not possible to teach the now, they are past learning; & hereupon they presume they may liue in grosse ignorance, as blinde almost in religion as when they were first borne. But mark, I pray you, who is it that is ascended vp into heauen; namely, Christ Iesus our Lord, who made thee of nothing. Now was hee able to giue thee a being, when thou wert not, and is he not likewise able to put knowledge into thy soule, if so bethou wilt vse the means which he hath appointed? and the rather, seeing he is ascended for that end; but if thou wilt not vse the means to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne head.

Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not fit and for patient at the day of iudgement. Christ is ascended to this end to teach the ignorant, to giue knowledge & wisdom vnto the simple, & to giue gifts of prophecy vnto his ministers, that they may teach his people. Therefore I say againe, let such as be ignorant vse the means diligently, & God will

giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole Church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his Church? what is Christs hand now thorned? vndoubtedly we may resolve our felues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sins that they are not employed. The fountaines of learning the vniuersities; though they are not dammed vp, yet they stream not abroad as they might. Many there bee in them indued with worthy gifts for the building of the Church; but the counteniesse of men hinders the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecy, the gift of tongues, of wisdom, and knowledge: the duty of every man is, especially of those which liue in the schooles of learning, to labour by all means to increase, cherish and preserve their gifts, and as Paul exhorteth *Timothie*, *so stirre vp the gift of God*, that is, as men preserve the fire by blowing it, so by our diligence wee must kindle and reuiue the gifts & graces of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelity.

The third benefit that comes by Christs ascension is, that hee ascended to prepare a place for all that should beleeue in him: *In my Fathers house* (saith Christ) *are many dwelling places: if it were not so, I would haue tolde you. I goe to prepare a place for you.* For by the sin of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himself from the earthly paradise, then how much more did he exclude himselfe from heauen? And therefore al mankind sinning in him, was likewise deprived of heauen. The people of Israel being in woe & misery, cried out that they had sinned, & therefore the Lord had covered himselfe with a cloud, that their prayers could not passe through. And *Esaie* saith, *that our sins are a wall betwixt God and vs.* And *S. Iohn*, *that no vnclane thing must enter into the heavenly Ierusalem.* Now seeing we haue shut our selues out of heauen by our sins, it was requisite that Christ Iesus our Saviour should go before vs to prepare a place, and to make ready a way for vs. For he is King over all, he hath the keyes of heauen, hee openeth and no man shutteth: and therefore it is in his power to let vs in, though wee haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen, then belike such as died before the coming of Christ were not in heauen. *Answ.* As there are two degrees of glory, one incomplete & the other complete or perfect, (for the faithfull departed are in glory but in part, and there remains fulnes of glory for such then at the day of iudgement, when soule and body shall be both glorified together:) so answerably there are two degrees of preparation of places in

heauen.

heauen. The places of glory were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Christs ascension. And of this last preparation is the place of *Iohn* to be vnderstood.

The vice of this doctrine is very profitable: First, it overthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, & that we being once iustified doe further merit saluation, and purchase for our selues a place in heauen. But this is as it were to make a partition betwene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs.

Secondly, this serueth to condemn the fearefull, lamentable, and desperate securitie of these our daies. Great is the losse of Christ in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for the place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? And further, lest any man should say, alas, I know not the way: therefore Christ before he ascended made a new and liuing way, with his owne blood, as the Apostle speaketh. And to take away all excuses from men, hee hath set markes and bounds in this way, and hath placed guides in it, namely, his ministers, to shew all the passengers a straight and ready course into the kingdom of heauen. And though Christ haue done all this for vs, yet the blindnes & securitie of men is such, that none almost walketh in this way, nor careth to come into this mansion place; but in stead of this they walk in by-ways according to the lusts of their own flesh. Where they are commanded to go Eastward to Ierusalem, they turn Westward another way: where they are commanded to go on forward to heauen, they turne again backward & go straight to hell. Men runne all the daies of their liues in the broad way that leadeth to destruction, and neuer so much as once make inquiry for a resting place in heauen; but when the houre of death cometh, then they call for the guide; whereas all their liues before they haue run out of the way many thousand miles: but then alas, it is too late, vnlesse it be the vnpeakeable mercy of God. For they haue wandered so far astray, that in so short a space they cannot be able to come into the right way againe. Yet generally, this is the state of most among vs, whose securitie is so much the more grievous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but only that by his grace wee should walke in the way. There was neuer any that knew the

state of the people in these daies, but he will grant, that this is most true which I say. Besides, as by this we are brought to a sight of the desperate securitie of this age: so we may further learne our owne duties. Is Christ gone to heauen before-hand to prepare a place for thee then? practise that which Paul teacheth: *Flare thy conscience in heauen.* The words which he vsareth very significant, & the meaning of the is: Ye are free denizens of the city of God, & therefore as free-men in Gods house, let all your cares & duties, all your affaires & doings be in heauen. In the world if a man make purchase of an house, his heart is alwaies there: there he pulls downe & builds againe; there he makes him orchards and gardens: there hee means to liue & die. Christ Iesus hath bought the kingdom of heauen for vs (the most blessed purchase that euer was) & hath paid the dearest price for it that euer was paid, eue his own precious blood: & in this city he hath prepared for vs a dwelling place, & made vs free denizens of it: therefore about you, & about your affaires ought to be there. It will be said, how shall a man vpon earth haue his conuersation in heauen? *Answ.* We must conuerse in heauen, not in body but in heart: and therefore, though our bodies be on earth, yet our hearts joy & comfort, and al our meditation must be in heauen. Thus must we behaue our selues like good free-men in Gods house. It must be far from vs, to haue our joy and our hearts set on the things of this world.

Thirdly, the consideration of this; that Christ Iesus hath prepared a place for vs in heauen, and also hath trained the way with his owne blood, must make every one of vs to strive to enter in at the straight gate, as our Saviour Christ counsaileth vs, *Luke 13. 24.* & that as warrlers do, which strive for life and death. Within this gate is a dwelling place of happiness ready for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkey, so as if he would but comethither, he might enjoy it; would hee not adventure the dangers of the sea, and of his enemies also, if hee neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heauen, & there is nothing required of vs, but that we will come & enjoy it. Why then should men refuse any paines, or feare in the way? may we must strueto get in it may be we shall be pinched in the entrance, for the gate is strait & low: & we must be faine to leave our wealth behind vs, & the pleasures of this life; and enter we must, though we should be constrained to leave our flesh behind vs, for the purchase that is made is worth ten thousand worlds. And besides, if we loffe it by sinning in the way our purchase shall be the blacknes of darkness for euer with the diuel & al his angels; who therefore would not strive, though hee lost his life in the gate? The vring of this point is needfull in these daies. There is striving enough for worldly preterm, but a man almost must goe alone in the straight way that

Ibid. 3.
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leadeth to heaven, he shall have none to beare him company. And where are they that strive to enter? where is the violence offered to the kingdom of heaven? where bee the violent which should take it to themselves, as in the daies of John Baptist? *Math. 11. 12.*

Fourthly, if Christ haue prepared a place for vs in heauen, then wee are in this world as pilgrims & strangers, and therefore must learne the counsell of Saint Peter: *As strangers and pilgrims abstaine from fleshly lusts, which fight against the soule, 1 Pet. 2. 11.* Hee that doth esteeme himself as a pilgrime, is not to intringle himself with the affaires of this world, nor put in practise the behaviour thereof; but to be haue himself as a free-man of heauen, as strangers vs to live in forraigne countries, according to the fashion of their owne. And therefore in thought, word, & deede, in life & conuersation, he must loe carry himselfe, as thereby he may appeare to all the world of what country he is. An ancient diuine speaking of such as had curled & embroidered haire, bids them consider, whether they must go to heauen with such haire or no: and whereas they adorned themselves with winckles made of other womens haire, he asks them whether it may not bee the haire of a damned person or no. If it may be, he further demanded, how it may become them to wear it which professe themselves to be the sonnes and daughters of God. The like may be said of all other sins, they that bee of Gods house must beate themselves as free-men there. And when God hath made vs free, it doth not becom vs to make our selues bond-men of sin and Satan, and of this world.

Fifthly, seeing Christ went to heauen to prepare a place for all that beleue in him, here is a good duty for parents. Many of them are very careful to prefer their children to great places & noble-mens houses, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they should first endeavour themselves to get roomes for them in heauen; they that do this, are good parents indeed. Some will say, how shall we get this preferment for them? *Ans.* God hath two houses, his Church, & the kingdom of heauen. The Church is his house of grace; heauen is his house of glorie. Now if thou wouldest bring thy child to a place in the house of glory, then thou art first of all to get him a place in the house of grace: bringing him vp to in the feare of God, that both in life and conuersation he may shew himselfe to bee a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glory, & there bee free-man for euer in the kingdom of heauen. And if thou shalt thus provide for thy child, thou shalt not leave him as an orphan when thou diest, but he shall haue God for his father, and Christ for his brother, and the holy Ghost his Comforter. And therefore first of all & above all, remember to make

thy child a member of Gods Church. Let the example of *David* excite all parents hereunto: *I had rather (saith hee) be a doer-keeper in the house of God, then to dwell in the tabernacle of wickednes. For a day in thy courts is better then a thousand else-where. Psal. 84. 10.*

Lastly, hence we may finde remedy against the tediousnes of sicknesse and feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy body, where it must be glorified, and liue for euer with the blessed Trinitie, and all the Saints and Angels, though for a while it lye dead and rot in the graue. Remember this also, thou which continuest in any lingering sicknesse, Christ Iesus hath prepared a place for thee, wherein thou shalt rest in ioy and blisse without all paine or faintnesse.

The fourth benefit is, that Christ ascended vp to heauen to send the Comforter vnto his Church. This was a speciall end of his ascension, as appeares by Christs owne words, *Ioh. 16. 7. It is (saith he) expedient that I go away for if I go not, the Comforter will not come: but if I depart, I will send him vnto you.* And againe, *Ioh. 14. 16. I will pray vnto the Father, and he shall giue you another Comforter, which shall abide with you for euer, even the spirit of truth.* But some will say, how can Christ send his spirit vnto his Church, for the person sending, & the person sent are vnequall, whereas all three persons in Trinitie are equal, none greater or lesser then another, none inferior or superiour to other. *Ans.* It is true indeede: but we must know, that the action of sending in the Trinitie makes not the persons vnequall, but onely shewes a distinction and order among equals. The Father sends the Sonne, the Father and the Sonne both send the holy Ghost: yet the Father is not above the Sonne, neither the Father or the Sonne above the holy Ghost, but all are equal in degree, though in regard of order one is before another: and it stands with reason. For two men that are equal in degree, may vpon mutuall consent one send another. But it may be further demanded, how the holy Ghost can be sent which is euery where? *Ans.* The H. Ghost indeed is euery where, therefore he is sent not so much in regard of the presence of himselfe or substance, as of his operation whereby he reneweth and guideth the members of Christ.

Now then, this being so, here first we haue occasion to consider the misery of the world. When a man is troubled in his minde (as no vngodly man, but sometime he feels the terror of conscience for his finnes) then hee labours to remooue it by merry companie and pleasant bookes, whereas Christ at his ascension sent his holy Spirit to be the comforter of his Church: and therefore when we are troubled in conscience for our finnes, we should not seeke ease by such slender means, but rather seeke for the helpe & comfort of the H. Ghost, and labour to haue our finnes washed away, & our hearts purified and cleansed by the blood

of

of Christ. As for wine, and mirth and such like of comfort, neither at the day of death, nor at the day of iudgement shall they stand vs in stead, or be able to comfort vs. Again, when crosses & calamities fall, the counsel of the minister is not sought for, but the helpe of such as are called cunning men & cunning women, that is, of charmers, inchanters, and figure-casters: a bad practise. Christ at his ascension sent his holy spirit vnto his Church and people, to be their guide & comforter in their calamities and miseries: and therefore when any man is in distresse, hee should haue recourse to the right means of comfort; namely the word and Sacraments, & there he should finde the assistance of the holy Ghost. Thus the Prophet *Esaie* informeth the Iewes: When they shall say vnto you: inquire at them which haue a spirit of divination, & at the fourthayers which whisper and murmur: *Should not a people inquire at their God from the living to the dead? to the law, and to the testimony.* *Rebecca*, when the two twinnes sitoue in her wombe, what did shee? the text faith, *shee sent to aske the Lord.* Yet commonly the men of these daies laue God, and seeke to the instruments of the diuell. To goe yet further, God vseth for sundry causes most of all to afflict his dearest children. *Iudgement* saith *Peter*, begins at Gods house. *S. Luke* saith, that a certaine woman was bound of Satan eighteen yeeres, but what was shee? a daughter of Abraham, that is, a child of God. When the like condition shall befall any of vs, let vs remember the ende why Christ ascended vp to heauen: & let vs pray vnto God that he will giue vs his spirit, that thereby we may be eased and deliuered, or els inabled to perseuere & continue in patience: and this is the true way and meanes to lighten & ease the burthen of all afflictions. And for this cause *Paul* praeth, that the Colosians might be strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulness. For to whom soeuer God giues power to beleue, to them also hee giues power to suffer affliction by the inward worke of his spirit. Secondly, if Christ haue sent vnto his Church the holy spirit to be our comforter, our duty is, to prepare our bodies and soules to be fit temples and houses for so worthy a guest. If a man were certified that a Prince would come to his house, hee would dresse it vp, & haue all things in as good order as might be: and that not we much more endeavour to purifie & cleanse our soules and bodies, from all sinne, that they may be fit temples for the entertainment of the holy Ghost, whom Christ Iesus had sent to be our comforter? the Shunamite was careful to entertaine the man of God *Elisha*, for the said to her husband, *Let vs make him a little chamber I pray thee, with walls, and let vs fit him there a bed and a steele, a table and a candle-sticke.* Now how much more carefull ought wee to be to entertaine God himselfe, who is content to come and dwell with vs: and therefore we must

adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with vs, as he hath promised: but on the contrary, if wee defile our bodies with sin, wee banish the holy Ghost out of our hearts, and inuite the diuell to come & dwell with vs. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let vs remember that saying which is vsed of some, that Christ when he went hence, gaue vs his pawne, namely, his spirit, to assure vs, that he would come to vs againe, and also hee tooke with him our pawne, namely, his flesh, to assure vs further, that we should ascend vp to him.

Thus much for the benefits of Christs ascension. Now follow the duties whereunto we are moued, and they are two. First, we must be here admonished, to renounce the vbiqutry, and the error of the reall & essentiall presence of the bodie of Christ in the Sacrament of the Lords Supper; as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true bodie to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must we do also: while he was present with them, they gaue him honour, but when they saw him ascending, they adored him with far greater reuerence: and so must we now for the same cause bow the knees of our hearts vnto him.

Thus much of the second degree of the exaltation of Christ: Now follows the third, in these words, *And sitteth at the right hand of God the Father Almighty.* In the handling whereof, we are first to shew the meaning of the words, secondly, the comforts and benefits that redound to Gods Church, thirdly, the duties that we are moued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can hee be said to sit or stand; for God is not a body, but a spirit: the words therefore containe a borrowed speech fro earthly kings & potentates, whose manner and custome hath bene, to place such persons at their right hands, whom they purposed to aduance to any speciall office or dignity. So, *King Salomon* when his mother came to speake with him rose vp from his throne, & met her, and caused a seat to be set at his owne right hand, and set her vpon it, in token, no doubt, of honour which hee gaue vnto her. To the same purpose *David* saith, *Vpon thy right hand did stand the Queen in a vesture of gold.* And the sonnes of *Zebadiah* made iure to Christ, that one of them might sit at his right hand, and the other at his left in his kingdom. Now their request was to haue the two speciall and principall dignities of his kingdom. Thus we see it is manifest, that the sitting at the right hand of an earthly Prince signifieth aduancement into authority and honour: and therefore the same phrase of speech applied to Christ signifieth two things. First, his full and manifest exaltation in dignity, honour, and glorie: and

Tertull.

Luk. 24. 42.

1 King 2. 19.

Psal. 45. 9. Mark. 16. 37.

Phil. 2. 9. in this sense it is said, that *to him is given a name that is above all names, that at the name of Iesus every knee shall bow*. Secondly, it signifieth his full and manifest exaltation into the authority & government of his kingdom: which spreads it selfe ouer heauen and earth: so *Dauid* saith, *Psalm 110. 1. The Lord said vnto my Lord, Sit thou at my right hand until I make thine enemies thy footstool*. Which place being alledged by *S. Paul* repeating the words, but changing the phrase, is thus set downe: *He shall reigne till he haue put all his enemies vnder his feete. 1. Cor. 15. 25.* And to speake in briebe, the scope of the words is to shew, that *Christ* God and man after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his Father and all the Saints and holy Angels.

Furthermore in the words three circumstances must be obserued. The first, is the place where *Christ* is thus aduanced, noted in the former article, *Hee ascended into heauen, and sits in the place in heauen at the right hand of God*. The place then, where *Christ* Iesus in both his natures, as he is God and also man, doth rule in full glory, power, & maiestie is heauen it selfe. To which effect *Paul* saith, *Eph. 1. 20. God raised Christ from the dead, and put him at his right hand in the heavenly places*. And in the Epistle to the Hebrewes it is said, *he sits at the right hand of the maiestie in highest places*. This point well considered, serueth to discouer the oueright of sundry Diuines, which hold and teach, that to sit at the right hand of God; is to be euerie where in all places; and not in heauen onely, that they might hereby lay a foundation for the vbiquty of *Christ*s manhood: which neuertheless the heauens must containe till the time that all things be restored. The second circumstance, is the time when *Christ* began to sit at the right hand of God the Father, which is to be gathered by the order of the articles. For first, *Christ* died & was buried, then he rose again & ascended into heauen, & after his ascension he is said to sit at the right hand of his Father. This order is also noted vnto vs by *S. Paul*. *Who shall condemne? (saith he) it is Christ which is dead, yea or rather risen againe, who is also at the right hand of God. And S. Marke* saith, when *Christ* was risen againe he appeared to his disciples, and after he had spoken vnto them, *he was receiued into heauen, and set at the right hand of God*. But it may be demaied, how this can stand with truth, that *Christ* should not begin to sit at the right hand of his Father before the ascension, considering he is one God with the Father, and therefore an absolute and soueraigne King from all eternitie. *Answer*. As *Christ* is God or the Word of the Father, hee is coequal and coeternal with him in the regiment of his kingdom: and hath neither beginning, middle, nor ending thereof; yet as *Christ* is God incarnate, and in one person God-man or Man-god; hee began after his ascension and not before, to sit at the right

hand of his Father: and as *S. Peter* saith, *was made Lord*; partly because as he was God, hee did then manifest himselfe to be that which indeed hee was before, namely, God & Lord of heauen & earth; and partly, because as he was man, he receiued dominion or Lordship from the Father, which he had not before, & thereby was euen in his manhood exalted to be king of heaue & earth; and in this sense *Christ* saith of himselfe, *All power is giuen to me in heauen and earth*. The third circumstance, is concerning the person at whose right hand *Christ* sits, noted in the words of the article, of *God the Father Almighty*; whereby is signified, that he receiues all the honour, power, and glory of his kingdom from his Father: as he, that is set at the right hand of a Prince, receiues the honour & authority which he hath, from the prince. Now if it bee alledged, that by this meanes *Christ* shall bee inferior to his Father, because he which receiue honour of another, is inferior to him of whom hee receiue it: in the answer is, that in *Christ* we must consider his person and his officin respect of his person, as he is the eternal Sonne of God, he is equall to the Father, and is not here said to sit at his right hand; yet in respect of the office which he beares, namely, as he is a Mediatour, and as he is man, he is inferior to the Father, and receiues his kingdom from him. As he is God, he is our King and head, and hath no head more then the Father: as hee is Mediatour, he is also our head, yet so as he is vnder the Father as beeing his head. And wee must not thinke it strange, that one and the same thing should be both equal and inferior to another, diuers respects considered.

Now in that *Christ*s placing at the right hand of his Father argues inferiority between the Father and him, hence we learne that they are deceiued which from this article gather, that in the glorification of *Christ* there is a transfusion of the properties of the God-head, as omnipotency, omnipresence, &c. into his manhood. For this is to abolish all inferiority, and to make an equality between the creature and the Creator.

And whereas againe the word *Almighty* is repeated, it is done vpon speciall reason: because *Christ* sitting at the right hand of God doth presuppose omnipotency. For in vaine were all power in heauen and earth giuen to him, vnicles he were omnipotent as the Father to execute the same. And therefore the song of the Elders was on this manner: *Worthy is the Lambe that was killed to receive power and riches, and wisdom, and strength, and honour, and glory, and praise, Rev. 5. 2. 2.*

The benefits which redound vnto vs by *Christ*s sitting at the right hand of God are two, one concerns his priesthood, the other his kingly office. The benefit rising from his priesthood is his *Intercession* for vs: for this is one of the ends why *Christ* is now exalted in glory, and sits at the right hand of his Father;

namely,

namely, to make request in the behalfe of all that come vnto him, as *Paul* saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs*.

Now that we may rightly vnderstand what his *Intercession* is, wee are to consider these points. First, to whom it is made: secondly, in what manner: thirdly, whether it be made by *Christ* alone or no: fourthly, what be the fruits and benefits thereof: fifthly, the duties whereunto wee are moued thereby. For the first, *Intercession* is, to make sute, request, or intertreatie in some ones behalfe to another: and this is done by *Christ* for vs vnto God, as *Paul* saith, *There is one God, and one Mediatour betweene God & man, which is the man Christ Iesus*. Here at the very first ariseth a difficultie: for in every *intercession* there be three parties: the person offended; the person offending; the intercessour, distinct fro them both. Now if *Christ* the Son of God, make *intercession* to God for man, then he maketh *intercession* to himselfe, because hee is true God, which cannot be: how then shall *Christ* be a Mediatour?

Answer. This point hath so troubled the Church of Rome, that for the resolving of it, they haue deuised an error, auouching that *Christ* is Mediatour onely as he is man, not as hee is God, which is vntue. For as both natures doe concurre in the work of satisfaction, so likewise do they both concur in the work of *intercession*: & therefore a more meet & couenient answer is this; *Christ* Iesus God-man in both natures is directly our Mediatour to the first person the Father, as *S. Iohn* saith, *If any man sinne, we haue an Advocate with the Father, Iesu Christ the right*.

And thus we haue three persons in the worke of *intercession* really distinguished. The partie offended is God the Father; the partie offending is man; and thirdly, the intercessour distinct from them both, is *Christ* the second person in Trinity. For howsoeuer in Godhead he and the Father be one, yet in person they are really distinguished, and hee as it were in the middle betweene the Father and vs: for the Father is God and not man: wee that beleeue in *Christ* are men not God: *Christ* himselfe both man and God. It may be further replied, that this answer will not stand, because not only the Father is offended, but also the Sonne and the holy Ghost: and therefore there must be a Mediatour to them also. *Ans*. The *intercession* of *Christ* is directed to the Father: the first person immediately: now the Father, the Sonne, and the holy Ghost haue all one indiuisible elience, and by consequent one and the same will; whereupon the Father being appealed by *Christ*s *intercession*; the Son and the holy Ghost are also appealed with him and in him. Thus then *intercession* is made to the whole Trinity, but yet immediately and directly to the first person, and in him to the rest.

The second point to be considered, is the manner of his *intercession* vnto his Father, We

must not imagine, that *Christ* now in heauen kneeles down on his knees, & vtters words, & puts vp a supplication for all the faithfull to God the Father: for that is not becomming the maiestie of him that sits at the right hand of God. But the manner of his *intercession* is thus to be conceived: When one is to speake to an earthly Prince in the behalfe of another; first of all hee must come into the presence of the king, and secondly, make his request: and both these, *Christ* performeth for vs vnto God. For the first, after his ascension he entred into heauen, where hee did present vnto his Father, first of all his owne person in two natures; secondly, the inuoluable merits of his death and passion, in which hee was well pleased. And wee must further vnderstand, that as on the crosse hee stood in our roome, so in heauen hee now appeares as a publike person in our stead, representing all the elect that shall beleeue in him, as the holy Ghost saith, *Christ Iesu ascended vp into heauen, to appeare in the sight of God for vs*. And for the second, *Christ* makes request for vs, in that hee will be according to both his natures, and desireth as hee is man, that the Father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this manner, I proue it thus: Looke what was his request in our behalfe when hee was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was, that hee would desire that his Father would be well pleased with vs for his merits, as appeares by his prayer in *Saint Iohn*, *Father, I will that those which thou hast giuen me be with me*.

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The second point to be considered, is the manner of his *intercession* vnto his Father, We

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world. For whatsoever Christ willeth, the same also the Father being well pleased with him, willeth; and therefore whatsoever Christ as a Mediator willeth for vs at the hands of his Father, in effect or substance is a request or prayer.

The third point is, that Christ alone, and none with him makes intercession for vs. And this I prove by induction of particulars. First of all, this office appertains not to the angels: they are indeed ministering spirits for the good of Gods chosen; they reioyce when a sinner is converted; and when he dieth, they are ready to carry his soule into *Abrahams* bosome; and God otherwhiles vseth them as messengers to reueale his will: thus the Angel *Gabriel* brings a message to *Zachary* the Priest, that God had heard his prayer: but it is not once said in all the Scriptures, that they make intercession to God for vs. As for the Saints departed, they cannot make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, we should substitute them into the room of God, because we ascribe that to them, which is proper to him, namely, the searching of the heart, and the knowledge of all things done vpon earth; though withall wee should say, that they doe this not by themselves, but of God. As for the faithfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, hee that makes intercession must bring something of his owne, that may be of value and price with God to procure the grant of his request: secondly, he must doe it in his owne name: but the faithfull on earth make request to God one for another, not in their owne names, nor for their owne merits, but in the name, and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his owne name, and for his owne merits: we therefore conclude, that the work of intercession is the sole worke of Christ, God and man, not belonging to any creature beside in heaven or in earth. And whereas the Papists cannot content themselves with his intercession alone, as being most sufficient: it argues plainly, that they doubt either of his power, or of his will: whereupon their prayers turne to sinne.

The fruits and benefits of Christs intercession are these. First, by means of it we are assured, that those which are repenta sinners shall stand and appeare righteous before God for ever: at what time soever Christ, being now in heaven, and there presenting himselfe and his merits before his Father, shewes himselfe desirous and willing, and they whose hearts they are being sinners, should be accepted of God for the same, even then immediately at that very instant this his will is done, and they are accepted as righteous before God: indeede. When a man looks vpon things directly

through the ayre, they appeare in their proper formes and colours as they are, but if they be looked vpon through a Greene glasse, they all appeare Greene: so likewise if God behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he looke vpon vs as we are presented before his throne in heaven, in the person of our Mediator Christ Iesus, willing that we should be approued for his merits: then we appeare without all spot and wrinkle before him. And this is the vfe *Paul* makes hereof. *It is God* (saith he) *that iustificeth: and the reason is rendred: for it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

Secondly, Christs intercession serueth to preserve all repentant sinners in the estate of grace: that being once iustified and sanctified, they may so continue to the end. For when any seruant of God is ouertaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply thealue of his death to that particular sore. For he continually appeares before God, and shewes himselfe to be willing that God the Father should accept his one onely sacrifice for the daily and particular finnes of this or that particular man: and this is done, that a man being iustified before God, may not fall away quite from grace, but for every particular sinne may be humbled, and receive pardon. If this were not, sojour estate should be most miserable, considering that for every sinne committed by vs after our repentance, we deserve to be cast out of the fauour of God.

Thirdly, Christs intercession serueth to make our good works acceptable to God. For euery in the best works that a man can doe, there are two wants. First, they are good onely in part: secondly, they are mingled with sinne. For as a man is partly spirit or grace, and partly flesh; so are his works partly gracious, and partly fleshly. And because grace is onely begun in this life, therefore all the works of grace in this life are sinfull and imperfect. Now by Christs intercession his satisfaction is applied to our persons, and by consequent the defect of our works is covered and remoued, and they are approued of God the Father. In a vision *S. Iohn* saw an Angell, standing before the altar with a golden censer full of sweete odours to offer vp with the prayers of the Saints vpon the same. And this signifies, that Christ presents our works before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when wee doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christs merit.

Fourthly, the intercession of Christ made in heaven, breedeth and causeth in the hearts

Rom. 8.
34.

Rea. 8.

of men vpon earth that beleene another intercession of the spirit, as *S. Paul* saith, *He giueth vs his spirit, which helpeth our infirmities, and maketh request for vs with sighes, which cannot be expressed, but he which searcheth the heart, knoweth what is the meaning of the spirit, for he maketh request for the Saints, according to the will of God.* Now the spirit is said to make request, in that it stirres and moues euery contrite heart to pray with sighes and groanes vnspokeable to God for things needfull: and this grace is a fruite deriued from the intercession of Christ in heaven by the operation of the spirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it descend to vs that are on the earth: So the intercession of Christ made in heaven is tyed as it were to his person alone, yet the groanes and desires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for vs or no, we need not to ascend vp into the heauens to learne the truth: but we must descend into our owne hearts and looke whether Christ haue giuen vs his spirit, which makes vs cry vnto God, and make request to him with groanes and sighes that cannot be expressed: and if we finde this in our hearts, it is an euident and infallible signe, that Christ continually makes intercession for vs in heaven. He that would know whether the Sun shine in the firmament, must not climbe vp into the cloudes to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the Sunne shines in the firmament. And if we would know whether Christ in heaven makes intercession for vs, let vs ransacke our owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father.* As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoever they be. For Christ as yet makes no intercession for them, considering these two alwaies goe together, his intercession in heaven, and the work of his spirit in the hearts of men, mouing them to bewaile their owne finnes with sighes and groanes that cannot be expressed, and to cry, and to pray vnto God for grace: and therefore all such, whether they be young or old, that neuer could pray, but mumble vp a few words for fashions sake, cannot assure themselves to haue any part in Christs intercession in heaven.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most careful to loue and like this blessed Mediatour, and to be ready & willing to become his seruants & disciples, & that not for forme & fashion sake onely, but in all truth and sincerity of heart. For hee ascended to heaven, and there sits at the right hand of his Father to make request for vs, that we might be deliuered from hell, and come to eternall life. Wicked *Haman* procu-

red letters from *Abasuerus*, for the destruction of all the Iewes, men, women, and children in his dominions: this done, *Hester* the Queene makes request to the king that her people might be saved, and the letters of *Haman* reuoked: she obtaines her request, & freedom was giuen, and contrary letters of ioyfull deliuerance were sent in post-hast to all Prouinces where the Iewes were. Whereupon arose a wonderfull ioy & gladnesse among the Iewes, and it is said, that thereupon many of the people of the land became Iewes. Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the sentence of a double death, of bodie and soule, and Satan as wicked *Haman* accuseth vs, and seekes by all means our condemnation: but yet behold, not any earthly *Hester*, but Christ Iesus the Sonne of God is come downe from heaven, and hath taken away this hand-writing of condemnation, and cancelled it vpo the crosse, and is now ascended into heaven, and there sits at the right hand of his Father, and makes request for vs and in him his Father is wel pleased, & yeeldeth to his request in our behalfe. Now then what must we doe in this case? Surely, look as the Persians became Iewes when they heard of their factie: so we in life and conuersation must become Christians, turne to Christ, imbrace his doctrine, and practise the same vnto him. And we must not content our selues with a formall profession of religio, but search our owne hearts, & tie vnto Christ for the pardon of our finnes, and that earnestly, as for life and death, as the theefe doth at the barre, when the Iudge is giuing sentence against him. When we shall thus humble our selues, then Christ Iesus that sits at the right hand of God will plead our cause, and be our attorney vnto his Father, & his Father againe will accept of his request in our behalfe. Then shall we of Persians become Iewes, and of the children of this world become the sonnes of God. Secodly, when we pray to God, we must not doe as the blinde world doth, as it were, rush vpon God in praying to him without consideration had to the Mediatour between vs and him, but we alwaies must direct our prayers to God in the name of Christ, for hee is aduanced to power and glorie in heaven, that hee might bee a fit patron for vs, who might prefer and present our prayers to God the Father, that thereby they might be accepted, and wee might obtaine our request. So likewise wee must giue thanks to God in the name of Christ: for in him and for his sake God doth bestow on vs his blessings.

Thus much of Christs intercession: the other benefite which concerne Christs kingly office, is that hee sits at the right hand of his Father for the administration of that speciall kingdome which is committed to him. I say speciall, because he is our king, not onely by right of creation governing all things created together,

Heb. 8.
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Ioh. 14.
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Luk. 1.
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Iam. 1. 6.

together with the Father and the holy Ghost, but also more specially by the right of redemption in respect of another kingdom, not of this world, but eternall and spirituall, respecting the very conscience of man. In the administration whereof hee hath absolute power to command and forbid, to condemne and absolve, and therefore hath the keys of heaven and hell to open & shut, which power we measure beside; no nor the Angels in heaven can have. For the better vnderstanding of this which I say, we are to consider, first, the dealing of Christ toward his owne Church; secondly, his dealing in respect of his enemies. And his dealing toward his owne Church stands in foure things. The first, is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his Father. Christ said to his Disciples, *I haue chosen you out of this world, and the same may truly be said of all the Elect*, that Christ in his good time will gather them all to himselfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whom hee hath ordained to life euerslasting out of the kingdom of darkness, in which they haue serued sinne & Satan, into his owne kingdom of grace, that they may be ruled & guided by him eternally. And this hee doth by two waies: first, by preaching of the word, for it is a powerful outward meanes, whereby hee singeth & worketh his owne seruants from the blind and foolish world, as Paul saith, *He gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours and teachers, for the gathering together of the Saints*. And hence we learne to things. The first, that euery minister of Gods word, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as *Jeremie* saith, *to separate the precious from the vile*. The second: that all those which will be good hearers of Gods word, must shew themselves so farre forth conformable vnto it, that it may gather them out of the world; and that it may worke a change in them, and make them the seruants of Christ: and if the preaching of the word doe not worke this good in our hearts, then the end will be a separation from the presence of God. Christ when hee came neere Iherusalem, and considered their rebellion whereby they refused to be gathered vnto him, wept ouer it, and said, *O Ierusalem, Ierusalem, thou which flonist the Prophets, and killest them that are sent vnto thee, how often would I haue gathered thy children together as the henne gathereth her chickens vnder her wings, and thou wouldest not*. And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turnes to our destruction.

The other meanes of gathering the Church, and that more principall, is the inward ope-

ration of the spirit, whereby the minde is enlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the ministry or preaching of the word, as appeareth by the example of *Lydia*, *S. Luke* saith, *God opened her heart when she attended to the doctrine of the Apostles*. And by the example of *Paul*, when Christ saith, *Saul, Saul, why persecuest thou me* at this very speeche he is conuerted, and saith, *Who art thou, Lord? what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the word; for it is the wisdom of God, to which the flesh is enmity. Here then it may be demanded, how it can be in force to turne any man to God. *Ans.* The word preached is the fceptor of Christs kingdom; which against the nature of man, by the operation of the holy Ghost ioyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerslasting. Hee is the shepherd of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christs, are guided by his spirit*. And by *Eisay* the Lord saith, those his seruants which are turned from idolatry, he will guide in the way, and their eares shall heare a voice behind them saying, *This is the way, walke in it, when thou turnest to the right hand and to the left*. Which voice is nothing els but the voice of the holy Ghost in the mouth of the ministers, directing them in the waies of God. The children of Israel were traueiling from Egypt to the land of Canaan full fouretye years, whereas they might haue gone the iourney in forty daies. Their way was through the wilderness of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: when the pillar mooued, they mooued: when the pillar stood still, they stood still: and so long as the pillar either mooued or stood still, they likewise mooued or stood still. And by all this a further matter; namely, the regiment of Christ ouer his Church, was signified. Euery one of vs are as passengers and trauelers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this iourney wee are to passe through the wild and desert wilderness of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word and spirit he sheweth vs how farre we may goe in euery action, and where we must stand, and he goes before vs as our guide to life euerslasting.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, croeses, temptations & afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Saviour Christ was with his disciples in a ship, there arose a great tempest vpon the sea, so as the ship was almost couered with waues; but hee

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Math. 8.
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was asleepe: and his disciples came & awoke him, saying, *Sane vs master, we perishe*. Behold here a liuely picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes and flaes of contrary winds by their enemies, the flesh, the diuell, the world. And further, in the midst of all these dangers, he for his owne part maketh as though hee lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vseth this spirituall exercise are these. The first, to make all his subiects to humble themselves, and as it were to goe crooked and buckle vnder their offences committed against his maiestie in times past. Thus *Iob* after the Lord had long afflicted him, and laid his hand reue vpon him, saith, *Behold I am vile; and again, I labour my selfe and repent in dust and ashes*. In the same manner we being his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our finnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to preuent finnes in the time to come. A Father when hee sees his childe too bold & venturous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeede is nothing els but to preuent danger in time to come. Unlike manner Christs subiects are bold to sinne by nature, and therefore to preuent a mischiefe hee doth exercise them with afflictions, and seemes for a season as though hee would quite forsake his Church; but his meaning is onely to preuent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandments: so the Lord saith, when hee would bring his Church from idolatry: *Behold, I will stoppey way with thornes, and make an hedge, that shee shall not finde her pathes*. The holy Ghost here borrowes a comparison from bestes, which going in the way, see greene pastures, & desire to enter in, and therefore goe to the hedge, but feeling the sharpnes of the thornes dare not adventure to goe in: So Gods people like vnto wild bestes in respect of sin, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for sharpnes of croeses and temptations, which are Gods spirituall hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his Father to defend the same against the rage of all enemies whatsoever they are: & this hee doth two waies. First, by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the diuell. For Paul saith, those to whom the

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43. 6.

Rom. 8.
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Esa. 40.
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Exod 30.
36, 37.

1ob 22.
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Lord hath giuen the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also prayeth for the Colossians, that they may be strengthened with all might through his glorious power, vnto all patience and long suffering with ioyfullnesse. The evidence hereof wee may more plainly see in the most constant deaths of the Martyrs of Christ, recorded both in the word of God, and in the Church-histories. It is wonderfull to see their courage and constancie. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruell tormentes, without shrinking or feare; such courage and strenght the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weak and slender in it selfe, and contrariwise the power of the diuell exceeding great, yet can hee not so much as touch the people of God. And hee more preuailes by inward suggestions and temptations then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no aboad for the Church of Christ in this world.

Thus we haue seene what are the works of Christ ingouerning his Church: and wee for our parts that profess our selues to be members thereof; must shew our selues to be soindeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word & spirit; & we are to acquaint our selues with those spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide & protection in all estates. And seeing we in this land haue had peace and rest with the Gospell of Christ among vs a long time, by Gods especiall goodness, wee must now after these daies of peace looke for daies of tribulation; we must not imagine that our ease and liberty will continue alwaies. For looke as the day & night doe one follow another: so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betwene peace and perfection. Thus he hath done from the beginning hitherto, and wee may resolve our selues, that so it will continue till the end: and therefore it shall be good for vs in these our daies of peace, to prepare our selues for troubles and afflictions: and when troubles come, wee must still remember the fourth worke of Christ in the government of his Church, namely, that in all dangers hee will defend vs against the rage of our enemies, as well by giuing vs power and strenght to beare with patience and ioy whatsoever shall be laid vpon vs, as also bridle the rage of the world, the flesh, and the diuell, so as they shall not be able to exercise their power

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and malice to the full against vs.

Thus much of the dealing of Christ towards his owne Church and people. Now followeth the second point, namely, his dealing toward his enemies; and here by enemies I vnderstand all creatures, but especially men, which as they are by nature enemies to Christ and his kingdome, so they perseuer in the same enmitie vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *These mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* And David saith, *The Lord will bruis his enemies with a rod of iron, and break them in peeces like a potters vessel.* And againe, *I will make thine enemies thy foot-stoole.* As *Ishab* dealt with the five kings that were hid in the caue; hee first makes a slaughter of their armies; then he brings them forth and makes the people to set their feete on their neckes, and to hang them on fue trees: So Christ deales with his enemies; he treades them vnder his feete, and maketh a slaughter: not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe.

Now he confounds his enemies two waies: The first, is by hardnesse of heart, which ariseth when God withdraweth his grace from him, and leaueh him to himselfe, so as he goeth on forward from sinne to sinne, and neuer repenteth to the last gaspe. And wee must esteeme of it as a most fearefull and terrible iudgement of God: for when the heart is possessed therewith, it becomes so flintie and rebellious, that a man will neuer relent or turne to God. This is manifest in *Pharaoh*, for though God sent most grievous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, save onely for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacie, in which he continued till hee was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the middelt of all his miserie, hee feels no misery. And asin some kinde of sicknesse a man may die languishing: so where hardnesse of heart reignes wholly and finally, a man may defend to the pit of hell triumphing and reioicing. And to come neere to our felues, it is to be feared lest this iudgement of all iudgements be among vs in these our daies. For where is any turning to God by repentance? Still men goe forward in sinne without remorse. Wee haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not softened with the hammer of Gods word; any they are like the smiths stithy or anuill, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs seeke to be changed, & take heed: the deathfullnesse of sinne is wonderfull. Let vs not be carried away with an ouerweining

A of our felues; a man may have good gifts of God; as the gift of knowledge, the gift of prophecy, the gift of conceiuing a prayer (I say not of praying truly:) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and flintie heart. For this cause it standeth euery man vpon to looke vnto it, lest this iudgement of God take hold on him. And that wee may auoide the same, wee must labour for two things: I. to feeble the heauy burden of our finnes, and to be touched in conscience for them, euen as wee are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feeble in our soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it were gape after Christ, as the dry and thirstie land where no water is. Though wee haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our finnes, and the want of Christ, and that wee stand in neede of euery drop of his blood for the washing away of all these our sins, our case is miserable. And the rather wee must preuent this hardnesse of heart, because Christ Iesus in heauen sits at the right hand of his Father in full power and authority, to kill and confound all those that bee his enemies, and will not submit themselves to beare his yoaake.

C The second way is, by final desperation, I say, final, because all kinde of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But final desperation is, when a man vtterly despaires of pardon of his owne finnes, and of life cuerlasting. Examples hereof we haue in *Saul* that slue himselfe, and in *Achitophel* and *Iudas*, that hanged themselves. This sinne is caused thus: So many finnes as a man committeth without repentance, so many most bloody wounds he giueh vnto his own soule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby the soule sinks downe to the gulfe of despair without recovery. God said to *Cain*: If thou dost amisse, *sinne lyeth at the doore.* Where hee vseth a borrowed speech from wild beastes, who so long as they are sleeping stirre not; but being awaked, they rise in a mans face, and rend out his throat. In like manner the finnes which thou committest, lye at the doore of thine heart, though thou feele them not: and if thou do not preuent the danger by speedy repentance, God will make thee to feele them once before thou dye, and raise vp sixteir terrors in thy conscience, that thou shalt thinke thyselfe to bee in hell before thou art in it: and therefore it is good for euery man to take heede how hee continues an enemy to Christ. The best counse is to turne betime from our finnes, and become the friends

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of Christ, that so wee may escape these fearefull iudgements.

And whereas Christ in this manner governs all things in heauen and earth, we are bound so to performe vnto him three duties: reuerence, obedience, thankfulness. For the first, *Paul* saith, Phil. 2. 10. *God hath exalted him and giuen him a name above all names, that at the name of Iesus* (which name is his exaltation in heauen in full power and glory) *should euery knee bow.* We dare not so much as speake of an earthly king vnreuerently: what reuerence then doe we owe vnto Christ the king of heauen and earth? *Dauids* heart was touched in that he had cut off but the lap of *Sauls* garment, when hee might haue slaine him, because he was the Lords annointed, 1 Sam. 24. 6. oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and King? Secondly, we are here taught to performe obedience vnto him, and doe him all the homage we can. The master of his family in all his lawfull commandments must be obeyed: now the Church of Christ is a family, and we are members thereof; therefore we must yeeld obedience to him in all things: for all his commandments are iust. When *Saul* was chosen king over Israel, certaine men which feared God, whose hearts God had touched, followed him to *Gibeah*, and brought him presents; but the wicked despised him, 1 Sam. 10. 26, 27. the same is much more to be verified in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of *Belial* that despise him. If this obedience were put in practise, the Gospel would haue better success in the hearts of the people, and the Lords Sabbath would be better kept, and men would beare greater love both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulness, for the endles care which he shewes in the governing and preferring of vs. When *David* waxed old, and had made *Salomon* his sonne king in his stead, all the people shouted & cried, *God saue king Salomon, God saue king Salomon, so as the earth rang againe*, 1 King. 1. 39, 40. Shall the people of Israel thus reioyce at the crowning of *Salomon*, and shall not we much more reioyce when as Christ Iesus is placed in heauen at the right hand of his Father, and hath the cuerlasting scepter of his kingdome put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour & glory, though it be with the aduenture of our liues. When *Dauid* desired to drinke of the water of the well of *Bethleem* three of his mighty men went & brake into the house of the *Philistines*, & brought him water, 2 Sam. 23. 15, 16. thus they ventured their liues for *Dauids* sake: and shall not wee much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continual preferring of vs?

Thus much of the highest degree of Christs exaltation in his kingdome. Now follows the last point to be considered concerning Christ in these words, *From thence he shall come to iudge the quicke and the dead.* And they containe a prooffe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or assises for the maintenance of the state and peace of the kingdome: so Christ Iesus sitting at the right hand of his Father, that is, being made foueraigne Lord of all things both in heauen and earth, is to hold a court of iustice, in which hee shall come to iudge both the quicke and the dead.

Now in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not: II. the time of it: III. the signes thereof. IV. the manner

of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needfull: for as *S. Peter* saith, 2 Pet. 3. 3. *There shall come in the last daies mockers, which shall walke after their lusts, and say, Where is the promise of his coming?* which daies are now. The answer to this questiō is set down in this article, in which we professe that the coming of Christ to the last iudgement, is a point of religion specially to be held and auouched. The reasons to prooue it, are principally two: first, the testimonie of God himselfe in the bookes of the old and new Testament, which afford vnto vs plentifull proofes touching the last iudgement, so as he which will but lightly reade the same, shall not neede to doubt thereof. The second reason is taken from the iustice & goodness of God, the propertie wherof is to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie, (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease: Wicked *Dives* had the world at will, but poore *Lazarus* is hunger-bitten, full of sores, and miserable euery way. This being so, it remaineth that after this life, there must neede be a iudgement and a second coming of Christ, when the godly must receive fullnesse of ioy and glory, and the vngodly fullnesse of woe and miserie. This second reason may stop the mouthes of all gaine-sayers in the world whatsoever. But it may be objected, that the whole world stands either of beleeuers, or vbeleuvers, and that there is no last iudgement for either of these: for the beleuer, as Christ saith, *Ioh. 5. 24. hath euertlasting life, and shall not come into iudgements*: and the vbeleuer is condemned already, *Ioh. 3. 18. and therefore needeth no further iudgement.* Answer. Where it is said, he that beleueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, and not of the iudgement of abolition; and he that beleueth not, is condemned already in effect and substance three waies: I. in the counsell of God, who did fore-see and appoint his condemnation, as it is a punishment of sinne, and execution of his iustice. II. in the word of God, where he hath his condemnation set downe. III. hee is condemned in his owne conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a fore-runner of the last iudgement. And notwithstanding all this, there may remaine a second iudgement, which is a manifestation and finishing of that which was begun in the world: and therefore the meaning of that place is this, he that beleueth not is already iudged in part, but so as the full manifestation thereof, shall be at the second coming of Christ.

The second circumstance, is the time of his iudgement: in handling wherof first let vs see what is the iudgement of men; secondly, what is the truth. For the first, two opinions touching this time take place. The first is, that the second coming of Christ shall be about six thousand yeeres from the beginning of the world; and for the Elects sake some of these daies must be shortened: and now since the beginning of the world, are passed six thousand and almost one hundred yeeres, so as there remains but some foure hundred. The grounds of this opinion are these: First, the testimonie of *Elia*, *Two thousand yeeres before the law: two thousand yeeres vnder the law: and two thousand yeeres vnder Christ.* And for the Elects sake some of these yeeres shall be shortened. Answer. This was not the sentence of *Elia* the prophet, but of another *Elia* which was a Jew, no Prophet. And whereas he saith, two thousand yeeres before the law; and two thousand yeeres vnder the law; he saileth. For from the

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giving of the law to the coming of Christ; was about one thousand and five hundred yeeres: and from the law to the creation about two thousand. Now if *Eliu* cannot set downe a iust number for the time past, which a meane man may doe, what shall we thinke that he can doe for the time to come? And if hee deceiue vs in that which is more easie to finde, how shall we trust him in things that bee harder? The second reason is this: How long God was in creating the world, so long he shall bee in gouerning the same; but he was sixe daies in creating the world, and in the seauenth he resteth, and so proportionally he shall bee sixe thousand yeeres in gouerning the world; every day answering to a thousand yeeres, as *Peter* saith, *2 Pet. 3.8. A thousand yeeres are but as one day with God*, and then shall the end bee. *Answ.* This reason likewise hath no ground in Gods word: as for that place of *Peter*, the meaning is, that innumerable yeeres are but as a short time with God, and wee may as well say, two thousand or tenne thousand yeeres are but as one day with God. For *Peter* meant not to speake any thing distinctly of a thousand yeeres, but of a long time. [A certaine number put for an vncertaine.] Thirdly, it is alleadged, that within sixe thousand yeeres from the creation of the world, shall appeare in the heauens strange coniunctions, and positions of the starres, which signifie nothing else but the subversion of the state of the world: nay some haue noted that the end thereof should haue bin in the yeere of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and frivolous, and their grounds bee as frivolous. For no man can gather by the ordinary change of the heauens, the extraordinary change of the whole world.

The second opinion is, that the end of the world shall be three yeeres and a halfe after the reuealing of Antichrist. And it is gathered out of places in *Daniel* and the *Revelation*, abused. Where at a time and times and halfe a time signifie not three yeere and a halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall be three yeeres and a halfe after the reuealing of Antichrist, then any man know aforehand the particular moneth wherein the end of the world should be, which is not possible.

Now the truth which may bee auouched against all, is this, that no man can know, or set downe, or coniecture the day, the weeke, the moneth, the yeere, or the age wherein the second coming of Christ and the last iudgement shall be. For Christ himselfe saith, *Matthew 24.36. Of that day and houre knoweth no man, no not the Angels in heauen, but God onely*. nay, Christ himselfe as he is man knew it not. And when the disciples asked Christ at his ascension, whether he would restore the kingdom vnto Israel, he answered, *It is not for you to know the times and seasons, which the Father hath put in his own power*, *Act. 1.7.* And *Paul* saith, *1 Thess. 5.2. Of the times and seasons, brethren, you haue not neede that I write vnto you. For you your selues know perfectly, that the day of the Lord shall come, even as a thief in the night*. Now wee know that a man that keepeth his house, can not coniecture or imagine when a thief will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must wee hold stedfastly, and if wee reade the contrary in the writings of men, we are not to beleue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the signes of the last iudgement, they are of two sorts: some goe before the coming of Christ, and some are ioyned with it. The signes

that goe before, are in number seauen, recorded distinctly by the holy Ghost. The first, is the preaching of the Gospel through the whole world. So our Saviour Christ saith, *Matthew 24.14. This Gospel of the kingdom must be preached through the whole world, for a witness vnto all nations, and then shall the end come*. Which place must thus be vnderstood; not that the Gospell must bee preached to the whole world at any one time: for that (as I take it) was neuer yett scene, neither shall be, but that it shall bee published distinctly and successively at severall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles dayes wee shall finde this to be true, that the Gospell hath bene preached to all the world, and therefore the first signe of Christs coming is already past and accomplished.

The second signe of his coming, is the reuealing of Antichrist, as *Paul* saith, *2 Thess. 2.3. The day of Christ shall come before there be a departing first, and that man of some be disclosed, even the sonne of perdition, which is Antichrist*. Concerning this signe, in the yeere of our Lord, 602. *Gregory* the first Pope of Rome, auouched this solemnly as a manifest truth, that whosoever did take to himselfe the name of *Vniuersall Bishop*, the same was Antichrist. Now five yeeres after, Boniface succeeding him, was by *Phocas* the Emperour imprisoned the Vniuersall Bishop, Pastour of the Catholike Church in the yeere of our Lord, 607. and of all Popes he was the first knowen Antichrist, and since him all his successors haue taken vnto them the same title of Vniuersall and Catholike Bishop, whereby it doth plainly appeare, that Rome hath bene and is the Antichrist. And this signe is also past.

The third, is a general departing of most men from the faith. For it is laid in the place before named, *Let many deceiue you: for the day of Christ shall not come except there be a departing first*, *2 Thess. 2.3*. General departing hath bene in former ages. When *Arrius* spread his heresie, it tooke such place, that the whole world almost became *Arrian*. And during the space of nine hundred yeeres from the time of *Boniface*, the Popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as a handfull of wheate in a mountaine of chaffe, which can scarce bee discerned. This signe is in part already past, neuertheless it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan will geth and seeketh to bring men into his kingdom. Therefore it standeth vs in hand to labour for the knowledge of true Religion, and hauing learned it, most heartily to love the same.

The fourth signe is, a general corruption in manners. This point the Apostle sets downe at large, saying, *2 Tim. 3.1. Towards the latter daies shall come to perilous times, when men shall be lovers of themselves, couetous, boasters, proud, cursive speakers, disobedient to parents, vnthankfull, vnholie, and without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of them which are good, traitours, headie, high minded, lovers of pleasures more then lovers of God, &c.* This general corruption in the manners of men is noted by our Saviour Christ, when he saith, *Luk. 18.8. When hee cometh he shall scarce finde faith vpon the earth*. This signe hath bene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christ his coming standeth in terrible

terrible and grievous calamities. For Christs disciples asking him a signe of his coming & of the end of the world, he saith, *Mat. 24.6.7. There shall be warres and rumours of warres, nation shall rise against nation, & realme against realme: and there shall be pestilence and famine, and earthquakes in diuers places, and men shall bee at their wits end*. These haue bene in former ages. In the first 3. hundred yeeres after Christ, were ten more fearefull persecutions; and since in Europe the Church of God hath bene wonderfully persecuted by the Antichrist of Rome in the hundred yeeres last past.

The sixth signe, is an exceeding deadnesse of heart, so as neither iudgements from heauen, nor the preaching of the word shall moue the hearts of men. So Christ saith, *It shall be in the coming of the Sonne of man, as it was in the daies of Noe, and in the daies of Sodom: They knew nothing till the flood came, and fire from heauen destroyed them all*. This signe vndoubtedly is manifest in these our daies, howsoever it hath bene also in former times. For where are any almost that are moued with Gods iudgement, or touching at the preaching of the word? nay rather men harden their hearts, and become secure and careless. The small fruit that the word of God bringeth forth in the liues of menshewes this to be most true.

The seauenth and last signe, set downe by the Apostle *Paul*, is, that there shall be a calling of the *Lepers* before the Lord come to iudgement, *Rom. 11.25*. but of the time when this calling shall be, of the manner how, or the number of them that shall be called, there is no mention, made in the word of God. Now it is likely that this signe is yet to come.

These are the signes that goe before the coming of Christ, all which are almost past, and therefore the end cannot be far off. Now followes the signe that is ioyned with the coming of Christ, called the *signe of the Son of man*. What this signe is, we finde not in the Scriptures. Some thinke it to bee the signe of the crosse, but that is frivolous: some, the glorie & maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ, *Then (saith he) shall appeare the signes of the sonne of man, &c.* and then they shall see him come in the clouds of heauen with power and great glorie: where he distinguisheth the one from the other. But I rather coniecture it to be the burning of heauen & earth with fire, at the very instant of Christs coming mentioned by *Peter*. We must not here dispute whether this fire shall come, or how it shall be kindled, for that the word of God hath concealed: & where God hath no mouth to speake, there we must haue no eare to heare.

The vles to be made hereof are these: When *S. Peter* had set downe the change that shall be at the coming of Christ, and that heauen and earth must be purged with fire, he makes this vfe thereof. Seeing all things must bee dissolved, what manner of men ought ye to be in holy con-

uersion and godlinesse? and the reason is good. For if heauen and earth must be changed, and purged at Christs coming, then much more ought we to be changed, and put off the old man of sinne, and to become new creatures created after the image of God in righteousness & true holines. If the bruite creatures must be renewed by fire, then much more are wee to labour that the heat of Gods spirit may burne vp sinne, and corruption in vs, and so change vs that we may bee ready for him against his coming: else heauen & earth it self shall stand in iudgement, against vs to our condemnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobriety in the vfe of Gods creatures, as in costly building, gorgeous attire, and such like. What madnes is this to bestow all that we haue, on such things, as at the day of iudgement shall be consumed with fire? For look what fouler abuse shall come to Gods creatures by our folly, the same shall then be abolished. Thirdly, we must consider that the cause why heauen & earth must be consumed with fire, is mans sin, by means whereof, they are made subiect to vanity & corruption. Here then we haue iust occasion to acknowledge the greatnesse and wretchednesse of our finnes. If any of vs had but seene the Iewes leprosie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments also that were about him, and sometime the wallies of his house: but howeuer we cannot see that leprosie among vs, yet we may fee a worke. For the leprosie of our finnes doth not onely infect our garments, and the things about vs with our bodie: but euen the high heauens and the earth are stained with the contagion thereof, and are made subiect to vanity and corruption: yea by sinne in vs the most glorious creatures in them, as the Sunne, Moone, and Starres, are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sin, which is the most noysome thing in all the world, the stinke whereof hath infected both heauen and earth! If we could consider this, we would not bee so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore leazar full of blaes and sores: but if we would see our sins in their right colours, they would make vs seeme vnto our selues ten thousand times more ougly then any leazar-man can bee; the contagion thereof is so great and noysome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here we are to know, that this fire shall not consume the substance of heauen and earth, but onely change the quality, and abolish the corruption, which our finnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which wee may obserue two things: 1. who shall be iudged; 2. the proceeding of this iudgement. The first is

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expressed in this article; *From thence hee shall come to iudge.* He, that is, *Christ Iesus*, the second person in Trinity. For the Father hath committed all iudgement vnto him. It is indeed an action common to all the three persons in Trinity, but yet the execution thereof appertaines vnto the Son. The Father indeed doth iudge the world, but yet by the Son. But some may object, that the *Apostles* shall sit on twelue thrones, and iudge the twelue tribes of *Israel*. And *S. Paul* faith, 1. Cor. 6. 2. *The Saints shall iudge the world.* How then is this true, that *Christ* is the only iudge of the world? *Ans.* The authority of iudgement & giuing sentence at the last day is proper to *Christ* alone, and doth not belong either to the *Apostles* or to the *Saints*; and they shall iudge at the last day only as witnesses and approuers of *Christs* iudgement. At the great day of asise beside the iudge, the iustices on the bench are also in a manner iudges, not that they giue sentence, but because by their presence they approue & witness the equity of the sentence of the iudge: so the definitive sentence doth belong to *Christ*: & the *Apostles*, & *Saints* do nothing but approue, & being preface giue assent to his righteous sentence.

The whole proceeding of the last iudgement may be reduced to seauen points or heads. The first, is the coming of the iudge in the clouds. Here at the first, may be demanded, why *Christ* holds the last iudgement rather on earth than in heauen? *Ans.* He doth it for two causes. One, the creature to be iudged hath sinned here vpon earth; and he proceeds after the manner of earthly iudges, who holde their sessions & assises there where trespassers are commonly committed. The second, because the diuell and his angels are to be iudged, and it is a part of their punishment to be cast out of heauen. For no vncleane thing may come into his heauenly *Ierusalem*, and therefore they now remaine in the lower parts of the world, and there must be iudged. Furthermore, the second coming of *Christ* is sudden, as the coming of a thiefe in the night. He will come when the world thinketh not of him, as the fliedeth on the bird. The consideration whereof must teach vs the same duties which our Saviour *Christ* taught the men of his time. First he teacheth them what they must not doe: for he knowing all things, knew also the disposition of mans heart, & therefore he faith, *Take heed to your selves, lest at any time your hearts be oppressed with surfeiting & drunkennes, & the cares of this life, lest that day come vpon you vnawares.* For these sins beuill the heart, and steale away all grace. This exhortation in these our daies is most needfull. For mens hearts are like the smithes stithe, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, he teacheth them what they must doe: *Watch therefore* (saith he) *and pray continually: that yee may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the*

Some of man. But you will say: how may we be found worthy to stand before *Christ* at that day? *Ans.* Doe but this one thing: for your liues past be humbled before God, and come vnto him by true, heartie, and vnfeigned repentance be changed, and become new creatures: pray vnto him earnestly for the pardon of your finnes in *Christ*, and pray continually that God will turne your hearts from your old finnes every day more and more; and then come the last iudgement when it will, yee shall be found worthy to stand before *Christ* at his comming. The repentant sinner is hee, that shall finde fauour in the sight of God at that day. The consideration here of may mooue vs to change our liues. Those which were neuer yet humbled for their finnes, let them now begin: & those which haue already begun, let them go forward and continue. But the diuell will drie in the hearts of some men, that this exhortation is as yet needlesse: for the day of iudgement is not nere, because all the signes are not yet passed. *Ans.* Suppose the day of iudgement be farre off, yet the day of death cannot be so, for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent *Cain* dyed long since, and yet the day of iudgement when it cometh, shall finde him impenitent still. The same thing may be said of *Saul*, *Achiorphel*, and *Iudas*. They dyed desperately and impenitent, and the Lord shall finde them so at his comming. So will it be with thee, whosoever thou art that repentest not. Death may come vpon thee, the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgement thou maist be found worthy to obtaine fauour in the sight of the Lord. Security doth ouerwhelme the world; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee vnworthy, then the Lord *Iesus* at his comming shall finde thee vnworthy: and the diuell shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall be ready to swallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and be a bill of indictment to thy further condemnation.

The second point followeth, that *Christ* after that he is come in the clouds, shall sit in a throne of glory, as the foueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shew themselves vnto their subjects in maiestie, power, and glory, vnto ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state vnto all the people. Now what this throne is, & how *Christ* sits in the same, the scripture hath not revealed, & therefore I will not stand to search. Yet here must we further mark, that this appearance of his in endless glorie and maiestie shall be more terrible and dreadfull

to the vngodly, and therefore in *Daniel* his throne is said to be like a flame of fire, and at the very sight thereof men shall desire the mountains to fall vpon them, and the hills to couer them.

The third point, is the ciring of all men and of the *Angels* before his maiestie in that day, there to answer for themselves. This ciring shall be done by the voice of *Christ*, as hee himselfe faith, *I will call all that are in the graues shall heare his voice, & they shall come forth.* And here we are to consider two things. 1. the power of his voice: I. the minister whereby it shall be uttered. For the first, no doubt the power of his voice shall be vnspokeable, and therefore it is compared to a trumpet, the loudest & shrillest of all musickall instruments; and to the crie of the mariners, whose maner hath bin in the doing of any busines with all their strength at one instant to make a common shout. And sensible experience shall manifest the force thereof. For if that cause all the dead euen from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares and all vncleane spirits shall be forced and compelled, will they, nill they, to come before *Christ*; who shall be vnto them a most feareful and terrible iudge, neither man nor angel shall be able to absent or hide himselfe; all without exception must appeare, as well high as low, rich as poore: none shall be able to withdraw themselves, no not the mightie Monarches of the earth.

Furthermore, this voice shall be uttered by *Christ*. As in the Church *Christ* vseth men as his ministers by whom he speaks vnto his people: so at the last day hee shall vse the ministerie of *Angels*, whom hee shall send forth into the foure winds to gather his Elect together: and therefore it is likely that this voice shall be uttered by them. And by this which hath bene said, we must be moued to make conscience of all sinne. For there is no anything of this iudgement, we cannot absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures, whether man or angel, shall be forced to appeare: and therefore it stands vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of Christianity, that when we shall be cited before his glorious maiesty at the last day, we may be cleared and absolved.

The fourth point is, the separation of the sheepe from the goats, the good from the bad, Mat. 25. 32. for when all the kindreds of the earth, and all vncleane spirits shall stand before *Christ*, sitting in the throne of his glory: then as a good shepheard hee shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth also how to doe this: and he will doe it. This full and final separation is referred to *Christ*, and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate till harvest, and the reapers must separate

them, and gather the wheate into the barn, but the tares must be burned with vnquenchable fire. By the consideration of this one point, we learne diuers things: 1. That in the Church of God in this world, good and bad are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeed, that the preaching of the word is the Lords tanner, whereby he cleanseth his Church, in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly.

Therefore the Church is compared to a barne floor, where is both wheate and chaffe: and a corne-field, where is both eares & good corn; and a draw-net, wherein is both good fish and bad. Secondly, whereas this separation must not be before the end of the world, hence we learne the estate of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by those with whom they liue. For goates vse to strike the sheepe, so annoy their pasture, and to make their water muddy: that they cannot drinke of it: and therefore we must prepare our selues to beare all annoyances, crosses, & calamities that shall befall vs in this world by the wicked ones among whom we liue. Thirdly, we are taught, that goates & the sheepe be very like, and feede in one pasture, and lyb both in one fold: all the life tyme yet *Christ* can and will seare them asunder at the last day. Therefore, considering as we are borne of *Adam*, we haue the nature of the goate, yea of the wild beast, and not of the sheepe; it stands vs in hand to lay aside our goatish conditions; and to take vnto vs the properties of the sheepe of *Christ*, which hee expresseth in these words, *My sheepe* (saith he, *Ioh. 10. 27.*) *heare my voyce, I know them, and they follow me.* And the properties are three: no know him, so be knowne of him, and to follow him; namely, in obedience: and he that finds them all in himselfe, weares the brand and marke of the true sheepe of *Christ*: but contrariwise they that make profession of *Christ*: and yet therewithall ioyne not obedience, howeouer the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of *Christ* ioyne obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of *Christ*. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shall come, we cannot deceiue *Christ*; he it is that formed vs, he knowes our hearts, and therefore can easily discerne what we are.

The fifth thing is, the trial of every mans particular cause: so point especially to be considered.

Mat. 19. 28.

Luk. 21. 35.

Luk. 21. 34.

Luk. 21. 36.

Dan. 7. 9.

Ioh. 5. 28.

Math. 24. 31.

1. Thel. 4. 16.

Math. 24. 31.

Math. 24. 31.

Math. 13. 30.

Heb. 4. 12.

For as at the bar of an earthly iudge, the malefactor is brought out of prison, and set before the iudge, and there examined: euen so in that great day, shall euery man without exception be brought before the Lord, to be tried. But how shall this trial be made? *Ans.* By workes: as the Apostle saith, 2 Cor. 5. 10. *We must all appeare before the iudgement seat of Christ, that euery man may receive the things which are done in his body according to that hee hath done, whether it be good or euill.* And the reason is, because workes are the outward signes of inward grace and holines. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but only to manifest them to be iust indeede, which are iust before, and in this life truly iustified. The consideration of this very point should moue vs all to repent vs of our sinns past, and to reforme our selues throughout, and to be plentifull in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more strictly to all good duties, then if with the Papists, we held iustification by workes.

Furthermore, in this trial two things must be scanned: I. how all mens workes shall be made manifest: II. by what meanes they shall be examined. Of the manifestation of euery mans worke S. Iohn speaks, Reu. 20. 12. *And I saw* (saith he) *the dead both great & small stand before God, and their bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the booke according to their workes.* God is said to haue bookes not properly, but because all things are as certaine and manifest to him, as if he had his Registers in heauen to keepe rolles and records of them. His bookes are three: the booke of *Providence*, the booke of *Iudgement*, the booke of *Life*. The booke of his *providence* is the knowledge of all particular things past, present, or to come. Of this the Psalmist speaks, Psal. 139. 16. *Thine eyes did see me while I was without forme: for in thy bookes were all things written, which in continuance were fulfilled, when there was none of them before.* The booke of *iudgement* is that, whereby hee giues iudgement: and it is two-fold. The first, is Gods knowledge or prescience, in which all the affaires of men, their thought, words, & deedes, are as certainly knowne and set downe, as if they were put in bookes of Record. We may forget our sinnes, but God keeps them in a Register: he knows them euery one. The second booke is euery mans particular *confidence*, which also brings to remembrance, & testifies what men haue done, & what they haue not done. The booke of life is nothing else, but the decree of Gods election, in which God hath let down who be ordained to life eternal.

Now the opening of these bookes is a thing wherein the endless power of God shall most notably shew it selfe. For when we shall stand

A before the iudgement seat of Christ, hee then knowing all things in his eternall counsell, shall reueale vnto euery man his owne particular sinns, whether they were in thought, word, or deede, and then also by his mighty power, hee shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke; but then it shall bee touched, and as it were opened, that hee shall plainly see and remember all the particular offences which at any time hee hath committed, and his very conscience shall be as good as a thousand witnesses: whereupon hee shall accuse and vterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their sinnes: for howsoeuer they may hide and couer them from the world; yet at the last day, God will bee sure to reueale them all.

Now after that mens workes are made manifest, they must further be tried whether they be good or euill. And that shall be done on this this manner. They that neuer heard of Christ, must bee tried by the law of nature, which serueth to make them inexcusable before God. As for those that liue in the Church, they shall be tried by the Law and the Gospel, as Paul saith, Rom. 2. 12. *As many as haue sinned in the law, shall be iudged by the law.* And againe, v. 16. *At the day of iudgement God shall iudge the secrets of our hearts according to his Gospel.* And Heb. 11. 7. *By faith Noah builded an arke, whereby hee condemned the old world.* Then wee must in the feare of God heare his word preached and taught with all reuerence, and make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tried by it, the sawe of God shall be a bill of indictment, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweete promises of the Gospel: considering it is the only touchstone, whereby all our words, thoughts, and workes must be examined.

The fixt point in the proceeding of the last iudgement; is the *giuing of sentence*, which is two-fold: the sentence of abolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receive profit thereby. And first of all, Christ shall begin his iudgement with the sentence of abolution; which shewes that he is ready to shew mercy, and slow to wrath. In this sentence we are to consider foure points: I. A calling of the Elect to the kingdom of heauen: II. The reason thereof: III. A reply of the Elect: IV. The answer of Christ to them againe. The calling of the Elect is set downe in these words: *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.* And the words are to be understood one by one. *Come ye blessed* Though Christ now sit in glory and maiesty in iudgement, yet hee causeth

not to shew his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediately because hee is now exalted in glorie and maiesty. But marke, when he was here on earth hee said. *Come vnto me all you that are heauie laden, and I will ease you:* And when hee shall bee most glorious in maiesty and power at the day of iudgement, hee will then also say, *Come ye blessed of my Father;* and therefore we may resolve our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Ye blessed of my Father* The elect are here called the blessed of God, because their righteousness, saluation, and all that they haue, springs of the meere blessing of God. Nothing therefore must bee ascribed to the worke of man. *Inherit* That is, receive as your inheritance: therefore the kingdom of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merit, but of his freegitt: whereupon it followes, that no man can merit the kingdom of heauen by his workes. *The kingdom* That is, the eternal estate of glory and happinesse in heauen; therefore in this life we must so vse the world, as though wee vsed it not: all that we haue here is but vaine and transitory: and all our study and endeavour must be to come to the kingdom of heauen. *Prepared* Here note the vnspcakable care of God for the faithfull. Had hee such care to provide a kingdom for his children before they were? then wee may assure our selues, hee will haue greater care ouer the now whet they haue a being. *For you* that is, for the elect & faithfull. Hence it appeares, that there is no vniuersall election, whereby (as some suppose) God decrees that all and euery man shall be saved. Indee if hee had said, *Come ye blessed of my Father, inherit the kingdom prepared for all, but receiued of you,* it had bene something, but the faith only, prepared for you; and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes, as from signes, in these words: *For I was hungry and ye gaue me meate, &c.* When he saith *For I was hungry*, hee meanes his poore and distressed members vpon earth: & thereby hee signifies vnto vs, that the miseries of his seruants are his owne miseries. Thus the Lord saith in Zachary, *He which toucheth you, toucheth the apple of mine eye.* And when Saul was going to persecute them in Damascus & else-where that called on the name of Christ, hee cried from heauē, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high Priest who is touched with the feeling of their infirmities, & if hee account our miseries his owne miseries, then no doubt hee will pittie our estate, and make vs able to beare the world. *And ye gaue me meate* Here we note, that the principall workes of men are those which are done to the poore

A members of Christ. We are indeede to helpe all, in as much as they are our very flesh & the creatures of God; but the rule of S. Paul must be remembered, *Do good to all, but especially to those that are of the household of faith.* Many are of mind that the best workes are to build Churches and Monasteries, but Christ tels vs here, that the best worke of all is to releue those that bee the liuing members of his mytticall body.

The third point, is the reply of the Saints to Christ againe, in these words, *Lord, when saw we thee an hungred, and fed thee? &c.* They do not deny that which Christ auouched, but doe, as I take it, standing before the tribunall seate of God, humble themselves, hauing still an after consideration of the infirmities & offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of workes, and to stand vpon them in the matter of iustification before God. And wee must rather doe as the Saints of God doe, a-bate our selues in regard of our sinnes past.

The last point, is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence, & it serueth to teach vs, how we should behaue our selues in doing workes of mercie, which are duties to be performed in this life. Wee are not to doe them of any sinister respect, as for praife of men or commodity, but wee must propound vnto our selues the partie to whom we doe any good, and in him looke on Christ, and so doe it, as vnto Christ, and for Christs sake only: and this is a good worke indeede. Christ saith, *Who soeuer shall giue a cup of cold water to a discipule in the name of a discipule, shall not lose his reward.* It is but a small gift, yet the manner of doing it, namely, in the name of a discipule, that is, in respect that he is a member of Christ, doth make it an excellent work of mercie. It is a speciall marke of a childe of God to shew mercy on a Christian, because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he loue a man and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that hee also is the childe of God. Many can loue, because they are loued againe: but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

The sentence of condemnation followeth in the second place; & it containes foure points: I. The reiection of the vngodly: II. The reason of their reiection: III. The defence which the wicked make for themselves: lastly, the answer of Christ to them againe. The reiection of the wicked is vttered by a terrible sentence, *Away from mee ye cursed into a hell fire.* The vice hercot in general is two-fold. First, it serueth to awake and excite all men and women in the world, who soeuer they be that shall heare it, to looke vnto their owne estates. It is wonderful

Gods books 3.

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If 4. 3.

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Math. 24. 34.

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Gal. 6. 10

Math. 25. 37.

Math. 25. 40.

Math. 10. 42.

Math. 11. 28.

Zach. 3.

AA. 9. 4.

Heb. 4. 15.

Math. 25. 41.

to see what great security reigneth every wherein these our daies. Men go on in sin from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold: I. the prosperity of the wicked, who of all men liue at most ease without trouble, either in bodie or in minde. II. Gods patience, and long suffering; as Salomon saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* But to awake all those which liue in their security; they must remember that howsoeuer the Lord God doth now deferre his iudgement, yet there is a day wherein he will no way shew mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them. *Away from me ye cursed.* The second vs is to the godly: I. ferues to nurture them and to keepe them in awe before God: and no doubt this was a principall cause why this sentence was here penned by the holy Ghost. A wife master of a family will checke his seruant, and if the cause require, correct him in his chilles presence, that the childe it selfe may learne thereby to feare & stand in awe of his father: so Christ the most careful and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoever they shall heare or reade the same, might be moued thereby to stand in feare of God, and more dutifully performe obedience vnto his commandments. *Away from me.* Here we may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driuen away from his presence. Now he that would haue fellowship with God after this life, and escape that punishment, must seeke to haue it in this life; and he that will not seeke to haue fellowship with him in this life, shall neuer haue it after in the day of iudgement. Again, let vs marke that it is nothing to draw neere vnto Christ with our lippes, if the heart be not with him: for such as come neere with the lippe and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed;* and shall bee seuered as farre from Christ as hell from heauen. Therefore let vs not content our selues with formal profession, but open the doores of our hearts, that the king of glorie may come in. *Ye cursed.* They are cursed who are borne in sinne and liue in their sins, and all the daies of their liues so perseuere to the last gaspe without seeking recovery. Whosoever he be, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with

A God in Christ. This being so, about all things in this world wee must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such a time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day will come when we shall heare this fearefull sentence pronounced against vs: *Away from me ye cursed into hell fire.* What hel fire is, we must not curiously search, but rather giue our whole endeauiour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet wee are to know thus much that by hell fire is not meant any bodily flame, but it signifies the feazing of the fearefull and terrible wrath of God both on body and soule for euil. For howsoeuer the bodie bee subiect to burning with bodily fire, yet the soule being spirituall cannot burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fully resembled thereby. *Prepared for the diuell and his angels.* There is in euery mans heart by nature this corruption; whereby when he sinneth, he thinks that there is no danger but all is well, having as *E/sey* saith, made a *covenant with hell.* But here consider, that although the diuel was once an angel of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. How then shall vagabond men, which are not halfe so wily, thinke to escape?

C Now followeth the reason of their reiection in these words: *For I was an hungred, and ye gaue me no meate, &c.* Hence wee learne the two points: I. that all mans religion & seruing of God is in vaine, if so be hee shew no compassion toward the poore members of Christ, in feeding, cloathing, lodging, and visiting of them. For we must thinke, that many of those against whom this reason shall bee brought, did know religion and professe the same, yea, they prophesied in the name of Christ, and called on him, saying, *Lord, Lord:* and yet the sentence of condemnation goeth against them, because they shew no compassion toward the members of Christ; and therefore it is a principall vertue, and a speciall note of a Christian, to shew the bowels of compassion towards his needie brethren. Here againe wee note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not said, *I was an hungred and ye tooke from me,* but, *When I was hungry ye gaue me no meate.* They are not charged with doing euill, but for not doing good. S. *Iohn* saith, *The axe is laid to the roote of the tree,* and the reason followes, not because the tree bare euill fruit, but because it bare not good fruit: therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God will be merciful vnto them, because they doe no harme. Thus wee see how

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the diuell blinds the eyes of men: for it will not stand for payment at the day of iudgement to say, I haue hurt no man, vnlesse wee further doe all the good we can.

The third point, is the defence which impenitent sinners make for themselves in these words, *Lord, when saw we thee an hungred, or thirsty or naked, or in prison, or sicke, and did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gain-say, and iustifie themselves. Here marke the nature of all impenitent sinners, which is to soothe and flatter themselves in sinne, and to maintain their owne righteousnesse, like to the proud Pharisee in his prayer, who bragged of his goodnes, and said, *Lord, I thank thee, that I am not as other men are extortioners, &c.* and in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faiths and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeed shew no signes thereof. And truly wee are not to maruell when wee see such persons to iustifie themselves before men, whereas they shall not bee ashamed to doe it at the day of iudgement before the Lord Iesus himselfe.

The last point, is Christs answer to them againe, in these words: *Perily I say vnto you, in as much as ye did not to one of the least of these, ye did it not to me.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that we are to shew compassion to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his basenesse, in that he wants food or rayment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must moue vs to compassion, and cause vs to make a supply of his wants more then any respect in the world beside. And surely when Christ in his members comes to our doores, and complains that he is hungry, and sicke, and naked, if our bowels yeerne not towards him, there is not so much as a sparke of the loue of God in vs.

The sixth point in the proceeding of the last iudgement, is the retribution or reward, in these words: *And they shall goe into euertlasting paine, and the righteous into life euertlast.* How do the wicked enter into hell, and the godly into heauen? *Ans.* By the powerfull and commanding voice of Christ, which is of that force, that neither the greatest rebel that euer was among men, nor all the diuels in hell, shall bee able to withstand it. And seeing that after the day of iudgement wee must remaine for euil either in heauen or in hell, we are to looke about vs, and to take heede vnto our hearts. In dede if the time were but a thousand or two thousand yeres, then with more reason men might take liberty to themselves: but seeing it is without end, we must be more carefull thorough the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoid that

A fearefull sentence of euertlasting woe and condemnation, which shall bee pronounced against the wicked. And whereas all wicked men shall goe to hell, at Christs commandment; it teacheth vs, willingly to obye the voice of Christ in the ministry of the word. For if we rebell against his voice in the world, when in the day of iudgement sentence shall be pronounced against vs, we shall heare another voice, at the giuing whereof, wee must obye whether we wil or no, and thereupon go to euertlasting paine, whither we would not. Let vs therefore in time deny our selues for our sinnes past, and onely relye vpon Christ Iesus for the free remission of them all; & for the time to come, leade a new reformed life.

B Thus much of the order of Christs proceeding at the day of iudgement: Now follow the vses thereof, which are either comforts to Gods Church, or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to work our redemption, must also bee our iudge. And hence wee reape two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities, which they had in this life. So Christ himselfe speaking of the signes of the end of the world, saith to his disciples; *When you see these things, lift up your heads: for your redemptio draweth neere.* Then he shall wipe all teares from their eyes. Secondly, we shall hereby haue a final deliuerance from all sinne. Now what a ioyfull thing it is to be freed from sinne, may plainly appeare by the cry of Saint *Paul:* *O wretched man that I am, who shall deliuer me from this body of death?* And certaine it is, that hee which knows what sin is, and seriously repents him of the same, would wish with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God.

The second comfort is this: the godly in this world haue many enemies: they are reviled, flattered, and oftentimes put to death; well, Christ Iesus at the day of iudgement will rake every mans cause into his owne hand; he will then heare the complaint of the godly, howsoeuer in this world they found no remedie: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered, especially of all those that are any way persecuted, or molested by the wicked of this world.

Now follow the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, & to moue them with speede to seeke vnto Christ for the pardon of the same. When *Paul* preached to the Athenians, hee willed them to repent vpon this ground and reason, *Because the Lord hath appointed a day wherein he will iudge the world in righteousnesse.* To speake

plainely,

plainly; we can be content to heare the word of God, and to honour him with our lippes, yet for the most part, all is done but for falshous fakes: but still we lue in our old finness: our hearts are not turned: but in the feare of God let vs be thinke our felues of the time, when we shall come before the iudge of heauen and earth, and haue all our finnes laid open, and we must answer for them all. This is the point which the holy Ghost vseth as a reason to moue men vnto repentance: and assuredly it this will not moue vs, there is nothing in the world will. Secondly, to this purpose *Paul* faith, *1 Cor. 11. 31. If we would iudge our felues, we should not bee iudged.* Wouldst thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himselfe must performe foure things: I. He must examine himselfe of his own finnes: I. He must confesse them before the Lord. III. He must condemne himselfe, and as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and crie vnto God for life and death, for the remission of all his finnes: and he that doth this vnfaidely shall neuer be iudged of the Lord at the last day: but if wee slacke and neglect this duty in this life, then vndoubtedly there remains nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as *Paul* faith, *1 Cor. 4. 5. Iudge nothing before the time, until the Lord come, who will lighten all things that are in darkenes, and make the counsels of the hearts manifest.* And Christ faith, *Luk. 6. 27. Iudgement is mine: and iudge not, and ye shall not be iudged.* And againe *Paul* faith to the Romanes, *Why doest thou iudge thy brother? for we must all appeare before the iudgement seat of Christ: but some will aske, how doth one iudge another? Ans. Thus: I. When a man doth well, to say of him that he doth euill: II. When a man doth euill, then to make it worse: III. when a thing is doubtful, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons, or of their actions.*

Fourtly, we must endeavour our selues to keepe a good conscience before God and before all men. This is the practise of Saint *Paul*, who in consideration and hope of a resurrection vnto iudgement, as well of the iust as of the vnjust, endeauoured himselfe to haue alwaies a cleare conscience both towards God, and towards men. His example is worthy our marking and imitation: for fewe there bee that vpon this occasion make any conscience either of duty to God or to their brethren.

Fifthly, the last iudgement must stir vs vp to a reuerend feare of God, and cause vs to glorifie him as the Angel faith in the Reuelation, *Fear God, and giue glory to him: for the hour of his iudgement is come.* And doubtles if any thing in the world will moue a man to feare the Lord, it is this, to remember the

A fearefull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the Father, and also of the Son, it followeth in the next place to speake of the third person in these words, *I beleue in the H. Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *holy Ghost, or spirit.* It may here be demanded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the Father is holy, and the Sonne is holy; againe, the Father is a spirit, and the Son is a spirit. *Ans.* Indeede the Father and the Sonne are as well to be tearmed holy in respect of their natures as the third person: for all three subsisting in one and the same Godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a work of the whole Trinity, the answer is, that although it be so, yet the worke of sanctification agrees to the holy Ghost in speciall manner. The Father sanctifieth by the Sonne and by the holy Ghost: the Sonne sanctifieth from the Father and by the H. Ghost: the holy Ghost sanctifieth from the Father & from the Sonne by himselfe immediatly; and in this respect is the third person tearmed holy. Again, the third person is tearmed a Spirit, not only because his nature is spiritual (for in that respect the Father is a spirit, and the Sonne is a spirit); but because he is *spired* or *breathed* from the Father and from the Son, in that he proceeds from them both. Thus we see there is a speciall cause why the third person is called the *holy Ghost*.

Now the action of Faith which concernes the third person, is to *beleue in him*. Which is: I. to acknowledge the holy Ghost as hee hath reuealed himselfe in the word. II. in speciall to beleue that hee is my sanctifier and comforter. III. To put all the confidence of my heart in him, for that cause. In these words are comprised foure points of doctrine, which are to be beleue concerning the holy Ghost.

D The first, that he is very God. For we are not to put affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed these words, *I beleue in*, before the article of the third person, meant thereby to signifie that he is true God, equall with the Father and the Sonne, according to the renour of the Scriptures themselves. *Peter* faith to *Ananias*: *Why haist Satan filled thine heart that thou shouldst lye vnto the holy Ghost?* and continuing the same speech, he changeth the tearme onely, and faith, *Thou hast not lyed vnto men, but vnto God.* Whereby hee insinuateth, that the holy Ghost is very God. In the vision of the Prophet *Isay*, the words by him set downe are these: *I heard the voice of Iehonah, saying, Whom shall I send, &c. and he said, Goe and say to this people: Ye shall heare in*

deeds;

deeds: yet ye shall not vnderstand. But *Paul* quoting the same place, spake on this manner: *Well faith the holy Ghost by Isay the Prophet, saying, Goe vnto this people and say vnto them, &c.* Now these places being compared together make it plaine, that the title of *Iehonah*, agreeth to the holy Ghost. But yet the enemies of this truth which thinke that the holy Ghost is nothing els but the action or operation of God, object out of the scriptures to the contrary: I. God knoweth the Sonne: the holy Ghost knoweth not the Sonne: for none knoweth the Sonne but the Father: ergo, the holy Ghost is not God. *Ans.* That place excludeth no person in Trinity, but only creatures, and false Gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God; but the Father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Againe they object, that the holy Ghost maketh request for vs with groanes & sighes that cannot be vttered: therefore (say they) the holy Ghost is not God, but rather a gift of God. For he that is true God, cannot pray, groane, or sigh. *Ans.* *Pauls* meaning is thereby to signifie that the holy Ghost causeth vs to make requests, and stirreth vp our hearts to groane and sigh to God: for he said before, *We haue receiued the spirit of adoption, whereby we crie Abba Father.* Yet further, they object the words of the angel *Gabriel* to the virgin *Mary*, saying, *The vertue of the most high hath ouer-shadowed thee:* & hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. *Ans.* As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall word, that is, being for euer of the same substance with the Father: so in this place the holy Ghost is called the vertue of the most high, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne; and therefore God equall with them both. Furthermore they alledge, that neither the Scriptures, nor the practise of the Primitiue Church doth warrant vs to pray to the holy Ghost. *Ans.* It is not true. For whensoever we direct our prayer to any one of the three persons in him we pray to them all. Besides we haue example of praier made to the holy Ghost, in the word of God. For *Paul* faith to the Corinthians, *The grace of our Lord Iesus Christ, the loue of God the Father, and the fellowship of the holy Ghost be with you all.* And the words are as if Saint *Paul* had said thus: O Father, let thy loue, O Sonne, let thy grace, O holy Ghost, let thy fellowship bee with them all. And therefore this first doctrine is true, & as well to be beleue as any other, that the holy Ghost is God.

The second point is, that the holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished: *I beleue in the Father, I beleue in the Sonne, I be-*

A leue in the holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the Father vttereth a voice from heauen, saying, *This is my beloved Sonne, in whom I am well pleased;* and not the Sonne, or the holy Ghost. Secondly, the *Sonne* flood in the water, and was baptized by *John*; and not the Father, or the holy Ghost. Thirdly, the *holy Ghost* descended from heauen vpon Christ in the forme of a done; and not the Father, or the Sonne, but the holy Ghost alone. Christ in his commission vnto his disciples, faith, *Math. 28. 19. Goe teach all nations baptizing them into the name of the Father, the Sonne, and the holy Ghost.* Now if the holy Ghost had beene the same person either with the Father, or with the Sonne, then it had bin sufficient to haue named the Father and the Sonne onely. And the distinction of the third person from the rest may be conceiued by this, that the holy Ghost is the holy Ghost, and not the Father or the Sonne.

The third point to be beleueed, is that the holy Ghost proceedeth from the Father and the Sonne. For a further proofe hereof, consider these places. *Paul* faith, *Rom. 8. 9. Ye are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, he is not his.* And againe, *Gal. 4. 6. Because ye are sonnes, God hath sent forth the spirit of the Son into your hearts.* Where we may observe, that the holy Ghost is the spirit both of the Father and of the Sonne. Now the holy Ghost is called the spirit of the Father, not onely because he is sent of him, but because he proceedeth from the Father; as Christ faith to his disciples, *Whom the comforter will come, whom I shall send vnto you from the Father, even the spirit of truth which proceedeth of the Father, he shall testifie of me.* And therefore likewise hee is sent of the Sonne, not onely because hee is sent of the Sonne, but also because hee proceedeth from him. Againe, in the Trinitie the person sending, doth communicate his whole essence and substance to the person sent. As the Father sending the Sonne, doth communicate his essence and substance to the Sonne. For sending doth presuppose a communication of essence. Now the Father and the Sonne send the holy Ghost: therefore both of them communicate their substance & essence vnto the same person. Thirdly Christ faith, *The holy Ghost hath receiued of mine which hee shall shew vnto you, namely, knowledge and truth, to be reuealed vnto his Church.* Where we may reason thus: the person receiuing knowledge from another, receiues essence also: the holy Ghost receiues truth and knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath receiued substance and essence from the Sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the holy Ghost proceeds from the Sonne as hee proceeds from the father? *Ans.* The Scripture faith

1oh. 15. 26.

1oh. 16. 24.

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not so much in plaine teames, yet wee must know, that that which is gathered fro thence by iust consequence, is no lesse the truth of God, then that which is exprest in words. Hereupon all Churches, false those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equal to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleue in the holy Ghost, as in the Father and the Son. And though the holy Ghost be sent of the Father and the Sonne, (yet as I haue said before) that argues no inequality (for one equal may send another by consent,) but order onely, whereby the holy Ghost is last of all the three persons. Again, in that the holy Ghost receiue from the Sonne, it prooues no inferiority. Because he receiues from the Sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the Sonne hath, sauing the propriety of his person.

Now follow the benefits which are given by the holy Ghost, and they are of two sorts: some are common to all creatures, and some are proper to men. The benefite of the holy Ghost common to all creatures, is the worke of creation and preseruation. For all things were created and made, and afterward preferred by the holy Ghost, So *Eliah* saith, *Iob* 33. 4. *The spirit of G O D hath made me.* And *Moses* saith, *Gen. 1. 2.* *In the beginning the spirit moved upon the waters.* The phrase is borrowed from a bird, who in hatching of her young ones, sits vpon the eggs, moues her selfe vpon them, and heats them. And so likewise the holy Ghost in the beginning did by his owne power cherish and preserve the masse or lump whereof all things were made, and caused it to bring forth the creatures. This being evident, that the holy Ghost hath a Roke in the work of creation and preseruation, we must vnfaignedly acknowledg that we were first created, and since that time continually preferred by the benefite euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and bad, and some proper to the elect and faithfull. The benefits common to all men are diuers. 1. the gift of *praising a particular calling*. As in the body seuerall members haue seuerall vses; so in euery society seuerall men haue seuerall offices and callings, and the gifts whereby they are enabled to performe the duties thereof, are from the holy Ghost. When *Godson* became a valiant captain to deliuer the Israelites, it is said, *he was clothed with the spirit.* *Iudg. 6. 34.* *Bezaleel* and *Aholiab* being set apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workmanship, to finde out curious workmen, to worke in gold, and in siluer, & in brasse; also in the art to set stones, and to carue in timber, &c. By this it is mani-

fested, that the skill of any handicraft is not in the power of man, but comes by the holy Ghost. And by this we are taught, to vse all those gifts wel, whereby we are enabled to discharge our particular callings: that they may serue for the glory of God, & the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must giue an account one day.

The second gift common to all, is *illumination*, whereby a man is enabled to vnderstand the will of God in his word. *The Iewes in the reading of the old Testament had a veile over their hearts:* and the like haue all men by nature, to whom the word of God is foolishnesse. *Act. 17. 18.* *Paul at his conuersion was blinded,* and *skales were vpon his eyes:* the like also becometh the eyes of our mindes, and they must fall away, before we can vnderstand the wil of God. Now it is the worke of the holy Ghost to remoue these skales and filmes from our eyes. And for this very cause he is called the *anointing & eye-saine*: for as it doth cleare the eyes, and take away the dimnesse of them; so doth the holy Ghost take away blindness from our mindes, that we may see into the truth of Gods word. This being a common gift, and receiued both of good and bad, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioyne obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes.

The third gift of the holy Ghost, is the gift of *Prophecie*, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and bad. For in the day of iudgement when men shall cometo Christ and say, Master, we haue prophesied in thy name, he shall answer againe, I neuer knew you, depart from me ye workers of iniquitie. Hereupon those that are in the calling of the ministration, & haue receiued the gift of prophecie, must not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built *Noahs* arke when the flood came were drowned, because they would not obey *Noahs* preaching; so those that haue the gift of prophecie, and are builders in Gods house, if they build not themselves as well as others, for all their preaching, at the day of iudgement they shall be condemned: and therefore it standeth them in hand, not to content themselves with this, that they know & teach others Gods will, but that they themselves must be the first doers of the same.

The fourth common gift of the holy Ghost,

is Ability to *bridle and reframe some affections*, so as they shall not breake out into outrageous behauiour. *Haman* a wicked man, and an enemy to Gods Church, when he saw *Mordecai* the Iew sitting in the kings gate, and that hee would not stand vp to moue vnto him, hee was full of indignation: neuertheless the text saith, *Hest. 5. 10.* *that he refrained himselfe.* And when *Arimasch* an heathen king had taken *Sarah* *Abrahams* wife, God said vnto him, *I know that thou diddest this with an upright heart:* and the text addeth further, *I haue kept thee that thou shouldest not sinne against me.* And thus the Lord giues to men, as yet without the spirit of sanctification, this gift to bridle themselves, so as in outward action they shall not practise this or that sin. For why did not *Arimasch* commit adulterie? surely, because God kept him from it. Again, in the histories of the heathen we may read of many that were iust, liberal, meeke, continent, &c. and that by a general operation of the holy Ghost, that representeth the corruption of nature, for the common good. Here then if any man aske, how it comes to passe that some men are more modest and ciuill then others, seeing all men by nature are equally wicked, the answer may be, not as the common saying is, because some are of better nature then others; (for all the sonnes of *Adam* are equal in regard of nature) the childe new borne in that respect is as wicked as the eldest man that euer liued) but the reason is, because God giues this comon gift of restraining the affections more to some then to others. This must be considered of vs al. For a man may haue the spirit of God to bridle many sins, & yet neuer haue the spirit to mortifie the same, & to make him a new creature. And this being so, we must take heed that we deceiue not our selues. For it is not sufficient for a man to liue in outward ciuility, & to keep in some of his affections vpon some occasion (for that a wicked man may doe) but we must further labour to feeble in our selues the spirit of God, not only bridling sin in vs, but also mortifying & killing the same. Indeed both of the are the good gifts of Gods spirit, but yet the mortification of sinne is the chiefeft, being an effectuall signe of grace, & proper to the elect.

The fifth grace & gift of the holy Ghost is, to *heare & receive the word of God with ioy*. In the parable of the sower, one kinde of bad ground are they, which when they haue heard, receiue the word with ioy: and this is that, which the author of the Hebrews calls *the tasting of the good word of God, and of the power of the world to come*. We know that there is great difference betwene tasting of meat and eating of it. They that sit down at the table do both taste & eat, but they that dresse the meat do only see & taste thereof: so it is at the Lords table; Many there be that haue this gift, truly both to taste & cat of the body and blood of Christ offered in the word & Sacraments; and some againe do only taste & see the sweetnes of them and reioyce

therein, but yet are not indeed partakers thereof. Now if this be so, then al those which heare the word of God, must take heed how they heare, and labour to finde the se two things in themselves by hearing: 1. that in heart & conscience they be thoroughly touched & humbled for their sins: 2. that they be certainly assured of the fauour & loue of God in Christ, & that the sweete promises of the Gospel doe belong to them: & in consideration hereof they must make a conscience of all sin both in thoughts, word, and deed, through the whole course of their liues. And this kinde of hearing bringeth that ioy which vanisheth not away.

Thus much of the benefits of the H. Ghost common to all men both good and bad: now follow such as are proper to the elect, al which may be reduced vnto one, namely, *the inhabitation of the spirit*, whereby the Elect are the temples of the holy Ghost: who is said to *dwell in men*, not in respect of substance (for the whole nature of the holy Ghost cannot be comprised in the body or soule of man) but in respect of a particular operation: and this dwelling stands in two things. The first, that the holy Ghost doth abide in them, not for a time onely, but for euer: for the word *dwell*, noteth perpetuities. Secondly, that the holy Ghost hath the full disposition of the heart, as when a man cometh to dwell in an house, whereof he is lord, hee hath libertie to gouerne it after his owne will. Now this disposition of the hearts of the faithfull by the holy Ghost, standeth in fine speciall and notable gifts; euery one worthy our obseruation.

The first is, a *certaine knowledge of a mans own reconciliatid to God in Christ*. As it is said in *Ely 53. 11.* *By his knowledge my righteous seruants shall iustifie many.* And Christ saith, *Ioh. 17. 3.* *This is life eternal, that they know thee to be the only very God, and whom thou hast sent Iesus Christ.* This knowledge is not generall: for then the diuels might be saued; but it is particular, whereby a man knoweth God the Father to bee his Father, and Christ the redeemer, to be his redeemer, and the holy Ghost to be his sanctifier and comforter. And it is a specull work of the holy Ghost, as *Paul* saith, *Rom. 8. 16.* *The spirit of God beareth witness to our spirits, that we are the children of God.* And *1 Cor. 2. 12.* *We haue receiued the spirit which is of God, that we might know the things that are giuen vnto vs of God.*

The second gift, is *regeneration*, whereby a man of a limme of the diuel is made a member of Christ, & of a childe of Satan (whom euery one of vs by nature do as liuely resemble as a ny man doth his owne parent) is made the child of God. Except a man (saith our Sauiour) Christ, *Ioh. 3. 5.* *be borne againe by water & the spirit, he cannot enter into the kingdom of heauen.* *Iohn* Baptist in saying that Christ baptized with the holy Ghost and fire, compares the spirit of God to fire and water. To fire fortwo causes: 1. as it is the nature of fire to warme the body that is benumbed and frozen with

Heb. 6. 4.

1. Ioh. 2. 20. Apoc. 18.

Luk. 12. 47.

1. Cor. 12. 10.

Math. 7. 22. 23.

Luk. 8. 13.

Ioh. 6. 45.

1 Cor. 3. 16. Rom. 8. 9.

Mat 5. 13.

Exod. 31. 3.

dull, yet he is able to open thine understanding; for as there is outward teaching by the minister, so the work of the holy Ghost is joyned withall to enlighten the conceit of the minde, that they which heare the word with reuerence, may profit thereby, and get knowledge. But for all this men will not learne, but remaine ignorant still, then let them mark the example of the sonnes of Eli: he in some part did rebuke them for their wickednesse, but yet they would not obey: and the reason is there set downe, *because the Lord would destroy them.* 1. Sam. 2. 25. In the same manner, howeouer we may not iudge of any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a mans eare, and hee lies still, not stirring at all, he is certainly dead. And surely when the trumpet of the Gospel is sounded in the eares of our hearts, if we awake not out of our finnes to newnes of life, we are no better then dead men before God. Wherefore the case being thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, & preuent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, Gal. 5. 25. *If we live in the spirit, we must walke in the spirit*, that is, if we be dead vnto sin by the power of the holy Ghost, and be raised vp to newnes of life, then we must walke in the spirit. Now to walke in the spirit, is to lead our liues in shewing forth the fruits of the spirit. In *Esay* vne holy Ghost is compared vnto water *poured forth on the drie land, which maketh their seeds to grow like the wild-flowes by the riues of waters.* *Esa. 44. 3. 4.* wherefore those that haue the gifts of the spirit must be trees of righteousness: bringing forth the fruits of the spirit, which (as they are set down by Paul) are principally nine.

The first fruit is *loue*, which respects both God and man. Loue vnto God is an inward and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things: 1. When a mans heart is set and disposed to seeke the honour and glory of God in all things. 2. When a man by all meanes strives and endeauours himselfe to please God in euery thing, counting it a most miserable estate to lue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure provoked. By these two signes a man may know whether he loue God or no, and by them also must hee testifie his loue. Now our loue to man is a fruit of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not bee in they only, but in deede and action. Saint *John* teacheth vs not to loue in word & tongue only, but in deede & truth, 1. *John* 3. 18. Brotherly loue doth alwaies lie hid, but when an occa-

sion is offered, it doth breake forth into action: it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *Joy*, when a man is glad at the good of his neighbor as at his owne good: and this is a speciall worke of the holy Ghost. For the nature of man is to pine away, and to grieve at the good of an other; and contrariwise it is a worke of grace to reioyce thereat. Paul saith, *Rom. 12. 15. Reioyce with them that reioyce.* And this was the holy practise of the friends and neighbours of *Zacharias* and *Elizabeth*, when *Iohn Baptist* was borne, *they came and reioyced with them.*

The third fruit of the spirit, is *peace*. Of this Paul speaketh most excellently, saying, *Rom. 12. 18. If it be possible, as much as in you is, haue peace with all men.* It is nothing els but concord which must be kept in an holy manner, with all men, both good and bad, so farre forth as can be. *Isay* the Prophet speaking of the fruits of the Gospel, saith, *Esa. 11. 6. The wolf shall dwell with the lamb, and the leopard with the kidde, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howeouer by nature hee bee as a wolfe, as a leopard, as a lyon, or as a Beare; yet hee shall then lay away his cruell nature, and become gentle, and lue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed:

1. Rather then peace should be broken, a man must yeeld of his owne right. When Publicans came to our Saviour Christ for tribute, hee had a lawfull excuse: for howeouer hee liued in low estate among men, yet he was the right heire to the kingdome, and therefore was free: neuertheless hee stood not on his priuiledge, but called *Peter*, saying *Math. 17. 26, 27. Left we offend them, go to the sea & cast in an angle, & take the first fish that cometh vp: and when thou hast opened his mouth, thou shalt find a piece of silver: take it, and give it to them for thee and mee.* Here wee see that our Saviour Christ, rather then hee would breake the common peace, yeelds of his owne right; and so we must doe if we will be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmities, we must auoide bitter inuictiues and mildly tell him of his fault, and in all meeknesse and loue labour for his amendment. So Paul teacheth vs, saying, *Galat. 6. 1, 2. If any man bee fallen into any fault by occasion, restore such an one with the spirit of meeknesse, considering thyselfe, lest thou bee also tempted, &c.* Beare ye one anothers burden. Thirdly, euery man within the compass of his calling, must bee a peace-maker betweene them that are at variance. This is a speciall duty of godlinesse and christianitie, and therefore our Saviour Christ doth highly commend

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fuch, & pronounceth this blessing vpon them, *that they shall be called the children of God.*

The fourth fruit of the spirit, is *long suffering*: and it standeth in two points: 1. when a man deferreth his anger, & is hardly brought to it: 2. being angry doth yet moderate the same, and stay the hotnes of that affection. For the first, to bridle anger, it is a speciall worke of the holy Ghost, and the meanes to attaine vnto it are these: 1. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moment; but to let them passe, as not knowing them. *Salomon* saith, *Prov. 19. 11. It is a mans discretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glory of a man to passe by infirmities*: that is, when a man shall ouerhoote himselfe, either in word or in deede, to let it passe either wholly or till a time convenient, as though we knew not of it. The second way to deferre and bridle anger, is when a man hath injured vs either in word or deede, to thinke without felues that wee haue injured other in the same manner: and for this cause *Salomon* saith, *Eccles. 7. 23, 24. Give not thine heart to all that men speake, lest thou beare by seruant cursing thee: for oftentimes thine heart also sweeth that thou hast cursed others.* A man must not listen to euery mans words at all times: but he is to thinke that hee hath spoken or done the same to other men, and that now the Lord meeteth with him by the like as it is said, *Mat. 7. 2. With what measure ye mete, it shall be measured to you againe.* This is a thing which few consider. Enill men desire good report, and would haue all men speake well of them, whereas they can speake well of none; but in deede they must begin to speake well of others before others speak well of the. Thirdly, a man must consider how God dealeth with him. For so often as he sinneth hee prouoketh God to cast him away, and to confound him eternally; yet the Lord is mercifull and long-suffering. Euen so when men doe offend & iniurie vs, we must do as God doth: not be angry, but fight against our affections, endeauouring to become patient and long-suffering as God is with vs. The second propertie of long-suffering, is to keep the affectio of anger in moderation and compass. It is not alwaies a sin to be angry, and therefore it is said of Christ (in whom was no blemish or sin) that *he was angry*: yet we must looke that our anger be moderate, not continuing ouerlong, as Paul saith, *Let not the sunne goe downe vpon your wrath.*

The fifth fruit of the spirit, is *gentlenesse*, whereby a man behauieth & shewes himselfe friendly and courteous to euery man, as Paul saith to *Titus*, *Tit. 2. 2. Put them in remembrance that they speake euill of no man, that they be no fighters, but soft, shewing all meeknesse vnto all men, whilst they be good for bad.* This gentlenesse standeth in three points: 1. to speake to euery man friendly and lovingly. 2. to salute friendly and courteously. 3. to be ready vpon euery occasion to giue reuerence and honour

to euery man in his place. It is made a question of some, whether a man is to salute and speake vnto them that are knowne to be lewd and wicked men: but here wee see what our duty is, in that we are taught to be courteous to all men both good and bad, yet so as we approue not of their finnes: as for that which *S. Iohn* saith of false prophets, *2 Ioh. 10. Receive them not; neither bid them God speede*, it is to bee vnderstood of giuing an outward approbation to false teachers.

The sixth fruit, is *goodnesse*, which is, when a man is ready to do good and become seruicable in his calling to all men, at all times, vpon all occasions. This was to be seene in that holy man *Lebii*: he saith, *Iob. 59. 15, 16. that hee was eyes to the blinde, and feete to the lame, a father vnto the poore, and when his knew not the cause hee sought it out.* And *S. Paul* shewed this fruit most notably after his conuersion, for hee saith, *1 Cor. 9. 22. that hee was made all things to all men: that he might save some.* He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousness bearing fruit, not for themselves but for others, and therefore Paul in the Epistle to the Galatians giues this rule, *Due service one to another in loue.* In these daies it is hard to finde these duties performed in any place. For both practise and prowerbe is commonly this, *Euery man for himselfe, and God for vs all*: but it is a gracelesse saying; and the contrary must be practised of all, that desire to be guided by the spirit.

The seauenth fruit is *faith*; Faith or fidelitie stands in these two duties: 1. to make conscience of a lye, & to speake euery thing whereof wee speake, as we thinke it is, & not to speak one thing, and thinke another. A rare thing it is, to find this vertue in the world now adaies: who is he that makes conscience of a lye? and is not truth banished out of our coasts? considering that for gaines and outward commodities men make no bones of glozing and dissembling; but alas, the practise is damnable, & the contrary is the fruit of the holy Ghost; namely, to speake the truth from the heart: and he that can doe this, by the testimony of God himselfe *shall rest in the mountaine of his holines*, euen in the kingdome of heauen. The second point wherein fidelitie consisteth, is when a man hath made a promise that is lawfull and good, to keepe and performe the same. Some thinke it is a small matter to breake promise, but in deede it is a fruit of the flesh; and contrariwise a fruit of the spirit to performe a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth, as hee will to whom the promise is made. In deede if a man be releas'd of his promise, he is then free: otherwise if we promise and do not performe, we do not onely cracke our credite before men, but also sinne before God.

The eight fruit of the spirit, is *meeknesse*, which

Which is a notable grace of God, when a man provoked by injuries, doth neither intend, nor enterprize the requital of the same. And it stands in three duties. The first is, to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misconstrue our sayings and doings, if the matter bee of smaller moment, to bee silent and patient as Christ was, when hee was accused before the high Priests and Pharisees: this being withall remembred, that if the matter bee of weight and moment, we may defend our selves by soft and milde answers. The third is, not to contend in word or deede with any man, but when we are to deale with others, to speake our minde, and so an end.

The last fruite of the spirit is *temperance*, whereby a man brideth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be observed: I. Eating and drinking must bee ioynd with continuall fasting, after this manner: We must not glut our selves, but rather abstaine from that which nature desireth, and as some vsē to speake, leaue our stomackes crauing. II. A man must vsē to eate and drinke, as afterward hee may the better be enabled for Gods worship. Creatures are abused when they make vs visit to serue God. The common fault is, on the Sabbath day men so pamper themselves, as that they are made visit both to heare and learne Gods word, and fit for nothing but to slumber and sleepe: but following this rule of temperance, these faults shall be amended. III. This must be a caveat in our apparell, that we be attired according to our callings in holy comelinesse. The Lord hath threatned to visit all those that are clothed in strange apparell. Zeph. 1. 8. And holy comelinesse is this, wherein the apparell is both for fashion & matter so made and worne, that it may expresse & shew forth the graces of God in the heart, as sobriety, temperance, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sins written in great letters on their apparell, as intemperance, pride, and wantonnesse. Euery day new fashions please the world; but indeed that *holy comelinesse*, which the holy Ghost doth commend to vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which we must put in practise in our liues and conuersations.

Fourthly, if we beleue in the holy Ghost, and thereupon doe perfwade our selves, that hee will dwell in vs: we must daily labour as we are commanded to *keepe our vessels in holines and honour vnto the Lord*, 1 Thes. 4. 4. and the reason is good. If a man bee to entertaine but an earthly Prince or some man of state, hee would be fure to haue his house in a readinesse, and all matters in order against his coming,

so as euery thing might bee pleasing vnto so worthy a guest: well now, behold, we put our confidence & affiance in the holy Ghost, and do beleue that he will come vnto vs, and sanctifie vs, and lodge in our hearts. He is higher the al states in the world whatsoeuer; & therefore we must looke that our bodies & soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieve the holy spirit*. Eph. 4. 30. Where the holy Ghost is compared to a guest, and our bodies & soules vnto houses: and as men vie their guests friendly and courteous, shewing vnto them all seruice and duties: so must we doe to Gods spirit which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grieuous vnto him as our finnes, and therefore we must make conscience of all manner of sinne, lest by abusing of our selves, we do cause the holy Ghost (as it were) with griefe to depart from vs. When the *arke of the covenant*, which was a signe of the presence of God, was in the house of *Obed Edom*, the text saith, 2 Sam. 6. 11. that *the Lord blessed him and all his house*: but when the holy Ghost dwells in a mans heart, there is more then the arke of the Lord present, euen God himselfe: and therefore may we looke for a greater blessing. Now then shall we grieve the holy Ghost by sinning, seeing we reape such benefit by his abode? It is said that our Sauour Christ was *angry when he came into the temple at Ierusalem, and saw the abuses therein*, Iob. 2. 15. Now shall he be angry for the abuses that are done in a temple of stone, and seeing the temples of our bodies, which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will hee not bee much more angry? yea, we may assure our selves he cannot abide that. And therefore if wee beleue in the holy Ghost, we must hereupon bee moued to keepe our bodies and soules pure and cleane. And further to perfwade vs hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, we make them euentuals and styes for our wretched enemy the diuell to harbour in. For when Satan is once cast out, if afterward we fall againe to our old finnes and loosenesse of life, and do defile our bodies, they are then most cleane & neare for him to dwell in: whereupon he will come and bring seauen other diuels worse then himselfe, and so a mans last end shall bee worse then his beginning. Now what a fearful thing is this, that the bodie which should bee a temple for the holy Ghost, by our finnes should be made a stable for the diuel. Furthermore, S. Paul biddeth vs *not to quench the spirit*. The graces of the holy spirit in this life, are like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sin, we cast water vpon the grace of God, and as much as we can put out the flame: therefore

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it stands vs in hand to make conscience of euery thing wherein wee may offend and displease God. And wee may assure our selves, that so long as we liue and lie in our corruptions and sins, the holy Ghost will neuer come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an vdefiled temple to dwell in.

Thus we haue heard what is to bee beleue concerning the Father, Sonne, and holy Ghost. Now, looke as we beleue in God distinguished into three persons: so we must remember, that when we performe diuine worship to him, we may distinguish the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Son or the holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not diuided but distinguished: so in all worship we must neuer confound or seuer the persons, but distinguish them, and worship the Trinity in vnity, and vnite in Trinity: one God in three persons, and three persons in one God.

Hitherto we haue intreated of the first part of the Creede concerning God: now folloves the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For (a) the right order of a confession did require, that after the Trinity the Church should be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Again, the Creede is concluded with points of doctrine concerning the Church, because whosoever it out of it, is also forth of the number of Gods children: and he cannot haue God for his Father, which hath not the Church for his mother.

Question is made what the wordes are which are to be supplied in this article, *the holy Catholike Church*, whether, *I beleue*, or *I beleue in*: and ancient expositours haue sufficiently determined the matter. One (b) saith, *In these wordes, in which is set forth our faith of the God-head, it is said, In God the Father, in the Son, and in the holy Ghost; but in the rest where the speech is not of the God-head but of creatures & mysteries, the preposition, In is not added: but it should be, in the holy Church*, but that we should beleue there is an holy Church, not as God, but as a company gathered in God. And men should beleue that there is remission of finnes, not, in the remission of finnes: and they should beleue the resurrection of the body, not, in the resurrection of the body: therefore by this preposition the Creator is distinguished from be creatures, and things pertaining to God from things pertaining to men. An other vpon these wordes, This is the worke of God that ye beleue in him, saith, *If ye beleue in him, ye beleue him; not if ye beleue him, ye beleue in him*: for the diuels beleueed God, but did not beleue in him. Again, of the Apostles, we may say, we beleue Paul, but we do not beleue in Paul: we beleue Peter, but we beleue not in Peter. For his faith that beleueth in him which is in us, is the way, is imputed to him for righteousness.

What is it therefore to beleue in him? by beleueing to loue and like, and as it were to passe into him, and to be incorporated into his members. Now the reasons which some Papists bring to the contrary, to prooue that we may beleue in the creatures, and in the Church, are of no moment. First, they alleadge the phrase of Scripture, *Exo. 14. 31. They beleueed in God, and in Moses*, 1 Sam. 27. 12. And *Abis beleueed in David*, 2 Chro. 20. 20. *Beleue in the Prophet and prosper*. Ans. The Hebrew phrase in which the seruile letter *Be* is vsed, must not be translated with a preposition that ruleth an accusatiue or ablatiue case, but with a datiu in this manner, *Beleue Moses, David, the Prophet*: and it doth not import any affiance in the creature, but only a giuing of credence one man to another. Secondly, they alleadge, that ancient fathers read the article on this manner, *I beleue in the holy Catholike Church*. Ans. And indeed some haue done so: but by this kinde of speech they signified no more but thus much, that they beleueed that there was a Catholike Church.

Thus hauing found what wordes are to be supplied, let vs come to the meaning of the article. And that we may proceede in order, let vs first of all see what the Church is. The Church is a peculiar company of men predestinated to life everlasting, and made one in Christ. First I say, it is a peculiar company of men: for S. Peter saith, *Ye are a chosen generatiō, a royal priesthood, an holy nation, & a peculiar people*. He speaks indeed of the Church of God on earth, but his saying may be also extended to the whole Church of God, as well in heaue as in earth. Now because there can be no cōpany yles it haue a beginning & cause wherby it is gathered: therefore I adde further in the definition, *predestinated to life everlasting*. Noting thereby the ground and cause of the Catholike Church, namely Gods eternal predestination to life everlasting: & to this purpose our Sauour Christ saith, *Fear not little flocke for it is your Fathers will to giue you the kingdom*: signifying thereby, that the first and principall cause of the Church, is the good pleasure of God, whereby he hath before all worlds purposed to aduance his Elect to eternal salvation. Therefore one saith wel, (a) *only the Elect are the Church of God*. And further, because no company can continue and abide for euer, vntles the members thereof be ioyned and coupled together by some bond, therefore I adde in the last place, *made one with Christ*. This vnion maketh the Church to bee the Church: & by it the members thereof, whether they be in heauen or in earth, are distinguished from all other companies whatsoever. Now this cōiunction between Christ & the Church is auouched by S. Paul when he saith, *Christ is the head & body, which is his Church*: & when hee ascribes the name of Christ not onely to the person of the Son, but to the Church it self, as in the Epistle to the Galatians, *To Abraham &c. in his seed were the promises made*: he saith not &c. to his seedes, as speaking of many, but &c. vnto his

Epiphanius, in Anclior.

1 Pet. 4

Luk. 12. 32.

a Rem. in Cant.

Col. 1. 18

Gal. 3. 16.

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his seed, as speaking of one, which is Christ; that is, not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the only seed of Abraham. And this definition of the Church is almost in so many words set down in the Scriptures, in that it is called the *Family of God*, partly in heaven, and partly in earth, named of Christ: and also it is called the *heavenly Jerusalem*, the *mother of us all*: and the *celestial Jerusalem*: and the *congregation of the first borne*. Now for the better understanding of the nature, estate, and parts of the Church, two points among the rest must be considered; the efficient cause thereof, *Gods Predestination*; & the forme, the *mystical union*.

In handling the doctrine of *Predestination*, my meaning is, onely to stand on such points as are revealed in the word & necessarie, tending to edification. And first I will shew what is the truth, & secondly the contrarie falsehood. In the truth I consider foure things: I. what *Predestination* is: II. what is the order of it: III. what be the parts of it. IV. what is the use.

Predestination may thus be defined, *It is a part of the counsell of God, whereby hee hath before all times purposed in himselfe to shew mercie on some men and to passe by others, shewing his iustice on them for the manifestation of the glory of his own name*. First, I say, it is a part of his counsell, because the counsell or decree of God, universally extends it selfe to all things that are: and *Predestination* is Gods decree so farre forth as it concerns the reasonable creatures, especially men. Now in every purpose or decree of God, three things must be considered; the beginning, the matter, the ende. The beginning is the will of God whereby hee willetti and appointeth the estate of his creatures: and it is the most absolute, supreme, and soveraigne cause of all things that are, so far forth as they haue being: having nothing either about it selfe or out of it selfe, to be an impulsive cause to moue or incline it; and to say otherwise, is to make the will of God to be no will. Indeed mens wills are moued and disposed by external causes out of themselves, borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare will without reason is nothing. Now Gods will is not ruled by another rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and iust. The matter of his purpose, is a decreed manifestation of two of the most principall attributes of the Godhead, *mercie and iustice*: and that with limitation or restraint of mercie to some of the creatures, and iustice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of cruelty in God; for his very essence or nature is not iustice

alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaration of them both vpon his creatures ouer whom he is a soveraigne Lord, and that without other respects, vpon his very will and pleasure, is no point of iniustice. The supreme end of the counsell of God, is the manifestation of his owne glorie, partly in his mercie, and partly in his iustice. For in common equitie, the end which he propounds vnto himselfe of all his doing must be answerable to his nature; which is maiestie and glorie, and (as I haue said) iustice and mercie it selfe.

And because *Pauls* disputation in the 9. to the Romanes giues light and sufficient confirmation to this which I now teach, I will stand a little to open and resolve the same. From the 1. verse to the 6. he sets downe his griefe conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure manner insinuate the *Reiellion* of that nation. This done, in the 6. verse he answers a secret obiection which might be made, on this manner: If the Iewes be reiectedi, then the word of God is of none effect: that is, then the covenant made with the forefathers is void: but the covenant cannot be voided: therefore the Iewes are not reiectedi. The assumption he takes for granted, & denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man & man, even among the Iewes, whereby some are indeede in the covenant, some not. And this distinction is proued by three examples: the first in this verse, that of the children of *Isaac* the common parent of all the Iewes, some are *Israel*, that is, truly in the covenant as *Isaac* was: and some are not *Israel*. Now it might be further objected, that the Iewes are not onely the posterity of *Isaac*, but the seede of *Abraham* in whom all nations of the earth are blessed: and therefore not to be reiectedi. And to this *Paul* answers, verse 7. alleging a second example of the distinction betweene man and man out of the family of *Abraham*, in which some were indeede sonnes, some were not. For the prooffe of this, first, he sets downe the words of the text in *Moses*, in *Isaac* shall thy seed be called: and secondly, makes an exposition of them with a collection on this manner: All they which are the sonnes of the promise, are the seed of *Abraham*, or the sonnes of God: but *Isaac* is a sonne of promise and not *Ismael*, therefore *Isaac* is the seede of *Abraham* and heire of the blessing, and not *Ismael*. The proposition is in the eight verse, the assumption in the ninth verse, the conclusion in the tenth verse. Here make, 1. how hee makes a double seede, one according to the flesh, the other spiritual: and two kind of sonnes, one of the flesh, the other the son of the promise, or the sonne of God: for he puts the one for the other. II. That the distinction betweene *Isaac* and *Ismael*, whereby one is in the

Rom. 9.
opened,

covenant of grace, the other not; stands not in their forefence faith and vnbeleefe, and the fruits of them: but in the purpose and will of God it selfe. For *Isaac* is called the *child of promise*, because by the vertue of it he was borne, and beleueed, and was adopted the child of God, and made heire of the covenant giuen to *Abraham*: and therefore consequently the right of adoption befall him by the mere good pleasure of God, which is the first cause of our saluation without respect of any thing in the person of *Isaac*. For what God by his promise brings to passe in time, that hee most freely decreed before all times. Now considering the Iewes might say, that *Ismael* was reiectedi, because hee was borne of the handmaide *Hagar*, whereas they for their parts descended of *Abraham* and *Sarah*, by *Isaac* the lawfull sonne, *Paul* addes a third example of the distinction betweene man and man out of the family of *Isaac*, in which *Isaac* was a true sonne and heire of the promise, and *Esaus* was not. Now the distinction of these two persons is propounded in the tenth verse, and confirmed vers. 11. 12. 13. in which are set downe three things: 1. the time of this distinction, ere the children were borne, and therefore when they had neither doo nor euill. And this circumstance is no eu, to shew that God was not moued by any preiudice or preconsideration of *Isaacs* godlinesse, and *Esaus* prophane-nesse to preterre the one before the other. II. the end why the distinction was made at this time, & not afterward when they were borne, is, that the purpose of God which is according to his election might remaine sure, not of works, but by him that calleth: that is, that by this means it might appeare, that when God receiues any man into the covenant of eternall life, it proceeds not of any dignitie in the man whom God calleth, but from his mercie and alone good pleasure, that his decree of fauing the elect might remaine firme and sure for euer. Hence it is manifest, that there is an vnchangeable decree of election of some men (for hee that takes all, and excepts none, cannot be said to choise) to saluation, depending vpon the alone will of God; and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, hee reiecteth thereby, that his purpose is to passe by some without shewing of mercie. III. The author of this distinction, is God himselfe by his purpose before all times, which purpose hee made manifest by testimony giuen to *Rebecca*, saying, the elder shall serue the younger: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of title to the covenant be subiect to the younger. And because this testimonie concerning the freedome and seruitude of *Isaac* & *Esaus* might seeme insufficient to prouoe the election of the flesh, and the reiection of the second, therefore *Paul*

addes a second testimonie out of *Malachie*, *I haue loued Iacob, and hated Esau*: that is, I haue purposed to loue *Iacob*, and to hate *Esaus*. And these words no doubt are alleaged to expound the former place out of *Moses*, & shew that the bondage of *Esaus* was ioyned with the hatred of God, and the freedome of *Iacob* with the lone of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundry expositions are made. First, that the prerogative of *Isaac* about *Ismael*, and *Iacob* about *Esaus*, was onely in temporary blessings, in that God vouchsafed vnto them the right of the land of Canaan. *Ans.* If these places are to be vnderstood of temporal blessings and not spiritual, then the Apostle hath not fitly alleaged the former examples, to prouoe the reiection of the Iewes from the Covenant. For though it be granted, there be a difference betweene man and man in respect of earthly blessings, yet doth it not follow, that there shall be the same difference in things concerning the kingdom of heauen. If a father for some cause disinherit one or two of his children, it were absurd therupon to conclude, that hee might therefore kill any of the rest. Again, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of *Ismael* and *Esaus* from the land of Canaan, was a signe that they were excluded from the covenant of grace, and the right of eternall life. Some others say, that by *Iacob* and *Esaus* are not meant two persons, but the two nations of the Idumeans and the Israelites. *Ans.* It is a manifest vntruth. For it was not possible for two nations to strine in the wombe of *Rebecca*, vnlesse we considered them as they were comprehended vnder the two heads, to wit, the very persons of *Iacob* & *Esaus*. And whereas they say, that *Esaus* in person neuer serued *Iacob*, but onely in his posteritie, the answer is that *Iacobs* freedome and prerogatives were spiritual, and not temporal, which by faith he saw a farre off, but enioyed not; and therefore proportionally *Esaus* was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the covenant made with his ancellours from which he was barred. And though it be granted, that by *Iacob* and *Esaus* two nations, and not two persons, are to be vnderstood, yet all comes to one head: for the receiuing of the nation of the Israelites into the covenant, and the excluding of them of the Edomites, both depending of *Iacob* and *Esaus*, serue as well to prouoe Gods eternall election and reprobation, as the receiuing and reiection of one man. Others say that these words, *I haue hated Esau*, are thus to be vnderstood, I haue left out *Esaus* then *Iacob*. But how then shall we say that *Paul* hath fitly alleaged this text to

Mal. 1. 2.

Gen. 25.
23.

Proove the refection of the Iewes from the favour of God and the covenant of grace, considering that of men whereof one is loved more of God, the other less; both may still remain in the Covenant. Lastly, it is alledged that the former exposition makes *Ismael* and *Eſau* damned persons. *Answer*. We must leave vnto God all secret iudgement of particular persons, and yet neuertheless, *Paul* doth very fitly in their two persons, both defending of *Abraham*, and both circumcised; set forth examples of such, as for all their outward prerogatives, are indeed barred from the covenant of life everlasting before God. And againe the opposition made by *Paul*, requires that the contrary to that which is spoken of *Isaac* and *Jacob*, should be said of *Ismael* and *Eſau*. And there is nothing spoken of either of them in the scriptures, which argues the disposition of men ordained to eternal life. *Ismael* is noted with the brand of a mocker, and *Eſau* of a prophane man.

To proceede in the text, because the doctrine of *Paul* deliuered in the former verses might seeme strange vnto the Romanes, therefore in the fourteenth verse, he laies downe an objection, and answers the same. The objection is this: If God put distinction between man & man, without respect had to their persons, vpon his owne will and pleasure, then is he vnjust; but he is not vnjust, therefore he makes no such distinction. The answer is, *God forbid*. Whereby hee denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others, and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. verse. God hath absolute power or freedom of will, whereby without being bound to any creature, he may and can first of all haue mercy on whom he will, & secondly harden whom he will. For the prooofe of the first, that God hath mercy on whom he will, he laies downe the testimony of *Moses*, verſ. 15. *I will haue mercy on whom I will shew mercy, and I will haue compassion on whom I will haue compassion*. And in verſ. 16. makes his collection to enee, that is, (namely, the purpose of God according to election, verſ. 11.) *is not in him that wills, or in him that runneth, but in God that sheweth mercie*. Whereby he teacheth, that the election of God in order goes before all things that may in time befall man; and that therefore neither the intentions and endeauours of the minde, nor the workes of our life, which are the effects of election, can be the impulsive causes to moue God to chooſe vs to saluation. The second, that God hardens whom he will, is confirmed and made plaine by the testimony of Scripture concerning *Pharaoh*, verſ. 17.

In the 19. verse there followes another objection, arising out of the answer to the former on this manner: If God will haue some to be hardened and reiecte, and his will cannot

be resisted; then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiecte, and his will cannot be resisted: therefore (saith the aduersarie) with no iustice can hee punish man that is necessarily subiect to his decree. Here make, that if there had bene an vniversal election of all men, and if men had bene elected or reiecte according as God did foresee that they would beleeue or not beleeue, the occasion of this objection had bene cut off. But let vs come to *Pauls* answer. In the twentieth verse hee takes the assumption for granted, that some are reiecte because God will: and that the will, that is, the decree of God cannot be resisted: and onely denies the coherence of the proposition, checking the malepert pride of the aduersary, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, & plead against him as his equall, whereas indeede the creature is nothing to the Creator, and is absolutely to submit it selfe to his will in all things. In verſ. 21. he proceeds to a second answer, shewing that Gods will is not to be blamed, because by his absolute sovereignty & the right of creation, hee hath power to chooſe men, or to reiect or harden them. And where there is right and power to do a thing, the will of the doer is not to be blamed. Now that

God hath his right & power over his creature, it is prooued by a comparison from the lesse to the greater, on this manner. The potter hath power over the clay to make of the same lump, one vessell to honour, and another to dishonour: therefore may God much more make some vessels of mercie, and some vessels of wrath prepared to destruction. The first part of the comparison is verſe 21. the second part, verſe 22, 23. And lest any man should thinke that God makes vessels of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe ends of the will of God: he makes vessels of dishonour to shew his wrath, and to make manifest his power: and againe hee condemnes no man, till hee haue suffered him with long patience. And he makes vessels of honour that he might declare the riches of his glory vpon them. Hence it is manifest, first, that the end of Predestination is the glory of God, which is to be made manifest, partly in his iustice, and partly in his mercy: secondly, that men are not elected or reiecte of God, for their forecenne corruptions or vertues: for then *Paul* would not haue said, that God made vessels of dishonour, but that being to already, he left them in their dishonour.

Thus from the 6. verse of this chapter to the 24. *Paul* hath described vnto vs the doctrine of Gods eternal predestination, and that by the iudgement of (a) Diuines in all ages.

The order of Gods Predestination is this. It is

A child might answer this objection, meaning elect and reiect for their forecenne faith and vnbeleife.

*Aug. de Pract. lon' Ad. aninu. ep. 79. 1. nch. 98 pp. al. Seruim 105. ep. Hieron. Hec de quo test. in Rom. & Aquila. 136.

the propertie of the reasonable creatures to conceive one thing after another, whereas God conceives all things at once with one act of vnderstanding, and all things both past and to come are present with him; and therefore in his eternal counsell hee decrees not one thing after another, but all things at once. Neuertheless for our vnderstanding sake, we may distinguish the counsell of God concerning man into two acts or degrees: the first, is the purpose of God himselfe, in which hee determines what he will doe, and the end of all his doings: and that is to create all things, specially man for his owne glory; partly by shewing on some men his mercy, and vpon others his iustice. The second, is another purpose, whereby he decrees the execution of the former, & laies downe meanes of accomplishing the end thereof. These two acts of the counsell of God are not to be seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first, God decrees some men to honour, by shewing his mercie and loue on them, and some againe to dishonour, by shewing his iustice on them; and this man more then that, vpon his will and pleasure, and there is no other cause hereof knowne to vs. In the second, knowne and manifest causes are set downe of the execution of the former degree. For no man is actually condemned; yea God decrees to condemne no man but for his sins: and no man is actually saued but for the merit of Christ. Furthermore, this latter act of the counsell of God, must bee conceived of vs in the second place and not in the first. For euermore the first thing to be intended is the end it selfe, & then afterward the subordinate meanes and causes whereby the end is accomplished. Again, the second act of Gods counsell contains two others, one which setteth downe the preparation of the meanes whereby by Gods predestination begins to come in execution; and they are two, the creation of man righteous after the image of God, the voluntary fall of Adam, and withall the shutting vp of all men vnder damnation: the other appoints the applying of the feuerall meanes to the persons of men; that Gods decree, which was set downe before all times, may in time be fully accomplished, as shall afterward in particular appeare.

Predestination hath two parts, the Decree of Election, the Decree of Reprobation, or No election. This diuision is plaine by that which hath bin said out of the 9. chapter to the Romanes, and it may be further confirmed by other testimonies. Of some it is said, that the Lord knowes who are his: and of some others, Christ shall say in the day of iudgement, *I neuer knewe you*. In the Acts it is said, that as many of the Gentiles as were ordained to life everlasting, beleeued. And *Iude* saith of false prophets, that they were ordained to condemnation.

In handling of the decree of election, I will consider three things: 1. what election is, 2. the

execution thereof: 3. the knowledge of particular Election. For the first; Gods election is a decree, in which according to the good pleasure of his will, he hath certainly chosen some men to life eternal in Christ for the praise of the glorie of his grace. This is the same which *Paul* saith to the Ephesians, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in loue: who hath predestinate vs to be adopted through Iesum Christ vnto himselfe, according to the good pleasure of his will*. Now that wee may the better conceiue this doctrine, let vs come to a consideration of the feuerall points thereof. First of all I say, Election is Gods decree. For there is nothing in the world that comes to passe either vniuersally or particularly without the eternal and vnchangeable decree of God. And therefore whereas men are actually chosen, and brought to life everlasting, it is because God did purpose with himselfe and decree the same before all worlds. Now touching the decree it selfe, sixe things are to be obserued. The first, what was the mooue or impulsive cause that moued God to decree the saluation of any man. *Answer*. The good pleasure of God. For *Paul* saith, *Hee will haue mercie on whom he will haue mercie: and, Hee hath predestinate vs according to the good pleasure of God*. As for the opinion of them that say, that forecenne faith and good workes are the cause that moued God to chooſe men to saluation, it is frivolous. For faith and good workes are the fruits & effects of Gods election. *Paul* saith, *he hath chosen vs*, not because hee did foresee that we would become holy, but that we might be holy. And, *he hath predestinate vs to adoption*. Which is all one as if he had said, he hath predestinate vs to beleeue, because adoption comes by beleeuing. Now if men are elected that they might beleeue, then are they not elected because they would beleeue. For it cannot be that one thing should be both the cause and the effect of another.

The second point, is that Gods election is vnchangeable: so as they which are indeede chosen to saluation cannot perill, but shall without faile attaine to life everlasting. *Paul* takes it for a conclusion, that the purpose of God according to election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And *Samuel* saith, *The strength of Israel will not lie or repent: For he is not a man that hee should repent*. Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, *I am Iehouah*, saith he, and *I change not*: therefore his will like wife and his counsels bee vnchangeable. And therefore whensoever the spirit of God shall testify vnto our spirit that we are iustified in Christ, and chosen to saluation; it must bee a meanes to comfort vs, and to establish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, & no doubt

Eph. 1. 4.

Rom. 9. 18. Eph. 1. 5.

Eph. 1. 4. Ioh. 1. 12.

Rom. 9. 11. 29. 1 Sam. 15. 29.

Mal. 3. 6.

from

from the diuell. And the reasons commonly alledged for this purpose are of no moment, as may appear by the skanning of them. First they obiect, that the Churches of the E-
 ph. 4. 2. 1. 1. theff. 1. 4. 1. Pet. 1. 1. 2. 2.
 phians, Theſſalonians, & the diſperſed Iews are all called Elect by the Apoſtles themſelves, yet ſundry of them afterward ſell away.
 Aſw. 1. There are two kinds of iudgement to be giuen of men, the iudgement of certainty & the iudgement of charity. By the firſt indeede, is giuen an vnfallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, ſo farre forth as God ſhall reueale the eſtate of one man vnto another. Now the iudgement of charitie belongs vnto all men; and by it leauing all ſecret iudgements vnto God, we are charitably to think, that all thoſe, that liue in the Church of God, profeſſing themſelves to be members of Chriſt, are indeede elect to ſaluation, till God make manifeſt otherwiſe. And on this manner, and not otherwiſe doe the Apoſtles call whole Churches elect. II. they are called elect of the principal part, and not becauſe euery member thereof was indeede elect; as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alledged, that David praies that his enemies may be blotted out of the booke of life, which is the election of God, and that Moſes and Paul did the like againſt themſelves. Aſw. Davids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas ſo long as hee was one of the diſciples of Chriſt, was accounted as one hauing his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare & manifeſt vnto the world, that they were neuer indeede written there. And where Moſes ſaith, *Forgiue them this ſin: if not blotte me out of thy booke*: and Paul, *I could wiſh to bee accuſed, &c.* their meaning was, not to ſignifie that men elected to ſaluation might become repro-
 bates: onely they teſſifie their zealous affecti-
 ons, that they could be content to be deprived of their owne ſaluation, rather then the whole body of the people ſhould periſh, and God loſe his glory. As for that which Chriſt ſaith, *Haue I not choſen you twelue, and one of you is a di-
 uell?* it is to be vnderſtood, not of election to ſaluation, but of election to the office of an Apoſtle: which is temporary and changeable.

The third point, is that there is an actual election made in time, beeing indeede a fruit of Gods decree, and anſwerable vnto it; and therefore I added in the deſcription theſe wordes, *whereby hee hath choſen ſome men*. All men by nature are ſinners and children of wrath, ſhut vp vnder one and the ſame eſtate of condemnation. And actual election is, when it pleaſeth God to ſeuer and ſingle out ſome men about the reſt, out of this wretched ſtate of the wicked world, and to bring them to the king-
 dome of his owne ſon. Thus Chriſt ſaith of his

A owne diſciples, *I haue choſen you out of the world*.
 The fourth point, is the actual or real foundation of Gods election, & that is Chriſt and therefore wee are ſaid to be choſen to ſal-
 uation in Chriſt. He muſt bee conſidered two waies: as he is God, we are predeſtinate of him, euen as we are predeſtinate of the Father and the holy Ghoſt. As hee is our Mediatour, we are predeſtinate in him. For when God with himſelfe had decreed to maniſeſt his glory in ſauing ſome men by his mercy, hee ordained further the creation of man in his own image, yet ſo as by his owne ſal he ſhould inſold him-
 ſelfe & all his poſterity vnder damnation: this done, he alſo decreed that the Word ſhould be incarnate actually, to redeeme theſe out of the former miſery, whom he had ordained to ſaluation. Chriſt therefore himſelfe was firſt of all predeſtinate as he was to be our head, & as Peter ſaith, *ordained before all worlds*, and we ſecondly predeſtinate in him, becauſe God or-
 dained that the execution of mans election ſhould be in him. Here if any demand, how we may be aſſured that Chriſt in his paſſion ſtood in our roome and ſtead, the reſolution will be eaſie, if we conſider that he was ordained in the eternall counſell of God, to be our ſurety and pledge, & to be a publike perſon to repreſent all the Elect in his obedience & ſufferings: and therefore it is that Peter ſaith, that he was *deli-
 uered by the foreknowledge and determinate coun-
 ſell of God*. And Paul, that *grace was giuen vnto vs through Chriſt Ieſus before the world was*.
 C The fifth point is, concerning the number of the Elect. And that I expreſſed in theſe wordes, *hee hath choſen ſome men to ſaluation*. If God ſhould deere to communicate his glory & his mercy to all & euery man: here could be no election. For he that takes all, cannot be ſaid to chooſe. Therefore Chriſt ſaith, *Many are called but few are choſen*. Some makethis queſtion, how great the number of the elect is: and the anſwer may be this, that the elect conſidered in themſelves be innumerable, but conſidered in compari-
 ſon to the whole world they are but few. Hence it followes neceſſarily, that *ſauing grace* is not vniuerſall, but *indefinite or particular*, vniuerſe will againſt common reaſon make the ſtreames more large & plentifull than the very fountaine it ſelfe. And this muſt excite vs a-
 bove all things in the world to labour to haue fellowſhip with Chriſt, and to be partakers of the ſpeciall mercy of God in him, yea to haue the ſame ſealed vp in our hearts. Benefits com-
 mon to all, as the light of the Sunne, &c. are not regarded of any. Things common to few, though they be but temporall bleſſings, are ſought for of all. God giues not riches to all men, but to ſome more, to ſome leſſe, to ſome none. And hereup on how do men like drudges toile in the world from day to day, & ſixty years to year, to enrich themſelves? Therefore much moreought men to ſeek for grace in Chriſt, conſidering it is not common to all. We muſt not content our ſelves to ſay, God is merciful;

Ioh. 15. 19.

Eph. 1. 4.

Luk. 13. 24.

1. Pet. 1. 20. Aug. de pred. fund. 6. 13.

A. d. 1. 1. 2. Tim. 1. 9.

Mat. 10. 16.

and

of the Creede.

Predeſtination. 283

but we muſt go further, & labour for a certi-
 ficate in the conſcience, that we may be able to ſay that God is indeede mercifull to vs. When the diſciples would haue knowne how many ſhould be ſaved, he omitting the queſtion, an-
 ſwers thus, *Strive to enter in at the ſtraight gate*.
 The laſt point is, the end of Gods election, and that is, *the maniſeſtation of the praife and ex-
 cellencie of the glorious grace of God*. Eph. 1. 6.

Thus hauing ſeene what election is, let vs come to the execution thereof. Of which re-
 member this rule, *Men predeſtinate to the end, that is, glory, or eternall life, are alſo predeſtinate to the ſubordinate meanes whereby they come to eter-
 nall life: and theſe are vocation, iuſtification, ſancti-
 fication, obedience*. For the firſt, he that is prede-
 ſtinate to ſaluation, is alſo predeſtinate to be called, as Paul ſaith, *Rom. 8. 30. Whom hee hath predeſtinate, them alſo hee calls*. Secondly, whom God calleth, they alſo were predeſtinate to be-
 leue; therefore ſauing faith is called *the faith of the elect*, Tit. 1. 1. And in Acts 13. 48. *as many as were ordained to life enſueuing, beleued*. Thirdly, whom God hath predeſtinate to life, them he iuſtifieth, as Paul ſaith, *Rom. 8. 30. whom he hath predeſtinate, them hee calleth, and whom hee calleth, them hee iuſtifieth*. Fourthly, whom hee hath predeſtinate to life, them he hath predeſtinate to ſanctification and holines of life, as Peter ſaith, 1. Pet. 1. 2. that the Iews were elect according to the foreknowledge of Gods Father vnto the ſanctification of the ſpirit. Laſtly, they that are predeſtinate to life, are alſo predeſtinate to obedience, as Paul ſaith to the Ephesi-
 ans, Eph. 2. 10. *We are the workmanſhip of God created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them*.

This rule being the truth of GOD, muſt be obſerued: for it hath ſpeciall vſe. Firſt of all it ſerues to ſtoppe the mouthes of vn-
 godly and prophane men. They vſe to bolſter vp themſelves in their finnes by reaſoning on this manner: If I be predeſtinate to eternall life, I ſhall be ſaved whatſoeuer come of it, how wickedly and lewdly ſoeuer I liue: I will therefore liue as I liſt, and follow the ſwinging of mine owne will. But alas, like blinde bayards they thinke they are in the way, when as they ruſh their heads againſt the wall, and ſarre deceive themſelves. For the ſafe ſtands thus: all men that are ordained to ſaluation, are likewiſe ordained in the counſell of God to vſe all the good meanes whereby they may come to ſaluation: And therefore all the elect that liue in this world ſhall be called, iuſtified, ſanctified, & leade their liues in all good conſcience before God and men: and they that liue and continue in their owne wicked waies diſputing on this manner, If I be ordained to ſaluation, I ſhall not be damned; ouerhoote themſelves, and as much as they can, plunge themſelves head-long into the very pit of hell. And for a man to liue and dye in his finnes, let the world diſpute as they will, it is an inſal-
 lible ſigne of one ordained to damnation. Se-

condly, there be others that thinke that the preaching of the word, the adminiſtration of the Sacraments, admonitions, exhortations, lawes, good orders, and all ſuch good meanes are needleſſe, becauſe Gods counſels be vn-
 changeable: if a man ſhall be condemned, nothing ſhall helpe: if a man ſhall be ſaved, nothing ſhall hinder. But wee muſt ſtill for our part remember, that God doth not onely or-
 daine the end, but alſo the meanes whereby the end is compaſſed: and therefore the very vſe of all preſcribed meanes is neceſſary. And for this cauſe we muſt be admoniſhed with di-
 ligence to labour & vſe all good meanes, that we may be called by the miniſtery of the Goſ-
 pel, and iuſtified and ſanctified, and at length glorified. If a king ſhould giue vnto one of his ſubiects a princely pallace, vpon condition that he ſhall goe vnto it in the way which hee ſhall preſcribe: job what paines would that man take to know the way, and afterward to keepe and continue in it! but behold, the kingdom of heauen is the moſt glorious and royall pal-
 lace that euer was; and God hath beſtowed the ſame on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke vnto it in the way which hee hath chalked forth vnto them in his word. Therefore if we would haue life enſueuing, wee muſt come forth of the broad way which leades to deſtruction, & enter into the ſtraight way that leades to eternall life. Wee muſt acquaint our ſelves with the guides, which are the miniſters of the word, that will cry vnto vs, *Here is the way, walke ye in it, when ye get to the right hand or to the left*, Iſa. 30. 21. Vocation, iuſtification, ſanctification, repentance, new-obedience, are the markes of the way, and we muſt paſſe by them all: and thus our wearie ſoules weltring a while in this wretched world, ſhall at length be receiued into eternall ioy and happineſſe.

Touching the knowledge of particular elec-
 tion, two ſpeciall points are to be ſcanned: I. whether a man may know his election: II. how it may be knowne. For the firſt, Papiſts are of minde, that no man can certainly know his owne election vniuerſe he be certified there-
 of by ſome ſpeciall reuelation from God: but the thing is falſe and erroneous which they ſay. When the diſciples of our Saviour Chriſt returned from preaching, and ſhewed what wonders they had done, and how diuels were ſubiect vnto them, the text ſaith, they reioy-
 ced greatly. But Chriſt answered them again, ſaying, *Luke 10. 20. In this reioyce not, but rather reioyce that your names are written in hea-
 uen*. Whereby hee ſignifies, that men may attaine to a certaine knowledge of their owne election. For we cannot, neither doe we reioyce in things either vnknewne or vn-
 certaine. Saint Peter ſaith, 2. Pet. 1. 10. *Give all di-
 ligence to make your election ſure*. Now in vaine were it to vſe diligence, if the aſſurance of e-
 lection could not bee any waies compaſſed

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without an extraordinary reuelation. And *Paul* faith to the Corinthians, *2 Cor. 13. 5. Prove your selves whether ye be in the faith or no.* Where he takes it for granted, that he which hath faith, may know he hath faith, and therefore may also know his election: because fauouring faith is an infallible marke of election.

The second point, is how any man may come to know his own election. And there be two waies of knowing it. The one is by ascending vp as it were into heauen, there to search the counsell of God, and afterward to come downe to our felues. The second, by descending into our owne hearts to goe vp from our felues, as it were by *Jacob's* ladder, to Gods eternall counsell. The first way is dangerous, and not to be attempted. For the waies of God are vnsearchable & past finding out. The second way alone is to be followed, which teacheth vs by signes and testimonies in our felues, to gather what was the eternall counsell of God concerning our saluation. And these testimonies are twofold: the testimony of Gods spirit, and the testimonie of our spirits: *Paul* faith, *The spirit of God beareth witness together with our spirits, that we are the finnes of God, Rom. 8. 16.*

Touching the testimonie of Gods spirit, two questions may be demanded: The first is, by what means the spirit of God giues a particular testimonie in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation, or *enthusiasme*, that is, an ordinary reuelation without the word; but by an application of the promises of the Gospel in the forme of a practical syllogisme, in this manner: *Whosoever beleueth in Christ, is chosen to life everlasting.* This proposition is set downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the ministers of the Gospel set apart for this end. Now while the hearers of Gods word giue themselves to meditate and consider of the same promise, comes the spirit of God and enlightens the eyes, and opens the heart, & giues them power both to beleue, and to beleue indeed: so as a man shall with freedom of spirit, make an assumption, and say, *but I beleue in Christ, I re- nounce my selfe, all my ioy and comfort is in him: flesh & blood cannot say this: is the operation of the holy Ghost.* And hence ariseth the blessed conclusion which is the testimonie of the spirit; *therefore I am the child of God.*

The second question is, how a man may discern betweene the *illusion* of the diuell, and the testimonie of the spirit. For as there is a certain perfwasion of Gods fauour from Gods spirit; so there be sleights and frauds of the diuell whereby hee flatters and soothes men in their finnes: and there is in all men naturall presumption in shew like faith, indeed no faith. And this counterfeite mocke-faith is far more common in the world then true faith is. Take a view hereof in our ignorant & carelesse people; aske any one of them, whether he be cer-

taine of his saluation or no; hee will without bones-making, protest that he is fully perfwaded & assured of his saluation in Christ: that if there be but one man in a countrey to be fauoured it is he: that he hath serued God alwaies; and done no man hurt: that he hath euermore beleened, and that hee would not for all the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind & ignorant persons run for currant faith in the world. Now the true testimonie of the spirit is discerned from naturall presumption, & all illusions of the diuell by two effects and fruits thereof, noted by *Paul* in that hee faith, *Rom. 8. 16. 26.* that the spirit makes vs cry, *Abba, that is, Father.* The first is, to pray so earnestly with groanes & sighes, as though a man would euen hill heauen and earth with the cry not of his lips, but of his heart, touched with sense and feeling of his manifold finnes and offences. And this indeed is a special and principall note of the spirit of adoption. Now look vpon the loofe and carelesse man, that thinkes himselfe so filled with the perfwasion of the loue and fauour of God, ye shall finde that hee very seldom or neuer prays: and when hee doth, it is nothing else but a mumbling out the Lords prayer, the Creede, and the tenne Commandements for fashion sake. Which argues plainly, that the perfwasion which he hath of Gods mercy, is of the flesh, and not of the spirit. The second fruit is, the affection of a dutifull child to God a most louing Father: and this affection makes a man stand in feare of the maiestie of God, wherefore hee is, and to make conscience of euery kill way. Now those that are carried away with presumption, so soone as any occasion is giuen, they fall straight into sin without milke or stay, as fire burnes with speed when dry wood is laid vnto it. In a word, where the testimonie of the spirit is truly wrought: there be many other graces of the spirit ioyned therewith, as when one branch in a tree buddeth, the rest bud also.

The testimonie of our spirit is the testimonie of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies: by inward tokens in it selfe, by outward fruits. Inward tokens are certain special graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our finnes, or Gods mercie in Christ. The first are in respect of finnes past, present, or to come. The signe in the spirit which concerneth finnes past, *2 Cor. 7. 10. is godly sorrow,* which I may tearme a beginning and mother-grace of many other gifts and graces of God. It is a kinde of griefe conceived in heart in respect of God. And the nature of it may the better be conceiued, if we compare it with the contrary. Worldly sorrow springs of sinne, and is nothing else but the horror of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may

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indeede bee occasioned by our finnes, but it springs properly from the apprehension of the grace and goodnesse of God. Worldly sorrow is a griefe for sinne onely in respect of the punishment; godly sorrow is a lively touch and griefe of heart for sin because it is sin, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the holy Ghost hath set downe seauen fruits or signes thereof whereby it may be discerned, *2 Cor. 7. 11.* The first is, *Care* to leave all our finnes: the second is, *Apologie* whereby a man is moued and carried to accuse & condemn himselfe for his finnes past, both before God and man. The third is *Indignation*, whereby a man is exceedingly angry with himselfe for his offences. The fourth is *Fear*, lest he fall into his former finnes againe. The fifth is *Desire*, whereby he craueth strength and assistance that his finnes take no hold on him as before. The sixth is *Zeale*, in the performance of all good duties contrary to his speciall sins. The seauenth is *Reuenge*, whereby hee subdues his body, lest it should hereafter be an instrument of sinne as it hath bene in former time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow; which here we speake of.

The token which is in regard of finnes present, is the combat betweene the flesh and the spirit. *Gal. 5. 17.* proper to them that are regenerate, who are partly flesh, & partly spirit. It is not the checke of conscience which all men finde in themselves both good and bad, so oft as they offend God; but it is a fighting & struing of the minde, will, and affections with themselves, whereby so farre forth as they are renewed, they carry the man one way, and as they still remaine corrupt, they carry him flat contrary. Men hauing the disease called *Ephraim*, when they are halfe a sleep feele as it were some weighty thing lying vpon their breasts, and holding them downe: now lying in this case, they strine with their hands and feet, and with all the might they haue to raise vp themselves, and to remoue the weight, & cannot. Behold here a lively resemblance of this combat. The flesh which is the in-borne corruption of mans nature, lyes vpon the hearts of the children of God, and presseth them downe, as if it were the very weight of a mountaine: now they according to the measure of grace received, strue to raise vp themselves from vnder this burden, and to doe such things as are acceptable to God; but cannot as they would.

The token that respects sinne to come, is *care to prevent it.* That this is the mark of Gods children, appeareth by the saying of *John. 1. 10. 18. If e that is borne of God sineth not, but keepeth himselfe, that the wicked one touch him not.* And this care shewes it selfe not only in ordering the outward actions, but euen in the very thoughts of the heart. For where the Gospel is of force, it brings *euery thought into captivity to the obedience of Christ,* *2 Cor. 10. 5.* and the

Apostles rule is followed: *Whatsoeuer things are true, whatsoeuer things are honest, &c. thinke on these things,* *Phil. 4. 8.*

The tokens which concerne Gods mercie are specially two: The first is, *when a man feelles himselfe distressed with the burden of his sins, or when he apprehends the heauie displeasure of God in his conscience for them: then further to feele how hee stands in need of Christ, and withall heartily desire, yea to hunger and thirst after reconciliation with God in the merit of Christ, & that about all other things in the world. To all such Christ hath made most sweet and comfortable promises, which can appertaine to none but to the elect.* If any man thirst, let him come to mee and drinke: he that beleueth in me, as faith the Scripture, out of his belly shall flowe riuers of water of life. *Reu. 21. 6. I will giue vnto him which is athirst, of the well of the water of life freely.* Now if hee that thirsteth, drinke of these waters, marke what followeth, *Ioh. 4. 14. Whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing vp vnto everlasting life.*

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousness, that he accounts euen the most precious things that are, to be but as dung in regard thereof. This affection was in *Paul*, and it is expressed in the parable, in which after a man hath found a treasure, hee first hides it: and then sells all he hath, and makes a purchase of the field where it is. Now euery man will say of himselfe, that he is thus affected to Christ, and that hee more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeede most men are of *Ephraim* minde, rather desiring the red broth then *Isa. 48* blessing; and of the same affection with the *Israelites*, which liked better the onions and flesh-pots of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first is, to loue & like a Christian man because he is a Christian.

For he that doth aright esteem of Christ, doth in like manner esteem of the members of Christ. And of this very point our Saniour Christ faith, *Mat. 10. 41. Hei that receiueth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiues a righteous man in the name of a righteous man, shall receive the reward of a righteous man.* And *S. Iohn* faith, *Herby we know that we are truely dead to life, because we loue the brethren:* that is, such as are members euen because they are so. The second signe of this affection is a loue and desire to the coming of Christ, whether it be by death vnto any man particularly, or by the last iudgement vniuersally, and that for this end, that there may be a full participation of fellowship with Christ. And that this very loue is a note of a-

Ioh. 7. 37.

Phil. 1. 30. Math. 13. 45.

Ioh. 3. 14.

doption, it appears by that which Saint Paul faith, 2. Tim. 4. 8. that the crown of righteousness is laid up for all they that love the appearing of Christ.

The outward token of adoption, is *Obedience*, whereby a man endeavours to obey Gods commandments in his life and conversation: as Saint John faith, 1. Joh. 2. 3. *Hereby we are sure that we know him, if we keep his commandments.* Now this obedience must not be judged by the rigour of the morall law, for then it should be no token of grace, but rather a means of damnation: but it must be esteemed and considered as it is in the acceptance of God, Mal. 3. 17. *who spares them that feare him, as a Father spares an obedient sonne.*

esteeming things done not by the effect & absolute doing of them, but by the affection of the doer. And yet lest any man should here be deceived, wee must know that the obedience, which is an infallible marke of the childe of God, must be thus qualified. First of all, it must not be done unto some few of Gods commandments, but unto them all without exception. Mar. 6. 20. *Herod heard John Baptist willingly, and did many things; and Judas had excellent things in him, as appears by this, that he was content to leave al & to follow Christ, & he preached the Gospel of Gods kingdom in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the fuenth commandment in leaving his brother Philips wife; and the other would not leave his concubines, to dy for it.*

Vpright & sincere obedience doth enlarge it selfe to all the commandments, as *David* faith, Psal. 119. 6. *I shall not be confounded, when I have respect to all thy commandments.* And, *S. James* faith, 1. Jam. 2. 10. *he which faileth in one law is guilty of all:* that is, the obedience to many commandments is indeede before God no obedience, but a great sin, if a man wittingly and willingly carrie a purpose to omit any one duty of the law. He that repents of one sinne truly, doth repent of al: & he that liues but in one knowne sinne without repentance, though he pretend neuer so much reformation of life, indeede repents of no sin. Secondly, this obedience must extend it selfe to the whole course of a mans life after his conversion and repentance.

Wee must not iudge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though he, through the corruption of his nature, faile in this or that particular actio, yet doth it not preiudice his estate before God, so be it he renew his repentance for his severall slips and fals not lying in any sinne; and withall from yeare to yeare walke vnblamable before God and men. S. Paul faith, 2. Tim. 2. 19. *The foundation of Gods mercie is this: the Lord knoweth who are his.* Now some might hereupon say, It is true indeede, GOD knowes who are his; but how may I bee assured in my selfe, that I am his? to this demand, as I take it, Paul answers in the next words: *Let every one that cal-*

leth on the name of the Lord depart from iniquities: that is, let men invoke the name of God, praying seriously for things whereof they stand in need, withall giuing thanks and departing from all their former sinnes, and this shall be vnto them an infallible token, that they are in the election of God. Thirdly, in outward obedience is required that it proceed from the whole man, 1. Theff. 3. 13, as the regeneration which is the cause of it, is through the whole man in body, soule, and spirit: Againe, obedience is the fruit of loue, and loue is from a pure heart, the good conscience, and faith vnfaied.

Thus we haue heard the testimonies and tokens whereby a man may be certified in his conscience, that hee was chosen to saluation before all worlds. If any desire further resolution in this point, let them meditate vpon the 15. Psalm, and first Epistle of S. John, being parcels of Scripture penned by the Holy Ghost for this end.

Here some will demanda, how a man may be assured of his adoption, if he want the testimonie of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes, by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue said, there be two witnesses of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, he must then haue recourse to the second witness, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his adoption, as we know fire to be fire by the heate, though it want a flame.

Againe it may be demanded on this manner: how if it come to passe that after inquiry, we find but few signes of sanctification in our selues. *Ans.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no saving grace; and it stands in two things: an hearty disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to bee wanting. If any shall say, that a wicked man hath this desire, as *Balaam*, who desired to die the death of the righteous: the answer is, that *Balaam* indeed desired to die as the righteous man doth, but hee could not abide to liue as the righteous; hee desired the end, but not the proper subordinate means which tend vnto the end: as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure and to content themselves with these small beginnings of grace, but onely to shew how any may assure themselves that they are at the least babes in

Christ:

Christ: adding this withall, that they which haue no more but these small beginnings must be careful to increase them, because he which goes not forward goes backward.

Lastly, it may be demanded what a man should doe if he want both the testimonie of Gods spirit, and his owne spirit, and haue no means in the world of assurance? *Ans.* He must not vterly despair, but be resolute of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the word of God preached: and being outwardly of the Church to receiue the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerse about the wine-press, we shall finde the sweete iuyce of heavenly grace pressed forth vnto vs plentifully by the word and Sacraments, to the comfort of our consciences, concerning Gods election. This one mercy, that God by these means in some part reueales his mercy, is vspeakable. When sickness or the day of death comes, the dearest seruants of God, it may bee, must encounter with the temptations of the diuell, and wastle in conscience with the wrath and displeasure of God, as for life and death: and no man knoweth how terrible these things are, but those which haue felt them. Now when men walke thus through the valley of the shadow of death, vnlesse God should as it were open heauen, and streame downe vnto vs in this world some lightsome beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to obserue three things, I. what it is. II. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleased him, he hath purposed to refuse some men by means of Adams fall and their owne corruptions for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus: If there bee an eternall decree of God, whereby he chooseth some men, then there must needs be another whereby he doth passe by others and refuse them. For election alwaies implies refusal. Againe, what God doth in time, that he decreed to doe before time; as the case falls out euen with men of meane wisdomed, who first of all intend with themselves the things to be done, and after do them. But God in time refuseth some men as the Scripture testifieth, and it appeareth to bee true by the event? Therefore God before all worlds decreed the reiecting of some men.

Now in this decree foure points are to bee considered. The first is, the matter or object thereof, which is the thing decreed, namely, the reiection of some men in respect of mercie, or the manifestation of his iustice vpon them. This may seeme strange to mans reason, but here we must with all submission strike our

top-sayles, for the word of God saith as much in plaine termes. The Apostle *Iude* speaking of false Prophets faith, *Iude 4.* that they were of old ordained to this damnation. And *Paul* faith in emphaticall termes, *Rom. 9. 22.* that *God makes vessels of wrath prepared to destruction, and some are reiected, whom he opposeth to them which are elected to saluation.*

The second point is, the impious cause that moued God to set downe this decree concerning his creature, and that was nothing out of himselfe, but his very will and pleasure. Hee hardened *Pharaoh* with final hardness of heart, because hee would: and therefore hee decreed to doe so because hee would. And our Saviour Christ faith, *I thinke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & men of understanding, and hast opened them vnto babes.* But vpon what cause did God so? It followes in the next words, verse 26. *It is so, O Father, because thy good pleasure is such.* And if it be in the power and libertie of a man to kill an ox or a sheepe for his life, to hunt and kill the hare and partridge for his pleasure: then much more without iniustice may it be in the will and liberty of the Creator to refuse and forsake his creature for his glory. Nay, it stands more with equitie a thousand fold, that all the creatures in heauen and earth should jointly serue to set forth the glorie and maiestie of God the Creator in their eternall destruction, then the striking of a flie or the killing of a flea should serue for the dignitie of all men in the world. For all this, it is thought by very many to bee very hard to ascribe vnto God who is full of bounty and mercie, such a decree, and that vpon his very will: but let vs see their reasons.

First of all they say, it is a point of cruelty vnto God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God cannot be said to create any to damnation, but to the manifestation of his iustice & glory in his due and deserved damnation: and the doing of this is absolute iustice. Secondly it is alledged, that by this means God shall hate his owne creature, and that before it is: but it is an vntruth. Wee must distinguish betweene Gods purpose to hate, and actual hating. Now indeede God before all worlds did purpose to hate some creatures: and that iustly so farre forth as his hating of them will serue for the manifestation of his iustice: but hee neither hates them indeede, nor loues them before they are: and therefore actual hatred comes not in till after the creatio. Whom God hath decreed to loue, them, when they are once created, hee begins to loue in Christ with actual loue: and whom hee hath decreed to hate, them being once created, hee hates in Adam with actual hatred. Thirdly it is objected, that by this doctrine God shall be the author of sinne; for hee which ordaines to the end, ordaines to the means of the end: but God ordaines men

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Si quod vis non potes, Deus facit, cum co. putat, Aug.

1. Cor. 4.
2. Theff.
2. 9. 13.

Mat. 11.
25.

to the end, that is damnation: therefore he ordaines them to the meanes thereof, that is fin. *Ans.* The proposition being thus understood, hee which ordaines a man to an end, in the same order and manner ordaines him to the meanes, is false. For one may be ordained to the end simply, the end being simply good; & yet not be simply ordained to the meanes, because they may bee euill in themselves, and onely good in part, namely, so far forth as they haue respect of goodnesse in the minde of the ordainer. Secondly, the assumption is false: for the supreme end of Gods counsel is not damnation, but the declaration of his iustice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perishment, but as it is a reall execution of iustice. Thirdly, we must make distinction betweene sinne it selfe, and the permission thereof: betwene the decree of refection, and actual damnation: now the permission of sinne, and not sinne it selfe properly is the subordinate meanes of the decree of refection. For when God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but onely the consequent of the decree: yet so, as it is not onely the antecedent, but also the efficient and meritorious cause of actual damnation.

The third point, is the reall condemnation of the execution of this decree, in iust condemnation, and that is the voluntary fall of *Adam*, and of all his posterity in him, with the fruit thereof, the generall corruption of mans nature. For howsoever God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution, he condemneth no man but for his sins: and sinne though it were not in the counsel of God an impulsive cause that moued him to purpose a declaration of iustice and iudgement, yet was it a subordinate meanes of damnation: God in wonderfull wisdom ordering and disposing the execution of this decree, so as the whole blame and fault of mans destruction should be in himselfe. And therefore the Lord in the Prophet *Osai* saith, *Hos. 13.9. One hath destroyed thee, but I will help thee*: that is, saluation is of God, and the condemnation of men is from themselves. Now whereas many deprauing our doctrine say, that we ascribe vnto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they vnderstand that which is opposed to conditional, then we hold and auouch, that all the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they vnderstand a bare and naked decree without reason or cause, then we deny Gods decree to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him and iust they are: yea

the very wil of God it selfe is cause sufficient, being the absolute rule of iustice. And though men in reason can not discern the equity and iustice of Gods will in this point, yet may wee not thereupon conclude that therefore it is vniust. The sinne may shine clearly, though the blinde man see it not. And it is a flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the quality and nature of the thing, but the qualities of things in order of causes follow the will of God. For euery thing is as God wils it. Lastly, if it be called an absolute decree, because it is done without all respect to mans finne, then we still denie it to be absolute. For as God condemnes man for sinne: so hee decreed to condemne him for, and by his sinne: yet so, as if the question be made, what is the cause why hee decrees rather in his iustice to condemne this man than that man, no other reason can be rendered, but his will.

The last point is, the end of Gods decree, namely the manifestation of his iustice, as *Salomon* saith. *The Lord hath made all things for his owne sake, and the wicked for the day of euill. And Paul* saith, that God made vessels of wrath. *To shew his wrath, and to make his power knowne.*

Thus we haue scene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembered is this, *Those which are ordained to iust damnation, are likewise ordained to be left to themselves in this world, in blindness of minde and hardness of heart, so as they neither shal nor wil repent of their sins.* The truth of this wee may see in Gods word. For *S. Peter* speaking of the priests and Doctors, and chiefe of the people among the Iewes, saith plainly, *They stumbled as the word, & were disobedient. Why so? the reason is there set downe: because they were ordained to it of old.* And so *Paul* saith to the Corinthians, that he handled not the word of *Christ* deceitfully, but in the declaration of the truth he approued himselfe to euery mans conscience in the sight of God. Now hereupon it may be said: how then comes it to passe that all reccieue not the Gospel in Corinth; and to this hee answers with a terrible sentence, *Iff* (saith he, *1. Cor. 4. 3.*) *our Gospel bee hid, it is hid to them that perish:* giuing vs to vnderstand, that God leaues them to themselves in this world, whom he purposed to refuse. And the Lord by the Prophet *Esaia* saith of the Iewes, *Esa. 6.9. By hearing they shall heare and not vnderstand, and by seeing they shall see and not perceiue, lest they should heare with their eares, and see with their eyes, and vnderstand with their hearts, and so turne and be saved.*

The vse of this is manifold: first it serueth to ouerthrow the opinion of carnall men, which reason thus: If I be ordained to damnation, let me lue neuer so godly and well, I am sure

Pro. 16.
14.
Rom. 9.
32.

to be damned, therefore I will lue as I list: for it is not possible for mee to alter Gods decree. Blasphemous mouthes of men make nothing of this & like speeches, & yet they speake flat contraries. For whom God hath purposed in his eternall counsel to refuse, them also he hath purposed for their sins, to leaue to the blindness of their minds & hardnes of their hearts, so as they neither will, nor can lue a godly life.

Secondly, this rule doth as it were, leade vs by the hand to the consideration of the fearful estate of many people among vs. We haue had for the space of thirrie yeeres and more the preaching of the Gospel of *Christ*, and the more plentifully by reason of the schooles of learning. But what hath bin the issue of it? I doubt not: but in many it hath bin the meanes of their conuerſion & saluation: but to speake generally of the greater part, there is little or no fruit to be seene. The most after this long preaching remaine as blind, as impenitent, as hard-hearted, and as vnreformed in their liues as euery they were, though they haue heard the Lord calling them to repentance from day to day, and from yeere to yeere. Well, if this rule be the truth of God, as no doubt it is, then I say plainly, that there is a most fearful iudgement of God among vs. My meaning is not to determine or giue sentence of any mans person, of any towne, or people, neuertheless this may be auouched, that it is a terrible & dangerous signe of the wrath of God, that after this long & daily preaching, there is still remaining a generall hardnes of heart, impenitencie, and want of reformation in the liues of men. The *Smiths* stichy, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dul, secure, & senselesse they are. This being so, it stands euery man in hand to looke to his own estate. We are careful to flee the infection of the bodily plague: oh then! how careful should we be to flee the common blindness and hardnes of heart which is the very plague of all plagues, a thousand-fold worse then all the plagues of *Egypt*: And it is so much the more fearful, because the more it takes place, the lesse it is perceiued. When a malfaſtour on the day of *Asiſe* is brought forth of the Layle, with great bolts & fetters to come before the Iudge, as he is going all men pitie him & speake comfortably vnto him: but why so? because he is now to be arraigned at the barre of an earthly Iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lye fettered in bondage vnder sinne and Satans, and this thort life is the way in which they are going euery houre to the barre of Gods iustice, who is the King of Kings, and Lord of Lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou play a man that is before an earthly Iudge, & wilt thou not be touched with the misery of thine own estate, who goest eue-

ry day to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a ship, goes continually toward the haue, though he lister not his foore. Begin now at length to lay this point to your hearts, that, so long as ye run on in your blind waies without repentance, as much as ye can, ye make poſt-halt to hel-ward; and so long as you continue in these miserable conditions as *S. Peter* saith, *2. Pet. 2. 3. Your iudgement is not farre off, and your damnation sleepeth not.*

Thirdly, seeing those whom God hath purposed to refuse, shall be left vnto themselves, and neuer come to repentance, we are to loue and embrace the word of God preached, and taught vnto vs by the Ministers of the Gospel: and withall submitting our selues vnto it, and suffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindness of mind, and hardnes of heart, leading to destruction, into the strait way of true repentance and reformation of life, which leadeth to saluation. For so long as a man liues in this world after the lusts of his owne heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearful thing is it, but for a little while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs all in the feare of God, lay his word vnto our hearts, & heare it with reuerence, so as it may bee in vs the sword of the spirit to cut downe the sinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belongeth to God principally & properly, because he knoweth best what he hath determined concerning the estate of euery man, and none but he knowes who they bee which are ordained to due & deserved damnatio. And againe, he only knoweth the hearts & wils of men, & what grace he hath giuen them, what they are, and what all their sins be, and so doth no angel nor creature in the world be able. As for men, it belongs not to them to giue iudgement of reprobation in themselves, or in others, vnles God reueale his wil vnto them, & giue them gift of discerning. The gift was bestowed on sundry of the Prophets in the old Testament, and in the new Testament on the Apostles. *Dauid* in many Psalmes maketh request for the confuſion of his enemies, not praying onely against their sins, (which we may do) but eue against their persons which we may not do. No doubt he was guided by Gods spirit & reccieued them an extraordinary gift to iudge of the oblatinate malice of his aduersaries. And *Paul* praises against the person of *Demetrius*, saying, *The Lord reuend him according to his doings.* And such kinde of prayers were lawfull in the, because they were earied with pure & vp-right zeale, & had no doubt a speciall gift whereby they were able to discern of the final estate

Pſal. 69.
& 109.

1 Tim. 4.
14.

their enemies. Again, God sometimes gives this gift of discerning of some mens sinall impenitencie to the Church vpon earth, I say not, to this or that priuate person, but to the body of the Church or greater part thereof. S. Iohn writing vnto the Churches faith, 1. Ioh. 5. 16. *There is a sinne vnto death, (that is, against the H. Ghost) I say not that thou shouldst pray for it: in which words he takes it for granted, that this sinne might be discerned by the Church in those daies. And Paul saith, If any man beleuee not the Lord Iesus, let him be had in execration, Maledictus, that is, pronounced accursed to euermlasting destruction. Whence it appeares that the Church hath power to pronounce men reiect to euermlasting damnation, vpon some especiall occasions, though I dare not say ordinarily & vniually. The Primitive Church with one consent praied against Iulian the Apostata, & the prayers made were not in vaine, as appeareth by the euent of his fearful end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgement, in this case they must follow two rules. The one is, that euery member of the Church is bound to beleuee his own election: It is the commandment of God binding the very conscience, 1. Ioh. 3. 23. *that we should beleuee in Christ.* Now to beleuee in Christ, is not onely to put our affiance in him, and to be resolu'd that we are iustified and sanctified, and shall be glorified by him, but also that we are elect to saluation in him before the beginning of the world, which is the foundation of the rest. Again, if of things that haue necessary dependence one vpon another, we are to beleuee the one, then wee are to beleuee the other. Now election and adoption are things conioyned, and the one necessarily depends vpon the other. For all the elect (as S. Paul saith) are predestinate to adoption: & we are to beleuee our owne adoption: and therefore also our election. The second rule is, that concerning the persons of those that bee of the Church, wee must put in practise the iudgement of charitie, & that is to esteeme of them as of the elect of God, till God make manifest otherwise. By vertue of this rule the Ministers of Gods word are to publish and preach the Gospel to all without exception. It is true indeed there is both wheat and damell in Gods field, chaffe and come in Gods barne, fish and drosse in Gods net, sheepe & goates in Christs fold: but secret iudgements belong vnto God, and the rule of loue, which is to thinke & wish the best of others, is to be followed of vs that profess faith working by loue.*

It may be demanded, what we are to iudge of them that as yet are enemies of God. *Ans.* Our dutie is, to suspend our iudgement concerning their sinall estate: for wee know not whether God will call them or no; and therefore we must rather pray for their conuersion, then for their confusion.

Again, it may be demanded, what is to be

thought of all our auncellors and forefathers, that liued and died in the times when poperie tooke place. *Ans.* We may wel hope the best, & thinke that they were faued: for though the Papacy be not the Church of God, and though the doctrine of Poperie raze the foundation, yet neuertheless in the very midst of the Roman Papacie, God hath alwayes had a remnant which haue in some measure truly seru'd him. In the old Testament when open Idolatrie tooke place in Israel, God said to Eliab, 1. King. 19. 18. *I haue reserved seauen thousand to my selfe, that neuer bowed knee to Baal:* and the like is and hath beene in the generall apostasie vnder Antichrist. Saint Iohn saith, that when the woman fled into the wilderness for a time, even then there was a remnant of her seede which kept the commandments of God, and had the testimony of Iesus Christ. And againe, when ordinarie meanes of saluation faile, then God can and doth make a supply by meanes extraordinary, and therefore there is no cause why wee should say, that they were condemned.

Thirdly, it may be demanded, whether the common iudgement giuen of Francis Spira, that he is a reprobate be good or no? *Ans.* We may with better warrant say no, than any man say yea. For what gifts of discerning had they which came to visit him in his extremity; and what reasons induced them to giue this peremptory iudgement? He said himself that he was a reprobate: that is nothing, a sicke mans iudgement of himselfe is not to be regarded. Yea, but he despair'd a senselesse reasoner for dooing many a manyeare by yeare, & that very often as deeply as euer Spira did; and yet by the good helpe of the ministry of the word, both are & may be recovered. And they which will auaunch Spira to be a reprobate, must goe further & proue two things, that he despair'd both wholly & finally: which if they cannot proue, wee for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly, it may be demanded, what is to be thought of them that make very fearefull ends in railing and blaspheming? *Ans.* Such strange behauiours are oftentimes the fruits of violent diseases which torment the body, and bereaue the minde of sense and reason: and therefore if the persons liued well, we must thinke the best: for wee are not by outward things to iudge of the estate of any man. *Salomon saith, that all things come alike to all, and hee same condition is to the iust and to the wicked.*

Thus much of the parts of Predestination: Now follows the vse therof: and it concerns partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predestination, we learne that there cannot be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whom God electeth to saluation after this life, them he electeth to be

iustified

iustified in this life. Now election it selfe is of grace, and of grace alone, as Paul saith, Rom. 11. 5. *Election is by grace, and is the gift of grace: it is not of works; or els were grace no grace: therefore iustification is of grace & of grace alone: and I reason thus: The cause of a cause is the cause of all things caused: but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happines to grace. For first, as election, so vocation is of grace. Paul saith, 2. Tim. 1. 9. *God hath called vs not according to our workes, but according to his purpose and grace, which is in Christ is of grace. So it is said, Phil. 1. 29. To you it is giuen to beleuee in Christ.* Also the iustification of a sinner is of grace. So Paul saith plainly to the Romanes: Rom. 3. 24. *You are iustified freely by his grace.* Again, sanctification and the doing of good workes is of grace. So it is said, Eph. 2. 10. *We are his workmanship created in Christ Iesus vnto good workes, which God hath ordained that wee should walke in them.* Also perseverance in good workes and godlines is of grace. So the Lord saith, Jer. 32. 40. *I will make an euermlasting covenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.* Lastly, life euermlasting is of grace. So Paul saith, Rom. 6. 23. *Life euermlasting is the gift of God through Iesus Christ.* Now they of the Church of Rome teach the flat contrary: they make two iustifications; the first, whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second, is by workes. Secondly, hence we learne, that the art of iudiciall astrology is vaine and fruitlesse. They that practise it, doe profess themselves to tell of things to come almost whatsoeuer, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens naturallities. For if they may know but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they profess themselves to tell all things that shall befall men, either in body, goods, or good name, and what kinde of death they shall die. But that their practise is not of God, but indeede vniuersally, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twines begotten of the same parents, and borne both at one and the same time, by the iudgements of Astrologians must haue both the same life and the same death, and be euery way alike both in goods and good name: yet wee see the contrary to be true in Iacob and Esau, who were borne both of the same parents at one time. For Iacob*

tooke Esau by the heele, so as there could not be much difference betweene them in times: yet for all this Esau was a fierce man & wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the covenant, but God kept backe that mercy from the other. Again, in a pitch field are saine a thousand men at one and the same time: now if we consider the time of their births, it may bee, they were borne at a thousand sundry times, & therefore vnder so many diuers positions of the heauens, & so by the iudgment of all Astrologers should haue all diuers and sundry liues & ends: but wee see according to the determination of the counsell of God, they haue all one and the same end: and therefore this must admonish all those that are brought vp in schooles of learning, to haue care to spend their time in better studies and let teacheth those that are fallen in to any manner of diltresse, not to haue recourse vnto these fond figure-casters. For their astrological iudgements are false and foolish as we may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: and therefore the Lord saith, Jer. 9. 24. *Let him that reioiceth, reioice in this, that hee understandeth and knoweth me. For I am the Lord which shew mercy and iudgement in the earth.* And our Saviour Christ saith, Ioh. 17. 3. *This is life euermlasting to know thee, the only very God, and whom thou hast sent Iesus Christ.* Now Gods predestination is a glasse wherein we may behold his maiesty. For first, by it we see the wonderful wisdom of God, who in his eternall counsell did foresee and most wisely set downe the estate of euery man: secondly, his omnipotencie, in that he hath power to faue, and power to refuse who he will: thirdly, his iustice and meicy both ioyned together in the execution of election: his meicy, in that he saue those that were utterly lost; his iustice, in that he ordained Christ to be a mediator to suffer the curse of the law, and to satisfie his iustice for the elect: fourthly, his iustice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his sinnes. Now the consideration of these and the like points, bring vs to the knowledge of the true God.

The vses which concerne our affections are these. First the doctrine of predestination minister to all the people of God matter of endless consolation. For considering Gods election is vniuersally, therefore they which are predestinate to saluation can not perish: though the gates of hel preuaile against them so as they be hardly faued, yet shall they certainly be faued; therefore our Saviour Christ saith: that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, Mat. 24. 24. *So that if it were possible they should deceiue the very elect.*

In which words he takes it for granted, that the elect of God can neuer finally fall away. And hereupon he faith to his disciples when they reioyced that the diuels were subiect to them, *Luk. 10. 20. Rather reioyce that your names are written in heauen.* And S. Paul speaking of *Hymeneus* and *Philetus*, which had fallen away from the faith, lest the Church should be discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, saying, *2. Tim. 2. 19. The foundation of God remaineth sure, and hath this scale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground-works standeth fast; and therefore Paul faith further, *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect?* Now then that we may have comfort in distresse, & some thing to stay vpon in all our troubles: we in this world are as strangers in a far country: our passage homeward is ouer the sea of this world: the ship wherein we saile is the Church: and Satan stirres vp many blafts of troubles & temptations, and his purpose is to sinke the ship, or to driue it on the rocks; but we must take the anchor of hope, and fasten it in heauen vpon the foundation of Gods election: which being done, we shall passe in safetie, and reioyce in the midst of all stormes and tempestes. Secondly, whereas God refuseth some men, and leaves them to themselves, it serueth to strike a feare into euery one of vs, whatsoeuer we be, as S. Paul faith in the like case, the Iewes being the naturall branches, *Rom. 11. 20. are broken off, through vnbeleefe, & thou standest by faith: be not high minded, but feare.* This indeede was spoken to the Romanes, but we must also lay it vnto our hearts. For what is the best of vs, but a lump of clay? and howsoeuer in Gods counsell wee are chosen to saluation, yet in our selues we are all shut vp vnder vnbeleefe, and are fit to make vessels of wrath. Our Sauour Christ calleth *Iudas* a diuell, and we know his lewd life and fearefull end: now what are we better then *Iudas* by nature? If we had bin in his stead, without the speciall blessing of God, we should haue done as he did: he betrayed Christ, but if God leaue vs to our selues, we shal not onely betray him, but by our sins euen crucifie him a thousand waies. Furthermore let vs betinke our selues of this, whether there be not some already condemned in hell, who in their liues were not more grievous offenders then wee. *Esa. 1. 10.* I called the people of his time a people of Sodom, and Gomorrah; giuing the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, and as the people of Gomorrah, on whom the Lord had shewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to vs manifeste that he hath preferred vs hitherto from deserved damnation.

A The vses which respect our liues & conuersations are manifold. First, seeing God hath elected some to saluation, and hath also laide downe the means in his holy word whereby we may come to the knowledge of our particular election, we must therefore as S. Peter counsellcth vs, *2. Pet. 1. 10. giue all diligence to make our election sure.* In the world men are carefull & painfull enough to make assurance of lands and goods to themselves, and to their posterity: what a shame is it then for vs, that wee should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shal continue to be slacke herein, the leases of our lands and houses and all other temporall assurances shall be bills of accusation against vs. At the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world; because all those whom God hath chosen to saluation, hee hath also appointed to liue in newnesse of life, as S. Paul, *Eph. 1. 4. God hath chosen vs in Christ before the foundation of the world: that we should be holy and without blame before him.* And againe, *Eph. 2. 10. We are created in Christ Iesus vnto good works, which God hath ordained that we should walke in them.* And, *God hath chosen you to saluation through sanctification of the spirit and faith of the truth.* The elect are vessels of honour: and therefore all those that will be of the number of the elect, must carrie themselves as vessels of honour. For so long as they liue in their sins, they be like vessels of dishonour, employing themselves to the most base seruice that can be, euen to the seruice of the diuell. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe; yea euery creature in his kinde obserueth the course appointed vnto it by creation, as the grass to grow, and trees to bring forth fruit: now the elect were ordained to this end to leade a godly life; and therefore if wee should either perswade our selues or the world, that we are indeede chosen to saluation, we must be plentifull in all good workes, and make conscience of euery euill way; and to do otherwise, is as much as to change the order of nature, and as if the Sun should cease to shine by day, and the Moone by night. Thirdly, when God shall send vpon any of vs in this world crosses and afflictions, either in body or in minde, or any way els (as this life is the vale of miserie and teares, and iudgement must beginne at Gods house) we must learne to beare them withall submission and contentation of minde. For whom God new before, then he hath predestinate to be made like vnto his sonne. But wherein is this likeness? Paul faith, *Phil. 3. 10. in the fellowship of his afflictions, & in a conformity to his death.* And the consideration of this, that afflictions were ordained for vs in the eternall predestination of God, must comfort our hearts, and restraîne our impatience for as we shal go vnder the burden of them.

Hence

Hence againe we learne, that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For Saint Paul faith, *Rom. 9. 22. God suffereth with long patience the vessels of wrath prepared to destruction, to make known his power, and to shew forth his wrath on the.* This being so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughter-house then those which are kept vpon the bare commons: and they which are paped with wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. Salomon faith, *Eccles. 9. 1. No man knoweth his time or his end, that is by outward things: for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted.* Lastly it may be an offence vnto vs, when we consider that the doctrine of the Gospel is either not knowne, or else despised & persecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance: that God knowes who are his; & there must be some in the world, on whom God hath in his eternall counsell purposed to manifest his power and iustice. Again, Ministers of the Gospel may be discouraged, when after long preaching they see little or no fruit of their labours: the people whom they teach remaining as blind, impenitent, & vnreformed as euer they were. But they must also consider, that it is the purpose of God to chuse some to saluation & to reuise others: and that of the first, some are called sooner, some later, and that the second being left to themselves neuer come to repentance. To this Paul had regard when he said, *2. Cor. 4. 3. If our Gospel be hid, it is hid to them that perish.* And againe, *2. Cor. 2. 15. We are vnto Gods the sweete saviour of Christ in them that are saved, and in them that perish.*

Hitherto I haue deliuered the truth of this weighty point of religio, which also is the doctrine of the Church of England: now it followeth that we should consider the fallshood. Sundry Diuines haue denied, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect whereof is this. The nature of God (say they) is infinite loue, goodness, and mercy it self: & therefore he propounds vnto himselfe an end answerable thereunto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accomplishing of this supreme & absolute end, he did foure things. First, he decreed to create man righteous in his owne image; secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it. Thirdly, he decreed the vniuersall Redemption of all and euery man actually by Christ, so be it they will beleue in him: fourthly, he decreed to call all and euery man effectually, so as if they will, they may

be saved. This being done, he in his eternall counsell foreseeing who would beleue in Christ, did thereupon elect them to eternall saluation: and againe foreseeing who would not beleue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeed it is nothing els but a deuice of mans braines: as will appere by sundry defects & errors that be in it. For first, whereas it is auouched that Adams fall came by the bare preference of God; without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of Adam: may in some respects greater. Now that came to passe not onely by the foreknowledge of God, but also by his determination counsell. And therefore as the Church of Ierusalem faith, *Act. 4. 28. Herod and Pontius Pilate with the Gentiles & the people of Israel, gathered themselves together, to doe what soeuer their hand and their counsell had determined before to bee done: so may we say, that Adams in his fall did nothing but that which the hand of God and his counsell had determined before to be done.* And considering the will of God extends it selfe to the least things that are, euen to sparrows, wherof none doe light vpon the ground without our heavenly Father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God? And there can be nothing more absurd then to seuer the foreknowledge of God from his counsell or decree. For by this means, things shall come to passe God willing, or not knowing, or not regarding them. Now if any thing come to passe God willing it, then that is done which God would not haue done, and to say so, is to bereaue him of his omnipotency. And if wee shall say that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniscience. Lastly, if we shall say that a thing is done, God not regarding it, we bring in an idol of our own braines, and stablish the idol-god of the Epicures. But it is objected to the contrary, that if God any way decreed and willed the fall of Adam, then he was the author of sinne: which once to say is blasphemie. Answer. The argument followes not. There be three actions in the will of God, one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to Nill a thing: and all things thus nilled, cannot possibly come to passe, or haue the least being in nature. There is also a third action which comes as a meane betweene the two former, which is remittethly or in part both to nill and will a thing: whereby though God approve not euill, as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the being of it: because in respect of God that decreeth the per-

mitting

1. Thel.
2. 13.
3. 10.
4. 21.

Rom. 8.
29.

Act. 1.
25.

Mat. 10.
29.

(1) No-
lent,
necient,
non ca-
rante.

1. Volen-
do velle.

2. No-
lerdo
velle, or
petius
nolle.

3. Remi-
tethly
se & velle
& nolle,
aut no-
lerdo
velle.

mitting of euill, it is good that there should be euill. And on this manner and no other will God willed the fall of *Adam*; and therefore in the reason of any indifferent man, though he decreed the fall, yet shall hee be free from the blame thereof, which lies wholly vpon the doer: these two caueats alwaies remembred; first, that God by his will did not constraine or force the will of *Adam* to sinne, or infuse into it any corruption, and that therefore he sinned willingly and freely, onely by the (b) necessity of immutability, and not by the necessity of coaction; secondly, that God willed the fall for a most worthy end, which was, to lay downe a way tending to the manifestation both of iustice and mercy. Againe, it is alleadged, that if God willed *Adams* fall, then his will is flat contrary to it selfe, because he wils that which he ban by expresse commandement forbidden. *Answe.* Indeepe if God should both wil and forbid one and the same thing, in one & the same respect, there should bee a contradiction in Gods will; but that God doth not. Hee forbid *Adams* fall; as it was sinne: for so in euery commandement sinne, as it is sinne, is condemned and punished; and yet because it was in a new respect a meanes of manifesting his glory, who is able to bring light out of darkness: therefore he willingly decreed the permission of it. Incest as it is sin, it is condemned in the seventh commandement, and punished with death; yet as incest was a punishment of *Dauids* aduerture, God is said to take his wiues, and to giue them to his sonne *Abraham*. 2. Sam. 12. 11.

Some againe, as it appears by their writings, feare to ascribe vnto G O D so much as a permission of *Adams* fall; but no doubt they are deceived. For if these rules be true: that *God* is omnipotent: that he *workes all things that are by the counsell of his will, and gouernes them, that he hath care and regard ouer men: that nothing is hidde from him: that he is vouchable,* there must needs be permission of euill. If the diuell could not enter so much as into a heard of swine without permission, shall wee thinke that he could compass the fall and ouerthrow of man, without a permission? Indeed to permit, is not to hinder euill when one may: and with men it is a fault, but not with God, because he is not bound to hinder the euill which he permits.

The second fault, is that they make the Precedence of mans faith and vnbeleefe, to bee the (c) impulsive cause of Gods decree. For they say, that God eternally decrees to saue or refuse men, because he did foresee that they would beleefe or not beleefe. But indeed it is a manifest vntuith. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest, some lowest, some in the middle. Now the highest cause of all is that, which ouer-rules all, and is ouer-ruled of none; and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all,

A and subiect to none, and this very will of his is the cause of all things that haue being: for wee must not imagine that a thing first of all existeth, and then afterward is willed of God, but first of all God wils a thing, and then afterward it comes to haue a being. Now to say that foreseene faith or vnbeleefe are the moouing causes whereby God was induced to ordaine men either to saluation or iust damnation, is to vndoe this diuine order of causes, and to displace the links; in that Gods will is made a secondary or middle cause subordinate to other causes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwise all things depend vpon Gods will. Againe, *Paul* saith that God had opened the mystery of his will, according to his good pleasure, *Eph. 1. 9. Which he had purposed to himselfe*; whereby he makes a distinction between the creature and the Creator. Men when they purpose the doing of any thing, borrow reasons of their purposes & wils out of themselves from the things to be done; because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good, so farre forth as God wils it. Therefore there is no cause, why he should goe forth of himselfe for external inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. And hereupon *Paul* saith, that Gods purpose was in himselfe, to shew that there is no dependence of his will vpon the creature, and that in ordering and disposing of his decrees, he had no reference or respectiue consideration of the qualities and workes of them. Thirdly, by this doctrine, there is fastened vpon God want of wisdom, who is wise-dome it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all, intends with himselfe the end & euent of the busines to be done, and then afterward the meanes whereby the end is accomplished: but in this plat-form God is brought in, in the first place to foresee and consider with himselfe the meanes which tend to the end, namely faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the end and final condition of euery man either in life or death; as if a man should purpose with himselfe to build an house without any consideration of the end why; and afterward conceiue with himselfe the particular vses to which hee will apply it. Fourthly, hence it followeth; that faith shall not onely be an instrument, but also an efficient cause in the act of iustification of a sinner before God. For the cause of a cause is also the cause of a thing caused; but foreseene faith is an impulsive cause whereby God was mooued to chooe some men to saluation (as it is said); and therefore it is not onely an instrument to

apprehend

apprehend Christs righteousness, but also a cause or meanes to mooue God to iustifie a sinner; because iustification proceeds of election which comes of fore-seene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for granted, that all both young and olde; euen Infants that die in their infancie, haue knowledge of the Gospel, because both faith & vnbeleefe in Christ presuppose knowledge of our saluation by him; considering that neither ordinarily, nor extraordinarily men beleefe or cotemne the thing vnkown. But how false this is, euen comon experience doth shew. Lastly, this plat-forme quite ouerthrowes it selfe. For whereas all men equally corrupt in *Adam*, are effectually both redeemed and called, the difference betweene man and man, stands not in beleeuing or not beleeuing, for all haue power to beleefe; but in this properly, that some are confirmed in faith, some are not. Now when all without exceptio are indued with grace sufficient to saluation, I demand why some men are confirmed in grace, & others not confirmed; as also of Angels, some were confirmed & stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, true as long as they will, that of men being in one and the same estate, some are saued, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is natural: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendered, but because he will not. Thus then those men whose faith was foreseen, are saued, nor because their faith was fore-seene, but because God would.

The third fault is, that they ascribe vnto God a conditional purpose or counsel, whereby he decrees that all men shall be saued, so be it they will beleefe. For it is euery way as much against comon sense, as if it had bin said, that God decreed nothing at all concerning man. A conditional sentence determines nothing simply but conditionally, and therefore vncertainly; and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, especially when the thing determined is in the power of mans will, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choice, desire to determine of all their affaires simply without condition: and when they doe otherwise, it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that wee should burden God with that, whereof wee would disburden our selues. Again, the maiesty of God is disgraced in this kind of decree, God for his part would haue all men to be sa-

A ned: why then are they not? men will not keep the condition and beleefe. This is flat to hang Gods will vpon mans wil, to make euery man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will, which is the first cause, to the wil of man, which is the second cause; whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditional decree it is alleadged, that there is no eternall hidden decree of God beside the Gospel, which is Gods predestination revealed. *Answe.* It is an vntuith. There be two wils in God, (a) one, whereby he determineth what he will doe vnto vs or in vs: the other, (b) whereby he determineth what we shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, whereby they are deliuered which are deliuered; & the Gospel is the second. Againe, predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *Ioh. 12. 18. I know whom I haue chosen*; but the Gospel rather determines what kinde of ones and how they must be qualified which are to be saued. Lastly, Predestination is Gods decree it selfe: and the Gospel is an outward meanes of the execution of it: and therefore though the Gospel bee propounded with a condition, yet the decree of God it selfe may be simple and absolute.

C The fourth defect, is the opinion of *Vniuersall sauing grace*; appertaining to all and euery man: which may fitly be termed the School of vniuersall Atheisme. For it puts downe the pale of the Church, and laies it waste as euery common field it breeds a carelesnes in the vse of the meanes of grace, the word and Sacraments; when as men shall be perswaded, that grace shall be offered to euery one effectually, whether hee be of the Church or not, at one time or other, where soeuer or how soeuer hee liue: as in the like case, if men should be told that whether they liue in the market towne or no, there shall be sufficient prouision brought them, if they will but recuite it and accept of it, who would then come to mark?

D Vniuersall grace hath three parts. Vniuersall Election; vniuersall Redemption; vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if men vniuersally be appointed to grace without exception, then there is no election or chooing of some out of mankind to grace; and if some alone be appointed to grace, as it must needs be in election, then is not grace vniuersall. And it is flat against the word of God. For Christ acquainteth plainly, *Mat. 12. 14.* that fewer be chosen the called, & (as afterward we shall see) all are not called. And hee further saith, that all which are *giuen vnto him* shall bee one with him, and haue life euertlasting: but all men shall not be one with him and haue life euertlasting: and therefore all men are not giuen to

C c

Christ

a Quid
vult fieri
de nobis,
o in no-
bis.
b Quid
vult fieri
a nobis

I. h. 17. 2
11. 24.

b Decree
sum Dei
non tollit
liberta-
tem vo-
luntatis,
sed ordi-
nat.

Mark. 5.
12.

c Or: as
some
speake a
rule ac-
cording
to which
he orde-
neth his
decree

Christ of the Father, that is, ordained to saluation. And the Scripture saith, *Apo. 17. 14.* and *20. 15.* that all mens names are not written in the booke of life: and that the Kingdome of heaven was not prepared for all, *Mat. 25. 14.* And whereas men build this their vniuersall election vpon the largesse of the promise of the Gospel: vpon the like ground they might as well make a vniuersall decree of Reprobation, whereby God decrees all men to be damned indefinitely vpon this condition, if they doe not beleue. Now if vniuersall Reprobation be absurd, as it is indeed; then vniuersall Election of all and every man must take part therewith.

As for the vniuersall Redemption of all and every man, it is no better then a forgerie of mans braine. There shall be many in the day of iudgement of whom Christ shall say, *Mat. 7. 23.* that he neuer knew them. Again he saith, *Ioh. 3. 36.* He which beleeueth not, is already iudged, and the wrath of God abides vpon him. But if al were effectually redeemed, and only condemned for not beleueing in Christ, it should haue bin said that they are already iudged, and that the wrath of God not abides, but returns vpon them. Christ makes no intercession for the world, *Ioh. 17. 9.* and therefore his redemption is not effectual to all men. For the intercession is the meanes of applying the satisfaction. If it be said, that by the world is meant only contenters of grace, it appears to be otherwise, in that Christ opposeth the world to them which are the Fathers, and are giuen to Christ by him: thereby signifying, that by the world he means all such as are not the Fathers, & were neuer giuen to Christ. And *Ioh. 10. 17.* he laies downe his life for his sheepe: now the sheepe haue all these brands or marks; they heare his voice, they know him, they follow him, they shall not perishe, none shall plucke the out of Christ his hands: and these are ouely such of whom Paul saith, *Rom. 8. 33.* Who shall lay any thing to the charge of Gods Elect? it is God that iustificth, who shall condemn? And if this should be true, that Christ was crucified and died no lesse to make satisfaction for the finnes of the damned, then for the finnes of Peter and Paul, and the rest of the Saints, it follows necessarily that all their finnes are forgiven, considering that remission of sin depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. We graunt that Christs death is sufficient to saue many thousand worlds: we graunt againe it is euery way most effectual in it selfe: but that it is effectual in or vnto the person of euery man, that we deny. For if it were thus effectual, then it should be applied to the person of euery man, as to *Cain, Judas, Tero, Helioabulus*, &c. euen as the plauter is laid to the loze: being applied, Christs righteousness should be imputed for the iustification and sanctification of al and euery man: and thus some iustified before God, and sanctified, should after goe to hell and be

A damned, whereas David neuer so much as dreaming of his diuinity, saith, *Psa. 32. 1.* that they are blessed which haue the pardon of their finnes: and Paul, *Rom. 5. 1.* that they which are iustified haue peace with God.

But let vs heare what reasons may bee alledged for the vniuersallitie of Redemption. I. *Ezechiel. 33. v. 11.* As I liue, saith the Lord, I will not be the death of the wicked, but that the wicked returns from his wicked way. *Ans.* The place is to be vnderstood not simply but in respect of the twaine God rather wils the repentance of the sinner then his death. Again, hee wils not death as it is the destruction of his creature; and so this place may be vnderstood: yet neuertheless he wils the same as it is a meanes of the manifestation of his iustice: and therefore the Prophet *Esay* saith, *Esa. 45. 6.* God creates euill. *Li. 1. 11m. 2. 4.* God would haue all men to be saved: and come to the acknowledgement of the truth. *Ans.* The place is meant not of the persons of all particular men, but of the orders and kindes of men. For in the first verse Paul exhorted Timothy that prayer should be made for all men: and in the second verse opening his owne meaning, he addeth these words, *for kings: and all that be in authority:* as though he should say, we must pray not only for private men and for the common people, but also for publick persons, though they persecute the Gospel. But why? because in that very order God hath his elect which shall be saved. And on this manner Paul expounds himselfe elsewhere, *Gal. 3. 28.* There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ. *III. Ro. 11. 32.* God hath shut vp all in vnbellefe that he might haue mercy on all. *Ans.* The word all, must be vnderstood of all that are to be saved, both of Iewes and Gentiles, as the article added to all importeth, and the meaning is, that God will saue all whom he purposeth to saue, of his mercie, and not of their merit, because all are sinners as well Iewes as Gentiles: thus Paul expounds himselfe, *Gal. 3. 22.* The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleue. And if we should expound the word all, for euery particular man, as some would haue it, Paul must contradict himselfe, who said before, that God would haue mercy on whom he will haue mercy, & whom he will he hardeneth, & in this very chapter his drift is to proue the reiection of the Iewes, & the calling of the Gentiles. *IV. Iohn. 3. 16.* God so loved the world that he hath giuen his only begotten Sonne, that whosoever beleueth in him shall not perish but haue everlasting life: and *Ioh. 6. 15.* I will giue my flesh for the life of the world. *Ans.* By world, we must not vnderstand euery particular man in the world, but the elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles.

And

And how this word is to be vnderstood in the new testament, Paul doth fully declare, *Rom. 11. 12.* If (saith he) the fall of them, that is, the Iewes, be the riches of the world, & the diminishing of them, the riches of the Gentiles, &c. and *v. 15.* If the casting away of them, be the reconciling of the world, what shall the receiving be but life from the dead? Where by the world, he vnderstands the body of the Gentiles in the last age of the world. And thus hee fully declares his owne meaning, when he saith to the Corinthians, *2. Cor. 5. 18.* God was in Christ reconciling the world vnto himselfe. *V. Rom. 14. 15.* Destroy not him with thy meate for whom Christ died. *2. Pet. 2. 1.* Denying the Lord that bought them, and bring vpon themselves swift damnation. Therefore Christ died for them also which are condemned. *Ans.* The reason is not good: For in these and such like places the Scripture speaks of men, not as they are indeed before God, but as they are in appearance and profession, and as they are in acceptance with men. For so long as a man holdes and embraces the Christian faith, so long in the iudgement of charitie wee must esteeme him to bee one that is redeemed by Christ, though indeede he be not. And this is the meaning of Peter when he saith, that false prophets deny the Lord that bought them. *VI.* In the preaching of the Gospel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: therefore Christs death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the Elect: and therefore in the ministerie of the word, grace & saluation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies, and because the ministers of God, not knowing his secret counsel, in charitie thinke all to be elect. And though God in offering grace do not conferre it to all, yet is there no delusion. For the offering of grace doth not onely serue for the conversion of a sinner, but also to be an occasion by mens fault, of blinding the minde, and hardning the heart, and taking away excuse in the day of iudgement.

To conclude this point; Vniuersall redemption of all men, we graunt: the Scripture saith so: and there is an vniuersallitie among the Elect and beleueers: but vniuersall Redemption of all and euery man, as well the damned as the elect, and that effectually, we renounce, as hauing neither footing in the Scripture, nor in the writing of any ancient and orthodox diuine, for many hundred yeares after Christ, his words not depraved and mistaken.

As for the vniuersall vocation, it is of the same kinde with the former: because it is flate against the word of God in which is set down

A distinction of the world from the creation to the daies of Christ, into two parts: one, the people of God, being receiued into the covenant: the other (being the greater part of the world) No people, and forth of the covenant. From the beginning of the world to the giuing of the law, the Church was shut vp in the families of the Patriarkes: and the covenant in the very familie of Abraham was restrained to Isaac: and the members of these families, for this cause, were called the sonnes of God: & the rest of the world beside being tearmed as they were indeed, the sonnes of men. From the giuing of the law till Christ, the nation of the Iewes the Church of God, and the rest of the world beside, no people of God. And therefore *Esay* cald them prisoners and them that are in darknesse: And *Ose* such as are without mercie and no people: and *Zachary*, such as are not ioynted to the Lord: and Paul, such as are set to walke in their owne waier, being without God and without Christ in the world. And this distinction betwene Iew and Gentile stood till the very ascension of Christ. And hereupon when hee was to send his disciples to preach, he charged them not to go into the way of the Gentiles: and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheepe of the house of Israel, *Mat. 10. 5.* and when the woman of Canaan made request for her daughter, hee gaue a denial at the first vpon this distinction, saying, *Mat. 15. 24. 26.* It is not meet to take the childrens bread and give it vnto dogs, and againe, *I am sent but vnto the lost sheepe of the house of Israel.* It will be said, that this distinction arose of this, that the Gentiles at the first fell away from the covenant, and contemned the Messias. It is true indeed of the first heads of the Gentiles the sonnes of Noe: but of their posterity it is false, which in times following did not so much as heare of the covenant, and the Messias. The Prophet *Esay* saith of Christ, *Esa. 55. 5.* A nation that knew not thee, shall runne vnto thee. And Paul speaking to the Athenians saith, *Act. 17. 30.* that the times of this their ignorance God regarded not: but now admonisheth all men euery where to repent: and to the Romanes he saith, *Rom. 16. 29.* that the ministerie touching Christ and his benefits was kept secret since the world began, and now opened and published amongst all nations, *1. Tim. 3. 16.* And if the Gentiles had but knowe of the Messias, why did not their Poets and Philosophers, who in their writings notoriously abuse the Iewes with sundry nickenames, at the least signifie the contempt of the Redeemer? Wherefore to hold, & much more to aouch by writing, that all and euery one of the heathen were called, it is most absurd: and if it were so, the Canibals and the savage nations of America should haue knowne Christ without preaching, which by the histories of those countries is knowne to be false.

Again, if the Vocation of euery man be effectual, then faith must be common to all men

Gen. 6. 2.

Esa. 49. 9
Ose. 2. 13
& 1. 10.
Zac. 3. 11
Act. 14. 16.
Eph. 2. 12.* Apella,
Vergus
Recuti-
tus, Sab-
baratus
Culor
nubium,

either by nature, or by grace, or both: now to say the first, namely, that the power of beleueing is common to all by nature, is the heresie of the Pelagians, and to say it is common to all by grace, is false. *All men haue not faith*, saith *Paul*, 2 *Thess.* 3. 2. may many to whom the Gospell is preached, doe not so much as vnderstand it and giue assent vnto it; *Satan blinding their minds that the light of the glorious Gospel of Christ should not shine vnto them*, 2 *Cor.* 4. 4. And to say that faith is partly by nature and partly by grace, is the condēned heresie of the Semi-Pelagian: for we cannot so much as thinke a good thought of our selues, 2 *Cor.* 3. 5.

The last defect in the platforme, is that they ascribe vnto God a wrong end of his counsels; namely, the communication of mercy or goodnesse in eternall happines. For the absolute and soveraigne end of all Gods doings must be answerable to his nature, which is not mercy and loue alone, but also iustice it selfe: and therefore the right end is the manifestation of his glory both in iustice and mercy by the expresse testimonie of Scripture. Again, if the communication of his goodnes were the highest end of all his counsels, all mea without exception should be saved, because God cannot be frustrated of his end and purpose: and if but one man be damned, he is damned, either because God will not saue him, or because he cannot. If they say he will not, then is he changeable; if he cannot, then is he not omnipotent, considering his purpose was to conuey happinesse to all creatures.

Thus much of the efficient cause of the Church, namely, Gods predestination which doctrine could not here be omitted, considering no man can beleue himselfe to be a member of the Church, vnlesse withall he beleue that he is predestinate to life eueralasting. Now wee come to the second point, namely, the *Mysticall Vnion*, which is the very forme of the Church, wherein all that beleue are made one with Christ, *Gal.* 3. 18. To the causing of this Vnion, two things are required, a Donation or giuing of Christ vnto man, which is to be made one with him, and a Coniunction betweene them both. Of the first, the Prophet *Esa.* 9. 6. *Vnto vs a child is borne, and vnto vs a Sonne is giuen*; and *Paul*, *Rom.* 8. 32. *Who spared not his owne Sonne, but gaue him for vs all: how shall he not with him giue vs all things also?* And touching is sundry points must be considered. The first is, what is meant by this giuing? *Ans.* It is an action or worke of God the Father by the holy Ghost, whereby Christ as redeemer in the appointed time is really communicated to all ordained to saluation, in such manner, that they may truly say, that Christ himselfe with all his benefits is theirs, both in respect of right thereto, and in respect of all fruits redounding thence, and that as truly as any man may say, that house and land giuen him of his ancestors is his owne both to possesse and to vse.

A The second point is, what is the very thing giuen? *Ans.* Whole Christ, God and man is giuen, because his humanity without his Godhead, or the Godhead without the humanity doth not reconcile vs to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the Godhead is merely energetical, that is, only in respect of operation; in that it doth make the manhood personally vnited vnto it to be propitiatorie for our finnes and meritorious of life eternall. And to anouch any communicatio of the Godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition and a commixion of our natures with the nature of God. Again, in the manhood of Christ we must distinguish betweene the subiect it selfe, the substance of bodie and soule; and the blessings in the subiect which tend to our saluation. And the communication of the aforesaid manhood is in respect of both, without separation: for no man can receiue fauing vertue from Christ, vnlesse first of all hee receiue Christ himselfe, as no man can haue the treasure hid in the field, vnlesse he first of all haue the field, *Ioh.* 6. 53, 54. and no man can be nourished by meate and drinke, vnlesse first of all he receiue the substance of both. And this is the cause, why not opely in the preaching of the Lords Supper, expresse mention is made, not only of Christs merit, but also of his very body and blood, whereby the whole humanity is signified, as appeares by that place, where it is said *Ioh.* 1. 14. that the word was made flesh. And though the flesh of it selfe profit nothing, as Saint *Iohn* saith, yet as it is ioyned to the godhead of the Sonne, and doth subsist in his person, it receiue thence quickening vertue, to renew and renew all those to whom it shall be giuen. Lastly, among the blessings that are stored vp in the manhood of Christ for our saluation, some are giuen vnto vs by imputation as when we are iustified by the righteousness, indeede inherent in his manhood, but imputed vnto vs: some by infusion, as when holiness is wrought in our hearts by the spirit, as a fruit of that holiness which is in the manhood of Christ, and derived from it, as the light of one candle from another.

The third point is, in what manner Christ is giuen vnto vs. *Ans.* God the Father giueth Christ vnto his Church not in an earthly or bodily manner, as when a king bestowes a gift with his owne hand, and putteth it into the hand of his subiect: but the manner is altogether celestiall and spirituall: partly, because it is brought to passe by the mere diuine operation of the holy Ghost; and partly, because in respect of vs, this gift is receiued by an instrument which is supernaturall, namely faith, whereby we lay hold on, and apply vnto our selues the Euangelicall promises. And thus manner of giuing may be conceived thus:

A man

A man that neuer stirred foot out of England holds and enioyes land in Turke: in what comes it to be his? Thus: the Emperour was willing and content to bestow it; and the man for his part as willing to accept and receiue it: and by this means that which at the first was the Emperours, by mutuall consent becomes the mans. In the same manner God the Father hath made an Euangelicall couenant with his Church: in which of his mercie he hath made a grant of his owne Sonne vnto vs, with righteousness, and life eueralasting in him: and we againe by his grace accept of this grant, and receiue the same by faith: and thus by mutuall consent according to the tenor of the couenant, any repētant sinner may truly say, though I now haue my abode vpon earth, & Christ in respect of his manhood be locally in heauen; yet is hee truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Christ in bodily manner (which the Papists maintaine in anouching the reall transubstantiation of bread & wine in the Sacrament, into the body & blood of Christ, & the Lutherans also in teaching, that his body and blood is substantially either in, or with, or vnder the bread & wine) is an erroneous conceit, flat opposit to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleue that really & visibly he ascended into heauen, and there abides till his second coming to the last iudgement: who then hauing but common reason would imagine a communication of the body of Christ pent vp in the element of bread, and conueyed into our bodies by the mouth and stomack?

The fourth point is, whether wee are not Lords of Christ, he being thus giuen vnto vs? *Ans.* No: for this donation is not single but mutuall. As Christ is giuen vnto vs, so we againe are giuen to Christ, as he himselfe saith, *Ioh.* 17. 2. *Those whom thou hast giuen me, Father, I haue kept.* And we are giuen vnto him, that our bodies and soules are made his, not onely as he is God, but also as he is our redeemer: and our finnes with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid vpon him. This is all the dowry which the Church, being the spouse of Christ, hath brought vnto him.

The fifth point is, how any man in particular may know that Christ is giuen vnto him of the Father. *Ans.* When God giues Christ to man, he withall giues man grace and power to receiue Christ, and to apprehend him with all his benefits: and this wedoe when we vterly renounce our selues, this world, & all things therein, beswaile our finnes past, relying on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all estates, both in life and death. When the heart of any man is truly disposed and inclined to doe these and the

like things, we may truly say, that God hath giuen him grace to receiue Christ.

The second thing required to make vs one with Christ, is the Mysticall vnion, which is a coniunction whereby Christ and his Church are actually coupled into one Mysticall bodie. Now that we may the better conceiue the nature of it, sundry questions are to be moued. The first, what kinde of coniunction this is? *Ans.* In the Scripture we meet with three kind of coniunctions. The first, is coniunction in nature, where sundry things are coupled by one and the same nature. As the Father, the Son, and the holy Ghost, being three distinct substances are all one, and therefore ioyned in one Godhead or diuine nature. Now Christ & the beleuer are not ioyned in nature: for then they twaine should haue one bodie and soule. The second coniunction is in person, when things in nature different, so concur together, that they make but one person; as the body and soule make one man: and the Godhead of the Son with his manhood make but one Christ: in whom there is an vnion of distinct natures with vniety of person. Now Christ and a Christian are not ioyned in person: for Christ is one person, Peter a second person, and Paul a third distinct from them both: and so many men as there be, so many seuerall persons. The third coniunction is in spirit; & this is the coniunction meant in this place, where by Christ and his Church are ioyned together: for the very same spirit of God that dwells in the manhood of Christ, & filleth it with all graces above measure, is deriued thence and dwells in all the true members of the Church, and filleth them with the like graces in measure, and therefore S. *Iohn* saith, *Hereby we know that we dwell in him, and he in vs, because he hath giuen vs of his spirit.* Hence it folloves, that the bond of this coniunctio is one and the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith, whereby they apprehend Christ and make him their owne.

The second is, what are the things vnited? *Ans.* Not the bodie of the beleuer to the bodie of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; we are first of all and immediately ioyned to the manhood of Christ, & by the manhood to the godhead.

The third question is, what is the manner of this coniunction? *Ans.* We must not thinke that Christ & his Church are ioyned by imagination, as the Munde of man and the thing whereof he thinks or by consent of heart, as one friend is ioyned with another, and as the Iewes conuerced were all of one heart and soule: or by any abode in one place, or by touching, as sea & land are both ioyned together and make one globe: or by any composition or commixion of substances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether

1 *Ioh.* 4. 13.

A. 2.

11.

spirituall as the former Giuing was; & incomprehensible to mans reason: and therefore we must rather labour to feele it by experience in thy heart, then to conceiue it in the braine. Yet neuertheless it shall not be amiss to consider a resemblance of it in this comparison. Suppose a man hauing the parts of his bodie disioyned farre asunder, his head lying in Italy, one arme in Germany, the other in Spaine, and his legs with vs in England: suppose further, all these parts or quarters haue all one soule, extending it selfe vnto them all & quickning each of them severally, as though they were neerely ioyned together: & though the parts be seuered many hundred miles asunder, yet the distance of place doth not hinder the coniunction, considering one and the same soule doth enlarge it selfe and giue life vnto them all. In the same manner the head of the Mytticall body Christ our Saniour is now in heauen, & some of his mēbers in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giues spirituall life to all the members: distance of place doth not hinder this coniunction, because the H. Ghost which linketh al the parts together is infinite.

The benefits which we receive by this Mytticall vnion are manifold. For it is the ground of the conueyance of all grace. The first is, that by meanes hereof euery Christian as hee is a Christian or a man regenerate, hath his beginning and being in Christ, howsoever as he is a man he hath his being & subsisting in himself, as Paul saith, *1 Cor. 1. 30. Ye are of God in Christ.* And, *Eph. 5. 30. Ye are members of his body, of his flesh, & of his bones.* How (will some say) can this be? After this manner: The comparison is taken from our first parents. *Eue* was made of a rib taken out of *Adams* side, he being cast into a slumber: this being done, *Adam* waked & said, *This now is bone of my bone, & flesh of my flesh.* *Gen. 2. 23.* Christ was nailed on the crosse, and his most precious blood was shed, & out of it arise and spring all true Christians: that is, out of the merit of Christs death and passion, whereby they become new creatures. Secondly, euery one that beleueth in Christ by reason of this vnion hath an vnspcakable prerogative: for hereby he is first vnited to Christ, and by reason thereof is also ioyned to the whole Trinity, the Father, the Sonne, and the holy Ghost, and shall haue eternall fellowship with them. Thirdly, sundry men, specially Papists, deride the doctrine of iustification by imputed righteousness: thinking it is absurd, that a man should be iust by that righteousness which is inherent in the person of Christ: as if we would say, that one man may liue by the soule of another: or be learned by the learning of another. But here we may see, that it hath sufficient foundation. For there is a most nere and freight vnion betweene

A Christ and all that beleue in him: and in this vnion Christ with al his benefits according to the tenour of the covenant of grace, is made ours really: and therefore we may stand iust before God by his righteousness; it being indeed his, because it is in him as in a subiect; yet so, as it is also ours, because it is giuen vnto vs of God. Now there is no such vnion betweene man and man, and for that cause one man cannot liue by the soule of another, or be learned by the learning of another. Fourthly, from this fountaine springs our sanctificatio, whereby we dye to sinne, and are renewed in righteousness and holinesse. Wormes and flies that haue lien dead all winter, if they be laid in the Sunne in the spring time begin to renewe, by vertue therof: euen so, when we are vnited to Christ, & are (as it were) laid in the beames of this blessed *Son of righteousness*, vertue is denuded thence, which warmeth our benumbed hearts dead in sinne, and reneweth vs to newnes of life: whereby we begin to affect & like good things, and put in practise all the duties of religion. Fifthly, hence we haue the protection of Gods angels; for they alwaies wait & attend on Christ, & because we are made one with him, they attend vpon vs also. Lastly, by reason of this vnion with Christ, euery beleuer comes to haue interest and to recouer his title in the creatures of God, and to haue the holy and lawfull vse of them all. For we must consider, that although *Adam* created in the image of God, was made Lord ouer all things in heauen & earth; yet when he fell by eating the forbidden fruit: he, & in him all mankind lost the title & vse of them all. Now therefore that a man may recouer his interest, hee must first of all be vnited & made one with Christ: and then by Christ, who is Lord and King ouer all, shall hee recouer that title in the creatures of God, which he had by creation; & be made Lord ouer them againe. But some will say, if this be so, then a Christian man may haue & enioy all creatures at his pleasure; and therefore the goods of other men? *Ans.* The reason is not good, for in this life we haue no more but (a) right vnto the creature; and (b) right in it, that is, actual possession is referred for the life to come. Therefore we must content our selues with our allowed portions giuen vnto vs by God, by his grace viving them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all titles to the creatures be recouered by Christ, it may be demanded, whether infidels haue any interest to their goods or no? *Ans.* Infidels before men are right lords of all their lands and possessions which they haue obtained by lawfull meane; and in the courts of men they are not to be deprived of them: but before God they are but vipers: because they hold them not in capite, that is, in Christ: neither haue they any holy & right vse of them, for *to the vncleane, all things are vncleane.* *Tit. 1. 15.* And they must first of all become members of

Christ,

Christ, before they can hold and enioy them aright, and vse them with good conscience.

The duties which are to be learned of the doctrine of this vnion, are manifold. And first of all, we are taught to purge our hands and hearts of all our sins, and especially to auoide all those finnes whereby mens bodies are defiled, as drunkennes, vncleannes, fornication: for they driue away the spirit of God from his owne house, and dissolve the bond of the coniunction betweene Christ and vs. Secondly, we must euery one of vs, which professeth our selues to be members of Christ, labour to become conformable vnto him in holinesse of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grafts of a crabbe-tree, & set them into good stockes; yet will they not change their sappe, but bring forth fruit according to their owne nature, euen sowre crabbes: but it must not be so with vs: we are indeed wilde oliues, and the branches of wilde vines; yet seeing we are persuaded that we are grafted into Christ, and made one with him, we must lay aside our wild & sowre nature, and take vpon vs the nature of the true vine, beare good fruit, haue good iuyce in vs, & render sweete wine. Thirdly, we are taught hence to bee plentifull in all good works, considering we are ioyned to him that is the fountaine of grace. And therefore Christ saith, *Ioh. 15. 1. I am the true vine, & my father is the husband-man: euery branch that beareth no fruit in me, hee taketh away: and euery one that beareth fruit, hee purgeth it, that it may beare more fruit.* And the prophet *Esai* compares the Church of God to a vineyard with a tower & wine-press in it. And God himselfe comes often downe vnto it, *to see the fruits of the vally, to see if the vine bud, and the Pomegranate flourish.* And further we must bring forth fruit with patience: For the Lord of this vineyard comes with crosse and afflictions, as with a pruning knife in his hand, to pare & to dresse vs that we may be fit to bring forth fruit, plentifull in duties of piety to God, & in duties of loue to al men, yea to our enemies. Christian men are trees of righteousness growing by the waters of the *Sanctuarie*: but what trees? not like ours: for they are rooted vpwrd in heauen in Christ, and their graines and branches grow downward that they may beare fruit among men.

Hitherto we haue heard what the Church is: now to beleue the Church is nothing els but to beleue that there is a company of the predestinate made one in Christ, and that withall we are in the number of them.

Before we procede any further, three rules must be obserued touching the Church in general. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to be fellow herein. For the Church is his body, and none but he can performe the duty of an head vnto it: which dutie stands in two things; the first, is to gouerne the Church

by such power and authority whereby he can & doth prescribe lawes properly binding the conscience of all his members; the second, is by grace to quicken & to put spirituall life into them, so as they shall be able to say, that they liue not, but Christ in them. As for the Supremacy of the sea of Rome, whereby the Pope will needs stand in ministeriall head to the Catholike Church, it is a fatallian forgery. For the headship (as I may term it) of Christ is of that nature or quality, that it can admit no deputy, whether we respect the commanding, or the quickening power of Christ before named. Nay Christ needs no vicar or deputy; for he is all-sufficient in himselfe and alwaies present with his Church, as he himselfe testifieth, saying, *Math. 18. 20. Where two or three be gathered together in my name, there am I in the midst among them.* And whereas al commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the Church; as it is for a subiect to keepe himselfe in commission in the presence of his King.

The second rule is, that there is no saluation out of the Church, and that therefore euery one which is to be saved must become a member & a citizen of the Catholike and Apostolike Church: & such as remaine for euer out of the same perish eternally. Therefore *S. Iohn* saith, *They went out from vs, they were not of vs: for if they had bene of vs, they would haue remained with vs: but this cometh to passe: that it might appeare, that they are not all of vs.* And again, that such as be holy are in the city of God: *but without that, is forth of the Church, are dogs, enchanters, whoremongers, adulterers, &c.* And the arke out of which all perished, figured the Church, out of which are all condemned. And for this cause *S. Luke* saith, that the Lord added to the Church from day to day such as should be saved. And the reason hereof is plain: for without Christ there is no saluation: but out of the militant Church there is no Christ, nor faith in Christ: and therefore no saluation. Again forth of the militant Church there are no means of saluation, no preaching of the word, no inuocation of Gods name, no Sacraments, and therefore no saluation. For this cause euery man must be admonished euermore to ioyn himselfe to some particular Church being a found member of the Catholike Church.

The third rule, that the Church which here we beleue is only one. As Christ himselfe speaketh, *My dove is alone, and my vndisfiled is the only daughter of her mother.* And as there is only one God, & one redeemer, one faith, one baptisme, and one way of saluation by Christ only, so there is but one Church alone.

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be described: *It is a company of the spirits of iust men,*

1. Ioh. 19.

Reu. 22. 15.

A.C. 1. 47.

Cant. 6. 8.

Eph. 1. 7.

Cant. 6. 10. Ioh. 8. 15.

Brech. 47. 11.

1. Ioh. 1. 10.

Eph. 1. 22. Col. 2. 19.

triumphing over the flesh, the diuell, and the world, praying God. First I say, it is a companie of the spirits of men, as the H. Ghost expressely teacheth it, because the foules onely of the godly departed, as of Abraham, Isaac, Jacob, David, &c. are as yet ascended into heaven, and not their bodies. Furthermore the properties of this companie are two: The first, is to make triumphantour their spiritual enemies, the flesh, the diuell, the world: for the righteous man, so long as he liues in this world, is in continual combat without truce with all the enemies of his saluation: and by constant faith obtaining victorie in the end of his life, he is strallared in glorious and triumphant manner into the kingdom of glory. This was signified to John in a vision, in which he saw an innumerable company of all sorts of nations, kindreds, people, and tongues stand before the Lambe, clothed in long white robes, with palmes in their hands, in token that they had bene warriours, but now by Christ haue gotten the victory and are made conquerours. Their second propertie, is to praise and magnifie the name of God, as it followeth in the same place, saying, *A voice, praise, and glory, and wisdom, &c. thanks, honour, power and might bee vnto our God for euermore.* Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Ans.* The blessed angels bee in heaven in the presence of God the Father, the Sonne, and the holy Ghost, but they are not of the mysticall body of Christ, because they are not vnder him, as he is their redeemer, considering they cannot be redeemed, which neuer fell, and it cannot be proued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King; and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, wee can not say, that Angels are members of the mysticall body of Christ, or of the triumphant Church; though indeede, they be of the companie of the blessed.

The Church Militant may be thus described: *It is the companie of the elect or faithful liuing vnder the crosse, desiring to be remoued, and to bee with Christ.* I say not that the Militant Church is the whole body of the elect, but only that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first, is that the members of this companie liue vnder the crosse, and profit by it in all spiritual grace. And therefore it is said, that *we must through many afflictions enter into the kingdom of heauen.* And our Sauour Christ faith, *if any man will come after me, let him deny himselfe, and take up his crosse every day and follow me.* The second marke, is a desire to depart hence & to be with Christ, as Paul faith, *We loue rather to be remoued out of this body and to be with Christ.* And againe, *I desire to bee loosed and to be with*

Christ, which is best of all. Where yet we must remember, that the members of Christ do not desire death simply and absolutely, but in two respects: I. That they might leaue off to sinne, and by sinning leaue to displeace God. II. That they might come to enioy happines in heauen, and to be with Christ.

Touching the generall estate of the militant Church, two questions are to be considered. The first, how farre forth God is present with it, assisting it by his grace. *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hel can not preuaile against it, yet neuertheless it remains still subiect to errour both in doctrine and manners. For that which is true in euery member of the Church, is also true in the whole: but euery member of the Militant Church is subiect to errour both in doctrine and manners, because men in this life are but in part enlightened and sanctified; and therefore still remaine subiect to blindness of mind & ignorance, & to the rebellion of their wills and affections: whereby it comes to passe, that they may casily faile either in iudgement or in practise. Again, that which may befall one or two particular Churches, may likewise befall all the particular Churches vpon earth, all being in one and the same condition; but this may befall one or two particular Churches to faile either in doctrine or manners: The Church of Ephesus failed in leaving her first love, whereupon Christ threatned to remoue from her the Candlestick. And the Church of Galatia was remoued to another Gospel from him that had called them in the grace of Christ: now why may not the same things befall twentie, yea an hundred Churches, which befall these twaine? Lastly, experience sheweth this to be true, in that generall Councils haue erred. The Council of Nice being to reforme sundrie behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so; vntill Paphnutius had better informed them out of the Scriptures. In the third Council at Carthage, certaine booke Apocrypha, as the booke of Syrach, Tobie, and the Machabees, are numbered in the Canon, & yet were excluded by the Council of Laodicea. And the saying of a Diuine is recited, that former Councils are to be reformed and amended by the latter. But Papists maintaining that the Church cannot erre, alledge the promise of Christ: *Howbeit when he is come which is the spirit of truth, he will lead you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolicall authority had this priuiledge granted them, that in the teaching and penning of the Gospel they should not erre: and therefore in the Council at Ierusalem they conclude thus, *It seemed good vnto vs, and to the holy Ghost.* And if the promise be further extended to all the Church, it must bee vnderstood with a limitation: that God will giue his spirit vnto the members thereof

thereof

thereof to leade them into all truth, so far forth as shall be needfull for their saluation.

The second question is, wherein stands the dignity and excellency of the Church? *Ans.* It stands in subiection & obedience vnto the will and word of her spouse and head, Christ Iesus. And hence it followes, that the Church is not to challenge vnto her selfe authority ouer the Scriptures, but only a ministry or ministerial service, whereby shee is appointed of God to preserve & keepe, to publish & preach them, and to giue testimonie of them. And for this cause, it is called the pillar & ground of truth. The Church of Rome not content with this, faith further, that the authoritie of the Church in respect of vs, is above the authoritie of the Scripture, because (say they) we cannot know Scripture to be Scripture, but by the testimony of the Church. But indeed they speake an vntruth. For the testimonie of men that are subiect to errour cannot be greater & of more force with vs, then the testimonie of God who cannot erre. Again, the Church hath her beginning from the word: (for there cannot be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, & not the Scripture on the Church. And as the Lawyer which hath no further power but to expound the law, is vnder the law: so the Church which hath authoritie only to publish and expound the Scriptures, cannot authorize them vnto vs, but must submit her selfe vnto them. And whereas it is alledged, that faith comes by hearing, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is, that the place must bee vnderstood, not of that generall faith whereby wee are reformed the Scripture is Scripture, but of iustifying faith whereby wee attaine to saluation. And faith comes by hearing the voyce of the Church, not, as it is the churches voice, but as it is a ministry or means to publish the word of God, which is both the cause and object of our beleeuing. Now on the contrary we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eye vpon it, he presently discernes whether it bee straight or no: so we know and are reformed that Scripture is Scripture, even by the Scripture it self, though the Church say nothing, so bee it wee haue the spirit of discerning when we reade, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breed not a perswasion in vs of the certainty of the Scripture, yet it is a very good indcement thereto.

The Militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lyeth, as into the English Spanish, Italian sea, &c. so the Church disper-

sed ouer the face of the whole earth, is diuided into other particular Churches according to the countries are seuerall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Again, particular Churches are in a twofold estate: sometime they lie idle in persecution, waiping the publike preaching of the word, & the administration of the Sacraments: and sometime againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the Moone is sometime eclipsed, and sometime shined in the full. In the first estate was the Church of Israel in the daies of Eliab, when he wished to die: because the people had forsaken the command of the Lord, broken down his altars, slain his prophets with the sword, and he was left alone, & they sought to take his life also. Behold a lamentable estate when so worthily a Prophet could not find another beside himselfe that feared God: yet marke what the Lord faith vnto him, *I haue left Iemen thousand in Israel, euen all the knees that haue not bowed vnto Baal, and every mouth that hath not kissed him.* Again it is said, *That Israel had bin along season without the true God, without Priest to teach, and without the law.* Neither must this trouble any that God should so farre forth forsake his Church: for when ordinarie means of saluation faile, he then gathereth his elect by extraordinary means, as when the children of Israel wandered in the wilderness wanting both circumcision and the Passouer, hee made a supply by Manna, & by the pillar of a cloud. Hence we haue direction to answer the Papists, who demand of vs where our Church was three-score years agoe before the daies of Luther: we say, that then for the space of many hundred years, an vniuersall Apostacie ouerspread the whole face of the earth; and that our Church then was not visible to the world, but lay hidde vnder the chaffe of popery. And the truth of this, the Records of all ages manifest.

The second estate of the Church, is when it flourisheth and is visible, not that the faith and secret election of men can bee fene (for no man can discern these things but by outward signes) but because it is appaant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God, and their mutual edification. And the visible Church may be thus described: *It is a mixt company of men professing the faith, assembled together by the preaching of the word.* First of all, I call it a mixt company, because in it there be true beleevers and hypocrites, Elect and Reprobate, good and bad. The Church is the Lords field, in which the enemy sowes his tares, it is the corn floor, in which lyeth wheat & chaffe: it is a band of men, in which be those that be of valour and courage there be

white

Heb. 11. 13.

Reu. 7. 9.

Reu. 7. 12.

A. 14. 22.

Lut. 9. 23.

2. Cor. 5. 8.

Phil. 1. 23.

1 Ich. 2. 14. 20. 27.

1 Tim. 3. 11.

Reu. 4.

Gal. 1. 6.

Rom. 10. 17.

Angell. bap. 1. c. 3.

Ioh. 16. 13.

A. 15. 18.

1 King. 19. 14.

Verse 18

1 Chron. 13. 3.

Math. 23. 27. 29.

white-livered souldiers. And it is called a Church of the better part, namely, the elect whereof consisteth, though they be in number few. As for the vngodly, though they be in the Church, yet are they no more parts of it indeede, then the superfluous humours in the veines are parts of the body. But to proceede; how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith*. Whereby I meane the profession of that religion which hath bene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to be a member of the Church.

Againe, because the profession of the faith is otherwhiles true & sincere, and otherwhiles only in shew, therefore there be also two sorts of members of the visible Church, members before God, and members before men. A member of the Church before God, is he that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vnfaigned, whereby he is indeede a true member of the Church. Members before men, whom we may call reputed members, are such as haue nothing else but the outward profession, wanting the good conscience, and the faith vnfaigned. The reason why they are to be esteemed members of vs, is, because wee are bound by the rule of charity to thinke of men as they appeare vnto vs; leauing secter iudgement vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begun and continued, is the word: which for that cause is called the *immortal feede*: whereby we are borne anew, and milke, whereby wee are fed and cherished to life eueralting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets & Apostles, ioyned with any measure of faith and obedience, is an infallible marke of a true Church. Indee it is true, there bee three things required to the good estate of the Church, the preaching of the Gospel, the administration of the Sacraments, and the due execution of Discipline according to the word: yet if the two later be wanting, so be it there be preaching of the word with obedience in the people, there is for subsistence a true Church of God. For it is the banner of Christ displayed, vnder which all that war against the flesh, the diuell, the world, must range themselves. As the Lord saith by the Prophet *Esaie*, *I will lift up my hand to the Gentiles, & set up my standard vnto the people, and they shall bring their fumes in their armes, and their daughters shall be carried vpon their shoulders*. Hence it followeth, that men which want the preaching of the Gospel, must either procure the same vnto themselves; or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine & Italy, it is requisite that they should

ioyne themselves to those places where with liberty of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world, but they should be of *Dauids* mind, and rather desire to be doore-keepers in the house of God, then to dwell in the tents of vngodliness. In the Canticles the spouse of Christ saith, *Shew mee, O thou whom my soule loueth, where thou feedest, where thou lyest at noone: for why should I bee as mee that turneth aside to the flockes of thy companions?* To whom he answereth thus: *If thou know not, O thou the fairest among women, get thee forth by the steeppes of the flockes, and feede thy kiddes by the teems of the sheepe*: that is, in those places where the doctrine of righteoussesse and life eueralting by the Mesiās, is published. When the Shunammite childe was dead, he told her husband that he would go to the man of God, to whom he answered thus: *Why wilt thou goe to him to day, it is neither new Moone, nor Sabbath day*. whereby it is signified, that when teaching was scarce in Israell, the people did resort to the Prophets for instruction and consolation. And *Dauid* saith, that the people whereof euer their aboad was, *went from strength to strength, till they appeared before God in Sion*. And oftentimes they being Profelytes, their aboad must needs be out of the precincts of Iewrie.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first, is how we may discern whether particular men and particular Churches holding errors, bee found members of the Catholike Church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors some are destroyers of the faith, some onely weakeners of it. A destroye is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned; as the deniall of the death of Christ, and the immortality of the soule, iustification by workes, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles & the Decalogue. A weakening error is that, the holding whereof doth not ouerturne any point in the foundation of saluation; as the error of free-will, and sundry such like. This distinction is made by the holy Ghost, who saith expressly that the doctrines of repentance, and faith, and baptisme, and laying on of hands, and the resurrection, and the last iudgement, are the foundation, namely, of religion: and again, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and silver laid thereupon. Secondly, persons erring, are of two sorts: some erre of weaknesse, being carried away by others: or of simple ignorance, not yet being convicted & informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing bene admonished

and convicted, still perseuere in their forged opinions. This being said, we now come to the point. If any man or Church, shall hold an error of the lighter kinde, hee still remains a member of the Church of God, & so must be reputed of vs. As when a Lutheran shall hold, that images are still to be retained in the Church, &c. for these and such like opinions may be maintained, the foundation of saluation vnafraid. This which I say is flatly auouched by *Paul*. If any man (saith he) build on this foundation, gold, silver, pretious stones; *timber, hey, stubble*, his worke shall be made manifest by the fire, &c. and if any mans worke burne, he shall lose, but yet he shall be safe himselfe. And therefore the hay and stubble of mens errors that are beside the foundation, on which they are laid, doe not debarre them from being Christians or members of the Church. A man breakes down the windowes of his house; the house stands: hee breakes downe the roofoe or the wals; the house yet stands though deformed: hee pulles vp the foundation; the house is selfe fals & cealeth to be an house. Now religion which we profess is like an house or building: and some points thereof are like windowes, doores, wals, roofes, & some are the very foundation: & the former may be battered, the foundation standing. Againe, if the error be directly or by necessary consequent, euen in common sense against the foundation, consideration must be had whether the Church or party erreth of weaknesse or malice: if of weaknesse, the party is to be esteemed as a member of the Catholike Church. And thus *Paul* writes vnto the Church of Galatia, as to a Church of God, though by false teachers it had bene turned away to another Gospel, embraced the fundamentall error of iustification by workes. But when any man or Church shall hold fundamentall errors in obstinacie or affected ignorance, wee are not then bound to repute them any longer as Churches or Christians, but as such to whom condemnation belongs, as *Paul* sheweth by the example of *Iannes and Iambres*. And as *Iannes and Iambres*, (saith he) *withstood Moses; so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith*. Yet withall, this cauet must euer be remembered, that wee rather condemne the error then the person that erreth, because Gods mercy is like to a bottomlesse sea, whereby he worketh what he wil and when he will in the hearts of miserable sinners.

The second question is, where at this day we may finde such visible Churches as are indeed found members of the Catholike Church. And for the resolving of it, we are to goe thorough all countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledg their assemblies for Churches, because they worship not God in Christ who is the head of the Church.

As for the assemblies of Papists which haue bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, & beleuing the doctrine established in the Council of Trent; in name they are called Churches, but indeede they are no true or found members of the Catholike Church. For both in their doctrine and in the worship of God, they raze the very foundation of religion, which will appeare by these three points: First of all, they hold iustification by workes of grace: auouching that they are not onely iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly ouerturneth iustification by Christ. For as *Paul* saith to the Galatians, *If ye be circumcised, Christ profiteth you nothing*; that is, if ye looke to be iustified by the workes of the ceremoniall law, ye are fallen from Christ: ioyned circumcision and Christ together in the matter of iustification, and ye doe quite ouertrow iustification by Christ. Now if this be true, which is the word of God that cannot lie, then we say to the Papists; if ye will needes be iustified by workes of grace, ye are fallen from grace. The second point is, that they maintaine a daily rull sacrifice of the bodie of Christ in the masse for the finnes of the quicke and dead. And this is also a fundamentall heresie. For Christs sacrifice on the crosse must either bee a perfect sacrifice or no sacrifice, and if it be often iterated and repeated by the Masse-priest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and Saints departed, and their Breaden god, which is as vile an abomination as euer was among the Gentiles: all being directly against the true meaning of the second commandment, and defacing the worship of God in the very substance thereof. Thus then it appeares, that the old Church of Rome is changed, and is now at this day, of a spouse of Christ become an harlot: and therefore no more a Church of Christ indeede, then the carcase of a dead man that weareth a liuing mans garment is a liuing man, though he looke neuer so like him. And whereas they pleade for themselves, that they haue succession from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that hereticikes haue succeeded lawfull Ministers. Secondly, whereas it is alleadged, that in the Popish assemblies the Sacrament of Baptisme is rightly for substance administrered; and that also is a note of a Church, three things may be answered. First, that baptisme secured from the preaching of the Gospel, is no more a signe of a Church then the leale euered from the indenture is of force; and that is nothing. Circumcision was used in Colchis, yet no Church, and among the Samaritans, yet no people. Secondly, Baptisme in the assemblies of the Church of Rome, is as the purse of a true man in the

Gal 5.12

Herodot. Hist. 1.9.

hand

1 Pet. 1.
23.
Heb. 5.13
1 Cor. 13.
3.

Els. 49.
22.

Cant. 1.
6.

ver. 7.

1 Cor. 3.
11. 13.
Ver. 15

3 King.
2. 23.

Psalm.
76.

1 Tim.
11.

1 Tim.
2.

Gal. 5. 1.
1.

1 Cor. 1.
10.

hand of a theefe: and indeede doth no more argue them to bee Churches, then the true mans purfe argues the theefe to bee a true man. For Baptisme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages, gathered forth of the midst of them. Thirdly, though they haue the outward baptisme, yet they by necessary consequent of doctrine, ouerturne the inward baptisme that stands in iustification and sanctification. Moreover, whereas it is alleadged, that they maintaine the bookes of the old and new Testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the native sense of the Scriptures in the very foundation: and therefore they are but as a lantern, that shewes light to others, and none to it selfe. Fourthly, it is further said, that they hold the Creede of the Apostles, and make the same confession of faith that we do. I answer, that in shew of words they doe so indeede; but by necessarie consequents in the rest of their doctrine they ouerturne one of the natures, & all the offices of Christ, and therewithall moit offe the articles of the Creede. And herein they deale as a father, that in outward shew tenders the body of his childe, and will not abide the least blemish vpon it: and yet by secret conueinances inwardly annoyues the hart, or the liuer, and so in truth destroys the same. Fifthly, it is alleadged, that Antichrist must sit in the temple of God, that is, the Church; therefore say some that desire an vnion betwene vs & the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an vsurper, or as the pyrate in the shippe of the merchant: & hence it cannot be proued, that the assemblies of Papists are Churches, but that in them and with them there is mingled another hidden Church, in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some being no Papists, thinke their Churches to be like a body, diseased and full of sores and wounds from the head to the foote, and the throat also cut, yet so as life is still remaining; we may better thinke (their foule errors considered, & their worship of God, which is nothing else but a mixture of Iudaisme and Paganisme) that it is a rotten & dead corpse void of spirituall life. And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are we schismatiques in so doing, but they rather, because the ground and the proper cause of the seuering is in them.

As for the assemblies of Anabaptists, Libertines, Antinomites, Tritheites, Arianes, Samaritanians, they are no Churches of God, but conspiracies of monstrous hereticks iudicially condemned in the primitive Church,

and againe by the malice of Satan renewed and renewed in this age. The same we are to thinke and say of the Family of Ioue.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of vs as the true churches of God. Though their *Augsburgene* Confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, and do alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good workes, of the Word, the Church, & the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or all receiuing of the body and blood of Christ in the Lords supper, we all agree; and we ioyntly confesse that Christ is there present, so farre forth that he doth truly feede vs with his very bodie and blood to eternall life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirittuall receiuing which is by the hand of faith, they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascensio of Christ into a disparicion, whereby his body being visible becomes inuifible, yet in the maine points we agree: that he entred into his kingdom in our name and for vs: that we are gouerned and preferred by his power and might: and that whatsoever good thing we haue or doe, proceedes wholly from the grace of his spirit. Indeeede the opinion of the *Pequinique* of the body of Christ, reuiuech the condemned heresies of *Eucheus* and *Nestorius*, and it ouerturneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as *Brentius* and others, and was not receiued of whole Churches: and whereas the men were godly and learned, & we are vncertaine with what affection, and how long they held this error, we rest our selues in condemning it, leauing the persons to God. Again, Popish Transubstantiation and Lutheran Consubstantiation, are both against the truth of the manhood of Christ, yet with great difference. Transubstantiation is flat against an article of faith: for if Christs body be made of bread, & his blood of wine (which must needs be, if there bee a conseruacion of the one into the other,) then was not he conceived and borne of the virgin *Mary*: for it cannot both be made of Bakers bread, and of the substance of the Virgin. Again, it abolisheth the outward signe in the Lords Supper, as also the analogie betwene the signe and the thing signified, & so ouerturnes the Sacrament: but Consubstantiation doth not so, neither doth it ouerturne the substance of any article of religion, but only a maine point of Philosophy, which

is, that a body doth occupy one onely place at once.

Furthermore, the Churches of Helmetia, & Sauioy, and the free cities of France, & the low Countries, and Scotland are to be reuerenced as the true Churches of God, as their confessions make manifest. And no lesse must we thinke of our owne Churches in England and Ireland. For we hold, beleue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed vpon in open Parliament doth fully shew: and withall now we are, and haue beene ready to testifie this our faith, by venturing our liues euen in the cause of religio against torrenie power, and especially the Spaniard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowship. And whereas sundry among vs that separate and indeed excommunicate themselves, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient ground, are but as paper shot. They alleadge that our assemblies are full of grievous blots and enormities. *Ans.* The defects & corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Again, corruptions in doctrine must further bee distinguished: some of them are errors indeed, but beside the foundation: & some errors directly against the foundation: & these ouerturne all religion, whereas the former do not. Now it cannot be shewed that in our Churches is taught any one error that rasheth the foundation, and consequently annihilates the truth of Gods Church. Indeeede there is controuersie among vs touching the point of Ecclesiasticall regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the Sacraments, according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunications: the difference between vs is only touching the persons, and the manner of putting this gouernment in execution: and therefore men on both parts, though both hold not the truth in this point; yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church, but a bad Church. When as the wicked Scribes & Pharisees sitting in *Moses* chaire, taught the things which he had writte, the people are commanded to heare them, & to do the things which they say, not doing the things which they doe. And whereas it is said, that we hold Christ in word, and deny him in deede, that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyced with obduracy, makes a Christian to be no Christian; deniall in fact, the iudgement still remaining found, makes

not a man to be no Christian, but a bad Christian. When the Iewes had crucified the Lord of life, they still remained a Church, (if any vpon earth;) and notwithstanding this their fact, the Apostles acknowledged that the *conuenance* and the *promises* still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had bene sufficiently comitted by the Apostollicall ministry that Christ was the true Messias.

Thus we see where at this day we may find the true Church of God. Now I come to the third question; and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, wee must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandment, *Be not, saith Paul, unequally yoked with infidels, for what fellowship hath righteoussnes with vngrighteousnes, or what communion hath light with darknes? or what concord hath Christ with Belial? or what part hath the beleuer with the infidel? or what agreement hath the temple of God with idols? Wherefore come out from among them, & separate your selues, saith the Lord.* And we haue a practise of this in the old testament. When *Ieroboam* had set vp idols in *Israel*, then the *Priests* and *Leuites* came to *Israhel* and *Ierusalem* to serue the Lord. The second is, when the doctrine of religio is corrupt in substance: *Paul* saith, *If any man teach otherwise, and constant not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed up: from which separate your selues.* A practise of this we haue in the Apostle *Paul*, who being in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdom of God: but when certaine men were hardened and disobeyed, speaking euill of the way of God, he departed from them and separated the disciples of Ephesus: & the like he did at Rome also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vntill it be from priuate company, as we are admonished by the Apostle *Paul*: and by *Danids* & *Loss* examples. By this which hath bin said, it appears that the practise of such as make separation fro vs, is very bad & schismaticall, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

Now to proceed in the Creed. The Church is further set forth by certaine properties and prerogatiues. The properties or qualities are two, *holinesse* and *largenesse*. That the Church is *holy*, it appears by *Peter* which calls it *an holy nation*, and a *chosen people*: and by *S. Iohn*, who calls it the *holy city*. And it is so called, that it may be distinguished from the false Church,

Which

Rom 9.4
A.C. 13.
39.10.

1. Cor. 6.
14.

2. Chro.
11.14.

1. Tim. 6.
3. 5.

Act. 19.
9. & 18.
18.

1. Cor. 5.
11.
16. 17. 24.
2. Pet. 2.
8.

1. Pet. 2.
9.
Iohn 11.
2. and 22.
19.

Reu. 7.9.
and 3.9.
Psa 26.5.

which is tearmed in Scriptures, *the Synagogue of Satan*, and the malignant Church.

Now this holines of the Church is nothing else but a created qualitie in euery true member thereof, whereby the image of God, which was lost by the fall of Adam, is againe renewed and restored. The author of it is God by his word & spirit, by little & little abolishing the corruption of Sinne, and sanctifying vs throughout, as Christ saith, *Father, sanctifie them in thy truth, thy word is truth.* And holines must be cōceiued to be in the Church on this manner: it is perfect in the Church Triumphant, & it is onely begun in the Church Militant in this life, and that for speciall cause, that wee might giue al glory to God, that we might not be high minded, that we might work our saluation with feare & trembling, that we might deny our selues & wholly depend vpon God.

Joh. 17.
17.

1. Tim. 1.
17.
Rom. 11.
20.
Philip. 2.
12.
Mar. 9.24

Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be faued, may be a true member of the Catholike Church: for in reason, euery man should be answerable to the qualitie & condition of the Church wherof he is a member: if he be holy, as it is, he must be holy also. Secondly, we are euery one of vs, as Paul saith to Timothy, *to exercise our selues vnto godlines*, making conscience of al our former vnholie waies, endeavouring our selues to please God in the obedience of al his commandments. It is a disgrace to the holy Church of God, that men professing themselves to be members of it, should be vnholie. Thirdly, our duty is, to eschew the society of atheists, drunkards, fornicators, blasphemers, & al wicked & vn godly persons, as Paul saith, *Be ye no companions of them, and haue no fellowship with vnprofitable workers of darknesses.* And he charges the Theflawians, that if any man among them walke inordinately, they haue no companie with him, *that he may be ashamed.* 2. Theff. 3. 14.

Eph. 5.7.
14.

The largenes of the Church is noted in the word *Catholike*, that is, general or vniuersall. And it is so called for three causes. For first of all, it is general in respect of time, because the Church hath had a being in all times & ages, euer since the giuing of the promise to our first parents in Paradise. Secondly, it is general, in respect of the persons of men: for it stands of all sorts & degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly, it is Catholike or vniuersall in respect of place, because it hath bene gathered from all parts of the earth, specially now in the time of the new Testament; when our Saviour Christ saith, Mat. 26. 13, that the Gospel shalbe preached in al the world. To this purpose S. Iohn saith in Reuel. 7. 9. *I beheld, and loe, a great multitude which no man could number, of all nations & kindreds, and peoples, and tongues, stood before the throne and before the lambe, clothed with long white robes and palmes in their hands.*

Catholical, per
toram or
bem dis
fista Aug.
epistol. 150.

And the Church which we here profess to beleeue, is called Catholike, that we may di-

stinguish it from particular Churches, which are not beleeued, but sene with eye, wherof mention is made often in the Scriptures. Rom. 16. 5. 1. Cor. 16. 19. *the Church in thy house, and the Churches of Asia.* Coloss. 4. 15. *Salute Zymphas and the Church in his house.* Act. 11 22. *the Church of Ierusalem.* Act. 13. 1. *the Church at Antioch, &c.*

That the Church is Catholike in respect of time, place, person, it ministers matter of endlesse comfort vnto vs. For hereby we see that no order, degree, or estate of men are excluded from grace in Christ, vnlesse they will exclude themselves. S. Iohn saith, 1. Ioh. 2. 1. *If any man sinne, we haue an advocate with the Father, Iesus Christ the righteous.* Now it might be answered, it is true indeed, Christ is an Advocate to some men, but hee is no Advocate to me. S. Iohn therefore saith further, vers. 2. *and he is the reconciliation for our finnes, and not for our finnes onely, but for the whole world, that is, for all beleueers of what condition or degree soeuer.*

Thus much of the properties of the Church: now follow the prerogatiues or benefites which God bestoweth on it, which are in number foure. The first is expresse in these words, *the Communion of Saints.* Where communion significeth that fellowship or society that one hath with another: and by Saints we vnderstand not dead men inrolled in the Popes calendar, but all that are sanctified by the blood of Christ, whether they be liuing or dead, as Paul saith, 1. Cor. 1. 2. *Vnto the Church of God which is at Corinthus, to them that are sanctified in Iesus Christ, Saints by calling.* And. 14. 33. *God is the God of peace in al the Churches of the Saints.* Now if we add the clause *I beleeue*, vnto these words; the meaning is this: I confesse and acknowledge that there is a spirituall fellowship and society among al the members of Christ, being the faithfull seruants and children of God: and withall I beleeue that I am partaker of the same with the rest.

This communion hath two parts, fellowship of the members with the head, and of the members with themselves. The communion of the members with their head, is not outward, but altogether spirituall in the conscience: and for the opening of it, we must consider what the Church receiue of Christ, and what hee receiues of it. The Church receiues of Christ 4. most worthy benefites. The first, that Christ our Mediatour, God & man, hath truly giuen himselfe vnto vs, & is become our lot and portion, and withall God the Father, and the truly Spirit, in him, as David saith, *Iehoua is the portion of mine inheritance, and of my cup: thou shalt maine mine lot: the lines are fallen vnto me in pleasant places: yea I haue a faire heritage.* And, 7. Psal. 73. 26. *My flesh saileth, and my heart also: but God is the strength of my heart, and my portion for euer.* The second, is the Right of adoption, whereby al the faithfull whether in heauen or earth are actually made the true children of Cod. The benefite is

Via 165.

wonderfull,

wonderfull, howsoeuer carnall men esteeme not of it: If a man should either by election or birth, or any way else be made the sonne and heire of an earthly Prince, hee would thinke himselfe highly advanced: how highly then are they extolled which are made the fomes of God himselfe? The third benefite, is a tiel, and right to the righteousness of Christ in his sufferings and his fulfilling of the law. The excellencie of it is vnspcakable, because it serues to award the greatest temptations of the diuell. When the diuell replieth thus, thou art a transgressor of the law of God; therefore thou shalt be damned: by means of that communion which we haue with Christ, we answer againe: that Christ suffered the curse of the law to free vs from due and deserued damnation: and when he farther replies, that seeing we neuer fulfilled the law, we cannot therefore enter into heauen, we answer againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteousness is ours to make vs stand righteous before God. The fourth benefite, is a right to the kingdom of heauen, as Christ comforting his disciples saith, *Fear not little flocke, it is your Fathers pleasure to giue you a kingdom:* and hence it is sundry times called ** the inheritance, and he lot of the Saints.*

1. A. 16.
Cal. 1.3
Eph. 1.8

Furthermore, for the conueyance of these benefites vnto vs, God hath ordained the preaching of the word, and the administration of the Sacraments, specially the Lords Supper; and hath commanded the solemne and ordinarie vse of them in the Church. And here vpon the Lords Supper is called the Communion. The cup of blessing (saith Paul, 1. Cor. 10. 16.) *which we blesse, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ?* that is, a signe and seale of the communion.

Again, the things which Christ receiues of vs are two: our finnes with the punishment thereof made his by application or imputation, and our afflictions with all the miseries of this life which he accounts his owne, & therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betwene Christ and vs is expresse in the Scriptures by that blessed and heavenly bargain in which there is mutual exchange betwene Christ and vs: he imparts vnto vs, *B. 1. 55. 1. Milke and wine without siluer or money; or refresh vs, and golde tried by the fire, that wee may become rich, and Reu. 3. 18. white raiment* that we may be clothed, and *eye-salue* to anoint our eyes that we may see: and we for our parts returne vnto him nothing but blindness, and nakednesse, and poutery, and the loathsome burden of all our filthy finnes.

The second part of the communion, is that which the Saints haue one with another. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing stands in three things: 1. in the like affection: 1. I. in the gifts of the spiriti-

III. in the vse of temporall riches. For the first: communion in affection, is whereby all the seruants of God are like affected to God, to Christ, to their owne finnes, and each to other. They are all of one nature and heart alike disposed, though they be not acquainted, nor haue any external fellowship in the flesh. As in a family children are for the most part one like another and brought vp alike: euen so it is in Gods family which is his Church: the members thereof are all alike in heart and affection: and the reason is; because they haue one spirit to guide them all: and therefore S. Peter saith, *Act. 4. 32. The multitude of them that beleeued, were of one heart and of one soule, neither any of them said that any thing which he possessed was his own, but they had all things common:* And the Prophet Esay fore-telling the vnicie which should be in the kingdom of Christ, said, *I. 11. 6, 7. The wolfe shall dwell with the lambe, and the leopard shall lie with the kid, and the catte, and the lyon, and the fat beast together, & a little child shall leade a bren. The cowe and the beare shall feed, and their young ones shall lie together: and the lyon shall eat straw like the bullocke. The sucking child shall play vpon the hole of the asse, and the weaned child shall put his hand into the cockatrice hole.* By these beastes are signified, men that be of a wicked and brutish nature: which when they shall be brought into the kingdom of Christ, shall lay aside the fame, and become louing, gentle, courteous, and al of one minde. And S. Peter 2. Per. 1. 7. requires of the Church the practise of brotherly loue, and that is to carry a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore, by reason of this that al the children of God are of one heart, there follows another duty of this communion, whereby they beare one the burdens of another, and when one member is grieued or is grieved; when one reioyceth all reioyce, as in the body when one member suffereth all suffer.

The second branch of their communion, is in the gifts of Gods Spirit, as loue, hope, feare, &c. And this is shewed, when one man doth implore the graces of God bestowed on him, for the good & saluation of another. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefite of their brethren. A Christian man howsoeuer he be the freest man vpon earth, yet is he seruant to all men, especially to the Church of God, to do seruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God bestowed on vs to our brethren: and that is done five waies: 1. by example: 1. I. by admonition: 1. I. I. by exhortation: 1. I. by consolation: 1. I. by prayer. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.*

Gal. 6. 1.

Gal. 5. 13

March. 5.
16.

And

And that our hearts might bee touched with special care of this duty the Lord sets before vs his owne blessed example, saying, *Leu. 11. 44. Be ye holy as I am holy: and Mat. 11. 29. Learn of me that I am meeke and lowly.* And *Paul* faith, *1. Corin. 11. 1. Be ye followers of me, as I follow Christ:* and the higher men are exalted, the more careful ought they to be in giuing good example. For let a man of note or estimation doe euill, and he shall presently haue many followers. Euill example runnes from one to another like a leprosie or infection: and this Christ signified when he said, that the fig-tree planted in the vineyard, *If it beares no fruit, makes all the ground barren, Luk. 13. 7.* The second meanes of communication of the gifts of God vnto others, is *admonition*, which is an ordinance of God whereby Christian men are to recouer their brethren from their sins. A man by occasion fallen into the water, is in danger of his life; and the reaching of the hand by another is the meanes, to saue him. Now euery man when hee sinneth, doth as much as in him lieth, cast his soule into the very pit of hell: and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduerture be said, how shall wee proceede in admonishing of others? *Ans.* Wee are to obserue three things. The first is, to search out whether wee that are to reprove bee faultie our selues in the same thing or no. First, we must take out the beame that is in our owne eye, and so shall wee see clearly to pull out the mote in our brothers eye, *Mat. 7. 5.* Secondly, before we reprove, we must be sure that the fault is committed: we must not goe vpon heare-say or likelihoods: and therefore the holy Ghost faith, *Heb. 10. 28. Let vs consider or desire one another to prouoke vnto loue & good works.* Thirdly before we reprove, we must in Christian wisdom make choice of time and place: for all times and places serue not to this purpose. And therefore *Salomon* faith, *It is the glory of a man to passe by an offence.* Furthermore in the action of admonishing, two things are to be obserued: 1. a man must deliuer the words of his admonition (so farre forth as he can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselfe to reprove him. 11. his reproofe must be made with as much compassion and fellow-feeling of other mens wants as may be. As *Paul* faith, *Gal. 6. 1. If any man be fallen by occasion into any fault, ye which are spirituall (a) restore such an one with the spirit of meeknesse.* The third way of communicating good things to others, is *exhortation*: and it is a meanes to excite and stirre them on forward, which doe already walke in the way of godlinesse. Therefore the holy God faith, *Hebrewes. 3. 13. Exhort one another daily, lest any of you be hardened through the deceitfulness of sinne.* But alas, the practise of this duty, as also of the former, is hard to bee found among

men; for it is vsuall in families, that masters and fathers in stead of admonishing their seruants and children, teach them the practise of sin in swearing, blaspheming, slandering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation, hee shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steps of godlinesse, are hereby daunted, and quite driuen backe. The fourth way, is *consolation*, which is a meanes appointed by God, whereby one man should with words of heavenly comfort refresh the soules of others afflicted with sicknesses or any other way feeling the hand of God either in bodie or in minde. And this duty is as little regarded as any of the former. In time of mens sicknesse neighbours come in, but what say they? I am sorrie to see you in this ease, I hope to see you well againe, I would be sorrie else, &c. Not one of an hundred can speake a word of comfort to the wearie; but we are faulty herein. For with what affection doe we beleue the communion of Saints, when wee our selues are as drie fountaines, that doe scarce conuey a droppe of refreshing to others? The last meanes, is *prayer*, whereby Gods Church procures blessings for the seuerall members thereof, and they againe for the whole: And herein lies a principall point of the communion of Saints; which ministreth notable comfort to euery Christian heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne prayers be weak, yet my comfort is this, I know that I am partaker of all the good prayers of all the people of God dispersed ouer the face of the whole earth my fellow-members, & of all the blessings which God bestowes on them. This will make vs in all our troubles to say with *Eliphaz*, *2. King. 6. 16. Feare not for they that bee with vs are more then they that bee with them.* When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled, and made a breach into them, as cannon shot against a wall: but *Moses* the seruant of God stood in the breach before the Lord to turne away his wrath, lest hee should destroy them. And the praier of *Moses* was so effectuall, that the Lord said, *Exod. 32. 10. Let me alone, as though Moses* by prayer had held the hand of God that hee could not punish the people. And some thinke that *Seruens* prayer for his enemies, when he was ftoned, was a meanes of *Pauls* conversion. And surely though there were no other reason, yet this were sufficient to moue a man to embrace Christian religion, considering that being a member of the Church, he hath part in all the prayers of the Saints through the world, and of the blessings of God that come thereby.

The third part of this communion, is in temporall things, as goods & riches: whereby

I meane,

I meane, not (b) Anabaptistall communion, but that which was vsed in the primitive Church, when they had all things common in respect of vs: and some sold their goods and possession and parted them to all men, as euery one had neede. And by their example we are taught, to be content to imploy those goods which God hath bestowed on vs, for the good of our fellow-members within the compasse of our callings, and to our abilitie, and beyond our ability if neede require. *Paul* faith, *Gal. 6. 10. Doe good to all, but especially to them which are of the household of faith.*

The communion of the liuing with the dead, stands in two things: the one is, that the Saints departed in the Church Triumphant doe in generall pray for the Church Militant vpon earth, desiring the final deliuerance of all their fellow-members from all their miseries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true! dost thou not iudge and avenge our blood on them that dwell on the earth?* I say in generall, because they pray not for the particular conditions & persons of men vpon earth, considering they neither know, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth doe in heart & affection conuerse with them in heauen, desiring continually to be dissolued & to be with Christ. Now whereas the Papists doe further enlarge this communion, aouaching that the Saints in heauen doe make intercession to Christ for vs, and impart their merits vnto vs: and that we againe for that cause are to imocate them, and to doe vnto them religious worship; we dissent from them, being resolu'd that these things are but inventions of mans braine, wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know & be assured in our selues, that we haue part in this communion of Saints. *Ans.* Saint *John* opens this point to the full, when hee faith, *1. Ioh. 1. 6, 7. If we say that we haue fellowship with him, and yet walke in darknes, we lye: but if we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our sins.* In which words he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods wil, or disobedience, or both, to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learne to know what sinne is, and to flie from the same as from the bane of our soules, and to make conscience of euery euill way.

The duties to be learned by the communion of Saints, are manifold. And first of all, if we doe beleue the fellowship which all the faithful haue with Christ & with themselves; and be resolu'd that wee haue part therein, then

we must we separate & withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoever they be. Vnlawfull societies are manifold, but I will only touch one, which euery where annoyeth religion, and hindreth greatly this communion of Saints, & that is, when men ioyneth themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and he that will not be combined with such loose mates, he is thought to be a man of no good nature: he is foisted forth of euery company; he is no body: & if a man will yeeld to run ryot with them in the mispending of his time and goods, he is thought to be the best fellow in the world. But what is done in this society? and how doe these companions spend their time? surely the greatest part of day and night is vntilally spent in swearing, gaming, drinking, surfetting, reuelling, and railing on the ministers of the word, and such as professe religion, to omit the enormities which they procure to themselves hereby: and this behaviour spreads it selfe like a canker ouer euery place, and it desiles both towne & country. But we that looke for comfort by the communion of Saints, must not call in our lot with such a wicked generation, but separate our selues from them. For vndoubtedly their society is not of God, but of the diuell: and they that are of this societie, can not be of the holy communion of Saints: and surely except the magistrate by the sword, or the Church by the power of the keyes, doe pul downe such fellowship, the holy societie of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heavenly communion of the members of Christ, that liue inordinately and haue communion with men in the workes of darkenesse.

Secondly, by this wee are taught, that men professing the same religion, must be linked in societie & conuerse together in Christian loue, meekenes, gentleness, and patience: as *S. Paul* taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercie, fulfill my ioy, that we may bee like minded, hauing the same loue, being of one accord, and of like iudgement.* And againe, *Keep (saith he) the vntie of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one body, one spirit, when as you are called into the hope of your vocation: one Lord, one faith, one hope, one baptisme, one God & Father of all, which is above all, & in you all.* And no doubt the same reason made *David* say, *Psal. 16. 3. All my delight is in the Saints which be vpon earth.*

Thirdly, euery Christian man that acknowledgeth this communion, must carrie about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or

D d 3 any

Spirituall communion doth not haue a distinction of temporall goods. Ad. 1. 31. 1. Cor. 9.

Rom. 10

Phil. 1. 21. 22.

Phil. 1. 21.

Eph. 4. 3.

Verbo 4.

5. 6.

As Chirurgicalians tenderly see armes and legs in ioynt.

AA. 9. 4.

Amos 6. 6.

Eph 6. 18

Phil. 4. 14.
Philem.
sc. 1 Ioh. 3. 16.

any member thereof, as Christ our head, teacheth vs by his own example, when he called to *Saul*, and said, *Saul, Saul, why persecutest thou me?* giving him to vnderstand, that he is touched with the abuses to his Church, as if they had directly bin done to his owne person. The prophet *Amos* reprooueth the people, because they drank wine in bowels, & annointed themselves with the chiefe ointments: but why was it not lawfull for them to doe for yes: but the cause for which they are reprooued followes: *No man* (saith he) *is sorry for the afflictions of Joseph*. In the midst of their delights and pleasures they had no regard of the miseries of the poore Church & seruants of Gods elsewhere in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore *Paul* saith, *Pray alwaies with all manner of prayers and supplications in the spirit, and watch thereunto with all perseverance & supplications for the Saints*. And hee highly commendeth the Philippians, for communicating to his afflictions, And further he bids *Philemon* to comfort Onesimus his bowels in the Lord. And *S. Iohn* saith, If a mans life would save his neighbours soule, he must lay it downe, if need require. We haue al of vs daily occaſion to practise this duty towards the afflicted members of Gods Church in other countries. For howsoeuer we enjoy the Gospel with peace, yet they are vnder persecution for the sake: & so oft as we heare report of this, we should suffer our hearts to be grieved with them, and pray to God for them.

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good, especially of the Church whereof we are members. As for them that seeke for nothing but to maintain their owne estate and wealth, and therefore in their trades vse false waightes & measures, the ingrossing, corrupting, mingling of wares, glozing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer knew yet what the Communion of Saints meant.

Lastly, considering we are all knit into one mystical body, and haue mutual fellowship in the same, our duty is to redresse the faults of our bretheren, and to couer them, as the hand in the body laies a plaister vpon the sore in the foote or in the legge, and withall couers it. Loue couers the multitude of finnes. And when men disgrace their bretheren for their wants, and blaze them to the world, they doe not the duty of fellow-members.

Thus much for the first benefit bestowed on the Church: the second is, *Forgiueneſſe of ſins*: which may be thus described: *Forgiueneſſe of ſins* is a blessing of God vpon his Church procured by the death and passion of Christ, whereby God-freesome of ſins, as no ſins, or, as not committed, In this description I haue couched fūe points, which we are ſeuerally to conſider. The first, who is the author of forgiueneſſe of finnes?

A. *Anſ.* God, whose blessing it is: for sinne is only committed against God, and the violating of his lawes and commandments are properly finnes. And the offence done to any man or creature is no more in it selfe, but an offence or iniurie: yea the breach of mans commandment is no sinne, vntill it doe imply withall the breach of Gods commandment. Therefore it is a prerogative belonging to God alone to pardon sin: and when we are taught to say, *Forgiue vs our trespases, as we forgiue them that trespase against vs*, the meaning is not, that we forgiue finnes as they are finnes, but onely as trespases, that is offences, hurts, and damages done vnto vs by men. It may be further said,

God hath giuen this power and commandment to his ministers for forgiue ſins, saying, *Whose ſins ye remit, they are remitted.* *Anſ.* Gods Ministers doe not properly forgiue finnes, but onely in the name of God according to his word pronounce to a penitent sinner, that his finnes are pardoned and forgiuen of God: and therefore it is a most certaine truth, that none can forgiue finnes but God only: it was annouced by the Pharisees, & not denied by Christ. Hence it followes, that remission of sinne, being once granted remains for euer, because Gods loue vnto the elect is vnchangeable, and his decree concerning their saluation cannot be altered. The second point is, to whom remission of sins is giuen? *Anſ.* To the Catholic Church, that is, to the whole company of men predestinate to saluation: as *Eſay* saith, *The people that dwell therein* (that is, the Church) *shall haue their ſins forgiuen.* And, *They shall call them the holy people, the redeemed of the Lord: and thou shalt be named, A city sought out, and not forsaken.* And if there had beene an vniuersall remission of sins to all men, as some doe dreame, it should not here haue bin made a peculiar prerogative of the Church. The third point is, what is the meane whereby pardon of sinne is procured at Gods hand? *Anſ.* The death and passion of Christ: so *Paul* saith, *Rom. 4. 25. Christ died for our finnes*: that is, Christ died to be a payment & satisfaction to Gods iustice for our finnes. And *S. Iohn* saith, *The blood of Iesus Christ his Sonne cleanseſh vs from all finnes.* And *Peter* saith, *Knowing that ye were not redeemed with corruptible things, as silver and gold from your vaine conuerſation, &c. but with the precious blood of Christ, as of a lambe vndefiled and without spot.* The fourth point is, after what manner sin is forgiuen? *Anſ.* By an action of God, whereby for the merit of Christ, he esteemes and accounts sinne as no sinne, or, as if it had neuer bin committed. Therefore *David* saith, *Pſalme 32. 2. Blessed is the man to whom the Lord imputeſh no ſinne.* And in *Eſa. 44. 22.* the Lord saith; *I haue put away thy transgressions like a cloud, and thy finnes as a miſt.* Now we know that clouds and miſts which appeare for a time, are afterward by the Sunne vtterly diſperſed. And King *Hezekias* when hee would shew that the Lord hath forgiuen him his finnes,

saith,

Eſa. 38. 17.

Mick. 7. 12.

Nath. 9. 11.

Luke 11. 4.

Ioh. 13. 13.

Math. 7. 29.

Eſa. 33. 24.
Eſa. 46. 11.

1 Ioh. 7. 19.

1 Ioh. 7. 19.

saith, *God hath caſt them behind his back*, alluding to the manner of men, who when they will not remember or regard a thing, doe turne their backs vpon it. And *Micheas* saith, that *God doth caſt all the finnes of his people into the bottome of the ſea*, alluding to *Pharaoh*, whom the Lord drowned in the bottome of the red ſea. And Christ hath taught vs to pray thus: *forgiue vs our debts, as we forgiue our debtors*: in which words is an alluding to credulours, who then forgiue debts, when they account that which is debt, as no debt, & croſſe the booke. Hence it appeares that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remission of the fault without a remission of the punishment: & herewithall fall to the ground, the doctrine of humane ſatisfactions, and indulgences, and purgatorie, and prayer for the dead, built vpon this foundation, which are of the same kind.

Moreouer, we must remember to adde to this clause, *ſeſeue*, and then the meaning is this: I doe not onely beleene that God doth giue pardon of sin to his Church and people (for that the very diuels beleene) but withall I beleene the forgiueneſſe of mine owne particular finnes. Hence it appeares, that it was the iudgement of the primitive Church, that men should beleene the forgiueneſſe of their owne finnes.

By this prerogative we reape endlesse comfort: for the pardon of sinne is a most wonderful blessing, and without it euery man is more miserable and wretched, then the most vile creature that euer was. We loath the serpent or the toad; but if a man haue not the pardon of his finnes, procured by the death and passion of Christ, he is a thousand-fold worse then they. For when they die, there is the end of their woe and miserie: but when man dieth without this benefit, there is the beginning of his. For first in soule till the day of iudgement, and then both in body & soule for euermore, he shall enter into the endlesse paines and torments of hell; in which if one should continue so many thousand yeares as there are drops in the Ocean sea, and then be deliuered, it were some ease: but having continued so long (which is an vnſpeakable length of time) he must remaine there as long againe, and after that for euer and euer without releafe: and therefore among all the benefits that euer were or can be thought of, this is the greatest & most precious. Among all the burthens that can befall a man, what is the greatest? Some will say, sickness, some ignominy, some pouerty, some contempt: but indeed among all, the heauiest and the greatest, is the burthen of a mans owne finnes, lying vpon the conscience & preſſing it downe, without any assurance of pardon. *David* being a king had no doubt, all that heart could with; and yet he laying aside all the royalties and pleasures of his kingdom, saith this one thing aboue al, that *he is a blessed man that is eased of the burthen of his sinne.* Al-

A. zar man full of fores is vgly to sight, and wee cannot abide to looke vpon him: but no lazare is so loathsome to vs, as all sinners are in the sight of God: and therefore *David* counted him blessed, *whose finnes are couered.* It may be, some will say, there is no cause why a man should thus magnifie the pardon of sin, considering it is but a common benefit. Thus indeede men may imagine, which neuer knew what sinne meant: but let a man onely, as it were, but with the tip of his finger haue a little feeling of the smart of his finnes, he shall finde his estate so fearefull, that if the whole world were set before him on the one side, and the pardon of his sin on the other side, hee would chooſe the pardon of his sins before ten thousand worlds. Though many drouſie Protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man findes he hides it, and goes home, and ſels all that he hath, and buies it. Therefore this benefit is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these. And first of all here comes a common fault of men to be rebuked. Euery one will say, that he beleueeth the remission of finnes, yet no man almost laboureth for a true & certaine persuasion hereof in his owne conscience: and for prooſe hereof, propound this question to the common Christian; Dost thou perswade thy selfe, that God giues remission of finnes vnto his Church? The answer will bee, I know and beleue it. But aske him further: Dost thou beleue the pardon of thine owne finnes? and then comes in a blind answer, I haue a good hope to God-ward, but I cannot tell, I thinke no man can say so much: for God saith to no man, thy sins are pardoned. But this is to speak flat contraries, to say they beleene, and they cannot tel: & it bewraies exceeding negligence in matters of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make ſure the remission of their owne finnes: withall auoyding hardnesse of heart, & drowlines of spirit, the most fearefull iudgements of God, which euery where take place. The foolish virgins went forth to meete the bridegroome with lampes in their hands as well as the wife, but they neuer so much as dreamed of the home of oyle, till the coming of the bridegroom. So many men line in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke only for the things of this life: neuer calling, how they may assure themselves in conscience touching their reconciliation with God, till the day of death come.

Secondly, if wee be here bound to beleue the pardon of all our finnes, then we must euery day humble our selues before God, and seeke pardon for our daily offences: for hee giues grace to the humble or contrite: he fills the

Math. 23. 34.

Luk. 1. 3.

D d 4

hungry

hungry with good things, when the rich are sent empty away. When *Benhadad* the king of Syria was discomfited & overcome by the king of Israel, by the counsell of his servants, who told him that the kings of Israel were mercifull men, he sent them clothed in sackcloth with ropes about their neckes to intreat for peace and fauour. Now when the king *fw* their submission, he made a couenant of peace with him. We by our sins most iustly deserue hel, death, and condemnation every day, and therefore it standeth vs in hand to come into the presence of God, and to humble our selues before him in sackcloth and ashes, crauing, and intreating for nothing in the world so much, as for the pardon of our sins, and that day by day without ceasing till the Lord giue this blessed answer to our confidence, that all our finnes are put out of his remembrance. Wee must not thinke that God putteth grace into mens hearts when they lie shoring vpon their elbowes, & either not vs, or despite the meanes: but we must first vs the meanes, partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to desire grace, he giues further grace.

Lastly, if we beleene the pardon of our sins, then we must change the tenor and course of our liues, and take heede of breaking Gods commandments by doing any of those things, wherof our consciences may accuse vs, and tell vs, that by them we haue displeased God therefore. A man that for some misdemeanour hath bene cast into prison and lye there many yeares winter and sommer in cold irons: when he obtains liberty, he will often bethinke himselfe of his old misery, and take heed for euer lest he fall into the same offence againe: and he which hath seene his owne sins & felt the smart of them, and withall by Gods goodness obtained assurance touching the pardon of them, will neuer wittingly and willingly commit the like finnes any more, but in all things change the course of his life. As for such as say, that they haue the pardon of their finnes, and yet liue in them still, they deceive themselves, and haue no faith at all.

Thus much for the second benefit, which God bestoweth on his Church, namely remission of finnes: now followeth the third in these words: *The resurrection of the body.* In the handling wherof sundry points must be considered. The first, whether there be a resurrection or no? This questiō must needs be handled, because Epicures and Atheists in all ages, and at this day some doe call this article into question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, wherof I will only touch the principal. The first, is taken from the work of redemption. Saint *Iohn* writeth, that *Christ came to dissolve the works of the diuells*: which are sinne, and by sinne death: and hence I reason thus: If sinne and death are to be dissolved ve-

terly, then the bodies of the faithfull which are dead in the graue, must needs be made aliue: otherwise death is not abolished: but sin and death must bee vtterly abolished: therefore there shall be a resurrection. Secondly, God had made a couenant with his Church, the tenor wherof is this, *I will be thy God, and thou shalt be my people.* This couenant is not for a day or an age, or for a thousand yeares or ages, but is euertlasting and without end, so as Gods people may say of God for euer, God is our God: and likewise God will say of his Church for euermore, this people is my people. Now if Gods couenant be euertlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercy and of life it selfe: and therefore though they abide long in the earth; yet they must at length bee reuiued againe. This argument *Christ* vseth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the liuing; but God is the God of Abraham, Isaac, and Iacob*, which are dead, and therefore they must rise againe. The third argument must bee taken from the tenor of Gods iustice. It is a special part of Gods glory, to shew forth his mercy on the godly, and his iustice vpon the wicked in rewarding the according to their workes, as the Apostle saith, *God will reward euery man according to his workes*: to them that by continuance in well doing seeke glorie, and honour, & immortality life eternall: but vnto them that disobey the truth, that be contentious, and obey vnrightheousnes, shall be indignation & wrath. But in this life God rewardeth not men according to their doings: and therefore *Salomon* speaking of the estate of all men in this world, saith, *All things come alike to all, and the same conditiō to the iust & vniust, to the good & bad, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none.* Nay which is more, here the wicked flourish, & the godly are afflicted. The vngodly haue hearts ease and all things at will: whereas the godly are oppressed and overwhelmed with all kind of miseries, & are as sheepe appointed for the slaughter. It remains therefore, that there must needs be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercy, and the wicked vtter shame and cōfōsion. But some will say, it is sufficient that God doe this to the soule of euery man, the body needeth not to rise againe. I answer, that the vngodly mā doth not worke wickednesse only in his soule, but his body also is an instrument thereof: and the godly doe not onely praefise righteousnesse in their soules but in their bodies also. The bodies of the wicked are the instruments of sin, and the bodies of the righteous are the weapons of righteousnesse, and therefore their bodies must rise againe, that both in body and soule they

may

may receiue a reward, according to that which they haue wrought in them. The fourth argument, which is also vsed by *Paul* is this: *Christ himselfe is risen*, and therefore all the faithfull shall rise againe: for he rose not for himselfe as a priuate man, but in our roome and stead, & for vs. If the head be risen, then the members also shall rise againe: for by the same power whereby *Christ* raised himselfe, hee both can and will raise all those that be of his mysticall body, he being the first fruites of them that sleepe. The fifth argument is taken from expresse testimonie of Scripture. *Iob* hath an excellent place for this purpose: *I am sure (saith he) that my redeemer liueth, and hee shall stand the last on the earth, and though after my skinne wormes destroy this body, yet I shall see God in my flesh, whom I myselfe shall see, and mine eyes shall behold, and none other for me.* And Saint *Paul* to the Corinthians auoucheth & prooueth this point at large, by sundry arguments which I will not stand to repeat; this one remembered: *If (saith he) the dead rise not againe, then your faith is vaine, our preaching is in vaine, & the godly departed are perished.* The sixth argument may be taken from the order of nature, which ministrerth certaine resemblances of the resurrection; which though they bee no sufficient proofes, yet may they bee inducements to the truth. Both Philosophers & also Diuines haue writen of the Phoenix, that first shee is consumed to ashes by the heate of the sunne, and that afterward of her ashes ariseth a young one: and on this manner is her kinde preserved. Again, swallowes, wormes, & flies, which haue lien dead in the winter season, in the spring, by the vertue of the sunnes heat, reuiue againe: so likewise men fall in fownes & reauces, being for a time without breath or shew of life, and yet afterward come againe. And (to vs *Pauls* example) before the corn can grow and beare fruit, it must first be cast into the ground, and there rot. And if this were not seene by experience, men would not beleene it. Again, euery present day is as it were dead and buried in the night following, and yet afterward it returns againe the next morning. Lastly, we reade how the old Prophets raised some from death: and our Saviour *Christ* raised *Lazarus* among the rest, that had lien foure daies in the graue and stank: and why then should any thinke it impossible for God to raise all men to life.

But let vs see what reasons may be alleaged to the contrary. First it is alleaged, that the resurrection of bodies resolved to dust and ashes, is against common sense & reason. *Ans.* It is about reason, but not against reason. For impotent and miserable man, as experience sheweth, can by art euen of ashes make the curious workmanship of glasse; why then may we not in reason thinke, that the omnipotent and euertlasting God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies being dead are turned into dust,

A and so are mingled with the bodies of beasts and other creatures, and one mans bodie with another, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Ans.* Howsoeuer this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make euery mans body at the resurrection, of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts: and the dust of one mans body from another. The goldsmith by his art can sinder diuers mettals one from another: and some men out of one mettall can draw another, why then should we thinke it vnpossible for the almighty God to doe the like? It may be further objected thus: A man is eaten by a wolfe, the wolfe is eaten of a Lyon, the Lyon by the foules of the ayre, and the foules of the ayre eaten againe by men againe one man is eaten of another, as it is vsuall among the Cannibals. Now the body of that man which is turned into so many substances, especially into the body of another man, cannot rise againe: and if the one doth, the other doth not. *Ans.* This reason is but a caill of mans braine: for we must not thinke, that whatsoever entrench into the body, and is turned into the substance thereof must rise againe, and become a part of the body at the day of judgement: but euery man shall then haue so much substance of his owne, as shall make his body to be entire & perfect: though another mans flesh once eaten be no part thereof. Again, it is vrged, that because flesh and blood cannot enter into the kingdom of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weakenes, without glory, subiect to corruption. For flesh and blood in Scripture, signifies sometime the original sinne and corruption of nature, and sometime mans nature subiect to miseries & infirmities, or the body in corruption before it be glorified, and so it must be vnderstood in this place. Lastly, it is objected that *Salomon* saith, *The condition of the children of men, and the conditiō of beasts are euen as one conditiō.* Now beasts rise not againe after this life, and therefore there is no resurrection of men. *Ans.* In that place *Salomon* expoundeth himselfe: They are like in dying: for so he saith; as the one dieth, so dieth the other: he speaketh not of their estate after death.

The second point to be considered, is the cause of resurrection. In mankinde we must consider two parts, the Elect and Reprobate: and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another: The cause why the godly rise againe, is the resurrection of *Christ*, yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture *Adam* and *Christ* are compared together, and

Christ

1. King.
20. 13

Proofes
of the re-
surrecti-
on.

1. Ioh. 3.
8.

1. Cor.
15. 12.

1. Cor.
15. 10.

Iob 19.
25. 26.
27.

1. Cor.
15.

Math. 22.
32.

Roma. 6.

Eccles. 9.
2.

1. Cor.
15. 51.

Eccles. 3.
19.

Christ is called the second *Adam*: these were two roots. The first *Adam* was the root of all mankind, and he conveyeth sinne, and by sinne death to all that sprang of him, Christ onely exempted; the second *Adam* which is the roote of all the Elect, conveyeth life both in body & soule to all that are united to him: and by the vertue of his resurrection they shall rise again after this life. For look as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day: so shall the same power of Christ his Godhead convey it selfe vnto all the faithfull, which euen in death remaine united vnto him, and raise the vp at the last day. And for that cause Christ is called *quickning spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse set down in his word: *In the day that thou shalt eat of the tree of knowledge of good and euill, thou shalt die the death*, that is, a double death, both of body and soule. And therefore they arise onely by the power of Christ as hee is a iudge, that this sentence may be verified on them; and that they may suffer both in body and soule eternall punishment in hell fire.

Gen. 1. 27.

Ioh. 15. 28.

Ioh. 19. 16. 27.

1. Cor. 15. 43.

Phil. 16. 9. 10.

My flesh also doth rest in hope. Why so? For (saith he) I shall not leave my soule in the graue, neither will I suffer my body one to see corruption. Though the dayes of this life be daies of woe & miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioicing and felicity, and as *Peter* saith, *It is the time of refreshing*. Whosoever is now an hungred, shall then eate and be filled with the fruit of the tree of life; & whosoever is now naked, shall be then clothed with the white garment dipped in the blood of the Lambe: and whosoever is now lame, shall haue all his members restored perfectly. And as this day is ioyful to the godly, so on the contrary it is a day of woe and misery to the vngodly: as *Saint Iohn* saith, *They that have done euill, shall come forth to the resurrection of condemnation*. If they might cease to liue after this life, and dye as the beast doth, o then it would be well with them: for then they might haue an end of their miserie: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednesse; a full and dolefull case to consider, and yet is it the state of all vneleueing and vnrepentant sinners. If a man were bidden to goe to bed, that after he had slept and was risen againe, he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the estate of all impenitent sinners: they must sleepe in the graue for a while, & then rise againe, that a second death may be inflicted vpon them in body & soule, which is the suffering of the full wrath of God both in body and soule, eternally. This being so, let vs embrace the good counsel of *S. Peter*, who saith, *Amend your liues and turne, that your sinnes may be done away when the time of refreshing shall come from the presence of the Lord*. If a man die repentant for his sinnes, it is a day of refreshing; but if he die in his sins, impenitent, and hard-hearted, it is a day of eternall horror, desperation, and confusion.

Again, if we beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, we must daily enter into a serious consideration of this time, & haue in minde, that one day we must meete the Lord face to face. A traueiler comes into an Inne hauing but a penny in his purse, he sits downe and calls for all store of prouision and dainties: now what is to be thought of him? surely in the iudgement of all men his behauior betokens folly, or rather madnesse. But why? because he spends freely, and hath no regard to the reckoning which must follow: how foolish then and mad is the practise of every man that liueth in his sinnes, bathing himselfe in his pleasures in this world, neuer bethinking how he shall meete God at the last day of iudgement, & there make reckoning of all his doings? An ancient diuine writes of himselfe that this saying ran in his minde, & sounded alwaies in his eares: *Arise ye dead and come*

Aa. 3. 19.

Aug. in Enchir. c. 91.

Ioh. 5. 29.

Aa. 3. 19.

Ioh. 19. 26.

Hcb. 11. 35.

Aa. 24. 16.

1. Cor. in the mean time.

Hierome.

vnto iudgement. And this ought alwaies to be sounding in our eares, that while we haue time we should prepare our selues to meete God at the last day.

Thirdly, if we beleue the resurrection of the body, we are not to weepe and mourne immoderately for our friends deceased. Our Saviour Christ did weepe for *Lazarus*; & wile *Seneca* was stoned to death, certaine men that feared God buried him, & made great lamentation for him: and therefore mourning is not condemned: & we must not be as stocks, that are bereft of all compassion: yet remember we must, what *S. Paul* saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that ye sorrow not, as others, which haue no hope*. For the godly man properly dyeth not, but laies himselfe downe to take a sleepe after his manifold labours in this life, which being ended, he must rise againe to ioyes everlasting: and therefore wee must needs moderate and mingle our mourning for the deceased, with this and such like comforts.

Fourthly, we are taught hence to labour & strive against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a beggar should be commanded to put off his old ragges, that he might be clothed with rich and costly garments, would he be sorrie because he should stand naked a while till he were wholly bestripped of his ragges? No surely: well, thus doth God when he calls a man to death: hee bids him put off his old raggs of sinne and corruption, and bee clothed with the glorious robe of Christs righteousness: and our abode in the graue is but for a space, while corruption be put off. This is *Pauls* argument, saying, *We know that when our earthly house of this tabernacle shall be dissolved, we haue a building giuen of God, which is an house not made with hands, but eternall in the heauens*.

Fifthly, whereas the godly are subiect to manifold afflictions and miseries, both in bodie and minde in this life, here they shall finde a sufficient stay to quiet & calme their minds, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. *Iob* in the extremity of all his temptations, made this the comfort to his soule, that one day hee should rise againe, in which he should enioy the glorious presence of his Creator. And the holy Ghost saith, that the seruants of God in the dayes of *Antiochus* were racked and tormented, and would not be deliuered: why so? because they looked for a better resurrection.

Lastly, the consideration of this point serueth to be a bridle to restrain a man from sinne; and a spur to make him goe forward in all godlienesse of life and conuersation. *Saint Paul* had hope toward God, that the resurrection of the dead should be but of the iust and iust. Now what did this moue him vnto? Marke. *Herein* (saith he) that is, in this respect) I endeavour

my selfe alwaies to haue a cleare conscience toward God, and toward men. And let vs for our parts likewise remember the last iudgement, that it may be a meanes to moue vs so to behaue our selues in all our actions, that we may keepe a good conscience before God & before men: and let it also be a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies and soules with so many damnable practises, without any remorse of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or bad.

Thus much of the duties: now marke it is further said, *The resurrection of the body*. If the bodie rise, it must first fall. Here then this point is wrapped vp as a confessed truth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes which are the cause of death, it may be demanded, why they must die? *Answer*. We are to know that when they die, death doth not cease vpon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which wee must thinke vpon, as being speciall meanes to make a man willing to die. 1. They must die that originall corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified; and originall sinne is remaining for speciall causes to the last moment of this life, then it is abolished and not before. 1. The godly die, that by death as by a straight gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to be no death, and turnes a curse into a blessing.

And to proceede: It is not here said, the resurrection of the soule, but of the body onely: what then (will some say) becometh of the soule? Diners haue thought, that the soules then, though they doe not die, yet are still kept within the body (being as it were asleepe) till the last day. But Gods word faith to the contrary. For the soules of the godly lie vnder the altar, and cry, *how long Lord Iesus?* Diners in soule did suffer the woe and torments of hell: and *Lazarus* had ioy in *Abrahams* bosome. Againe, some others thinke, that mens soules after this life do passe from one mans body to another: and *Herod* may seeme to haue bene of this opinion: for when news was brought him of Christ, he said, that *Iohn Baptis* being beheaded was risen againe, thinking that the soule of *Iohn Baptis* was put into the bodie of some other man. And for proofe hereof, some alleadge the example of *Nebuchadnezzar*, who forsaking the societie of men, liued as beasts, and did eate grasse like a beast: & they imagine that his owne soule went out of him, and that the soule of a beast entered into the

Reu. 6. 9. Luk. 16. 23.

Mat. 14. 2.

roomethorof. But this indeede is a fond conceit: for euen then hee had the soule of a man when hee liued as a beast, being onely striken by the hand of God with an exceeding madness, whereby he was bereft of common reason; as doth appeare by that claufe in the text, where it is said, that his *understanding or knowledge returned to him againe*. Againe, some other thinke, that the soule neither dieth nor sleepe, nor passeth out of one body into another, but wadereth here one earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some heretickes, and of the common people, which thinke that dead men walke: and for prooue hereof some alleadge the practise of the Witch of Endor, who is said to make *Samuel* to appeare before *Saul*; but the truth is, it was not *Samuel* indeed, but onely a counterfeit of him. For not all the witches in the world, nor all the diuels in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord without wandering from place to place. For when men die in the faith, their soules are immediately translated into heauen, and there abide till the last iudgements; and contrariwise if men die in their finnes, their soules goe straight to the place of eternall condemnation, and there abide as in a prison, as *Peter* saith. In a word, when the breath goeth out of the body, the soule of every man goeth straight either to heauen or hell; and there is no third place of aboud mentioned in Scripture.

To conclude, the resurrection of the bodie is expressly mentioned in the Creede, to shew that there is no resurrection of the soules, which neither dieth, nor sleepe, but is a spirituall and insubstantia, liuing, and abiding for euer as well forth of the body as in the same.

Thus much of the third prerogative or benefit now followeth the fourth and last, in these wordes, *And life euerlasting*. To handle this point to the full, & to open the nature of it, as it deserueth, is not in the power of man. For both the Prophet *Esaie* and *S. Paul* say, that the eye hath not seen, and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him. Againe *Paul* when hee was rapt into the third heauen faich, that hee saw things not to be uttered. Nevertheless, wee may in some part describe the same, so farre forth as God in this case hath revealed his will vnto vs. Wherefore in this last prerogative, I consider two things; the first, is life it selfe, the second, is the Continuance of life noted in the word *euerlasting*. Life it selfe, is that whereby any thing acteth, liueth, and moueth it selfe: and it is two-fold, vncreated, or created. Vncreated life is the very Godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life & being to all things that liue & haue being: and this life is not meant here, because it is not communicable to any creature. Created life, is a quality in the creature; &

it is againe twofold: naturall, spirituall. Natural life, is that whereby men in this world liue by meate and drinke, & al such meanes as are rai[n]nited by Gods prouidence. Spirituall life, is that most happy and blessed estate, in which all the elect shall reigne with Christ their head in the heauens after this life, and after the day of iudgement for euer & euer. And this alone is the life which in the Creede we confesse & beleeue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne prayer to his Father a little before his death saith: *I pray not for these alone, but for them also which shall beleue in me through thy word, that they al may be one, as thou, O Father, art in me, and I in thee, even that they may be one also in us*. And when *S. Iohn* in the Reuelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, & God himselfe shall be their God with them*: he sheweth that the very foundation of that happinesse which God hath prepared for his seruants, stands in a society betwene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Touching this communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Ans.* This communion shall be first of all with Christ as he is man; & by reason that the manhood of Christ is personally vnited to the Godhead of the Sonne: he shall also be with Christ as he is God; and consequently with the Father & the holy Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conueies the same vnto vs onely in & by his flesh or manhood. Yet must wee not here thinke, that life proceedeth from the manhood it selfe, as from a cause efficient: for the flesh quickeneth not by any vertue from it selfe, but by the word to which it is personally vnited, it being as it were a pipe eternally to conueie life from the Godhead vnto vs.

The second point is, in what things this communion consisteth? *Ans.* Saint *Paul* openeth this point to the very full, when he saith, that after Christ hath subdued all things vnto him, then God shall be all in all, that is, God himselfe immediately shall be al good things that heart can wish to all the elect. But some may say, What? is not God al in al vnto vs euen in this life? for whatsoeuer good things we haue, they are all from him. *Ans.* It is true indeede, God is all in all euen in this life: but how? not immediately, but by outward meanes; and that also in smal measure. For he conueies his goodnes & mercy vnto vs so long as we liue on earth, partly by his creatures, & partly by his word and Sacraments; but after this life is ended, all helps & outward meanes shall cease: Christ shall giue vp his kingdome, and as he is Mediatour shall cease to put in execution the office of a Priest, a Prophet, or a King: all authority and

power

power shall be abolished: and therefore at callings in the three maine estates of the Church, the Common-wealth, the familie shall haue an end; there shall be no more magistrate and subiect, Pastor and people, master and seruant, father and sonne, husband and wife: there shall be no more vfe of meate, drinke, cloathing, respiration, physick, sleepe; and yet for all this, the condition of men shall be many thousand fold more blessed then euer it was. For the Godhead in the Trinity immediately without all meanes shall be all things to all the chosen people of God in the kingdome of heauen, world without end. This may seeme strange to mans reason, but it is the very flat truth of Gods word. *S. Iohn* in the description of the heavenly Hierusalem, saith, that there shall be no temple in it. Why? how then shall God be worshipped? mark what followes, *the Lord God Almighty and the Lamb are the temple of it*. Whereby it is signified, that although now we see the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ being in stead of all these meanes vnto vs. And hee addes further, *the City hath no need of the Sunne, nor of the Moone to shine in it*. What then will some say, must there be nothing but darknes? Not so. For the glory of God doth lighten it, & the Lamb is the light of it. Againe he saith, that in the Paradise of God, there is the river of Water of life, and tree of life bearing fruit every moneth; and that is Christ. And therefore we shall haue no need of meate, drinke, apparell, sleepe, &c. But Christ himselfe our head and Redeemer shall be in stead of them all vnto vs: on whom all the elect shall feed, and by whom both in body and soule they shall be preferred euermore. If a man would haue glory, the Father, Sonne, and holy Ghost shall be his glory: if a man desire wealch and pleasure, God himselfe shall be wealth and pleasure vnto him, & whatsoever els the heart of man can wish. Hence it appeares, that this communion is admirable: and that no tongue can tell, nor heart conceive the least part of it.

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number fixe. The first is an absolute freedome from all wants. In the minde there shall be no ignorance, no vnbeleefe, no distrust in God, no ambition, no enuie, nor anger, nor carnall lusts, nor terror in conscience, or corrupt affection. In the body there shall be no sore, no sicknesse nor paine: for God shall wipe away all teares from their eyes, nay then all defects or wants in body, or soule, or in both, shall be supplied, and the whole man made perfect every way.

The second is, perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. *Moses* would haue seene Gods face, but he was permitted to see onely his hinder parts; and as *Paul* saith, now wee know in part, and darkly, as through a glasse. In this life we can no otherwise discern but as an old man through spectacles: and the creatures, but specially the word of God and the Sacraments, are the spectacles of our minde, wherein we behold his

iustice, mercy, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished, we shall see God as hee is to be seene, not as through a glasse, but face to face; and we shall know him as we are knowe of his maiestie, so farre forth as possibly a creature may. God indeed is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoon: yet neuertheless God shall be knowne every way of man, so farre forth as a creature may know the Creator.

Now vpon this that the elect haue such fulnes of knowledge, it may be demanded, whether men shall know one another after this life or no. *Ans.* This question is often moued by such as are ignorant, then by thē that haue knowledge: and oftentimes it is tossed in the mowthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, than to dispute what they shall do when they are theretoe common prouerbis true, it is no good counting of chickens, before they be hatcht. Secondly I say, that men in heauen shall know each other: yea they shall know them which were neuer known or seene of them before in this life: which may be gathered by proportion, out of Gods word. *Adam* in his innocency knew *Eue*, whom he had neuer seene before, and gaue her a fit name so soone as shee was created. And when our Saviour Christ was transfigured in the mount, *Peter* knew *Moses* and *Elias*, whom before he had neuer seene, and therefore it is like that the elect shall know each other in heauen, where their knowledge and their whole estate shall be fully perfected. But whether they shall know one another after an earthly manner, as to say, this man was my father, this mine vnckle, this my teacher, &c. the word of God saith nothing: and therefore I will be silent, and we must be content while to be ignorant in this point.

The third prerogative of euerlasting blessednes, is, that the elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God, is to loue him for himselfe; and the measure, is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an actual fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rauihed therewith: for which cause, as farre as creatures can, they shall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part; but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative about faith or hope, howsoeuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetual Sabbath in heauen. In this life it is kept but every seauenth day, and when it is best of all sanctified, it is done but in part; but in heauen every day is a Sabbath: as the Lord

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Esa. 66.
23.
Heb. 4.9.

faith by the Prophet *Esey*, *From mouth to mouth, and from Sabbath to Sabbath, all flesh shall come before me*: and therefore the life to come shall be spent in the perpetual seruice of God.

Phil. 3.
21.

Fifthly, the bodies of the elect after this life in the kingdom of heaven shall be like the glorious body of Christ: *so Paul faith, Christ Iesus our Lord shall change our vile bodies, that they may be like his glorious body*. Now the resemblance between Christs body and ours, standeth in these things: as Christs body is incorruptible, so shall our bodies bee void of all corruption: as Christs body is immortal, so ours in the kingdom of heaven shall neuer die: as Christs body is spiritual, so shall our be made spiritual, as the Apostle faith, *It is sown a natural body, it is raised a spiritual body*: not because the body that is changed into a spirit, for it shall remaine the same in substance, and that for euer: but because it shall be preferred by a spiritual & diuine manner.

1. Cor. 15. 44.

For in this life it is preferred by meat, drink, cloathing, sleep, physick, rest, & diet, but after without all these meanes the life of the bodie shall bee continued, and body and soule keepe together by the immediate power of Gods spirit for euer and euer. Thus the bodie of Christ is now preferred in heaven, & so shall the bodies of all the elect be after the day of iudgement. Furthermore, as Christs body is now a shining body, as doth appear by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the elect shall be shining and bright, alwaies remaining the same for substance. Lastly, as Christs bodie after it rose againe from the graue, had this propertie of agility beside swiftnesse, so passe from the earth to the third heauen, being in distance many thousand miles from vs, and that without violence: so shall the bodies of the Saints. For being glorified, they shall be able as well to ascend upward as to goe downward, and to moue without violence: and that very swiftly.

Psal. 116.
11.

1. King. 1. 40.

Math. 2.
10.

The sixth and last prerogative, is an vnspcakable and eternall ioy, as *Dauid* faith: *in thy presence is fulnes of ioy: at thy right hand there are pleasures for euermore*. It is fild, that when *Salomon* was crowned king, the people reioiced exceedingly. If there were such great ioy at his coronation which was but an earthly prince, what ioy then shall there be when the Elect shall see the true *Salomon* crowned with glory in the kingdom of heaven? It is fild that the wise men which came from the East to worship Christ: when they saw the starre standing ouer the place where the babe was, were exceedingly glad: how much more shall the elect reioyce, when they shall see Christ not lying in a manger, but crowned with immortal glorie in the kingdom of heaven? Wherefore this ioy of the elect after this life is most wonderful, and cannot be vterred.

Math. 26. 14.
Rom. 8.
17.

The propertie of life eternall, is to be an inheritance which God bestowes on them which are made his Sonnes in Christ, who is the only begotten Sonne of the Father. Hence it followes necessarily, that in the Scripture it is called a reward, not because it is deferred by our workes, as the Church of Rome erroneously teacheth: but for

two other causes. First, because life eternall is due to all that beleue, by vertue of Christs merit. For his righteousnes is made ours by imputation, so consequently the merit thereof is also ours: and by it (all personall merits in our felues vterly excluded) we deserve or merit eternall happines as a reward; which neuerthelesse in respect of our felues is the free and mere gift of God. The second is, because there is a resemblance between eternall life and a reward. For as a reward is giuen to a workman after his worke is done; so euerlasting life is giuen vnto men after the trauels and miseries of this life are ended.

Rom. 6.
23.

The degrees of life are three. The first, is in this life, when men beeing iustified and sanctified haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceived, for it begins in this world: as our Saviour Christ testifieth, saying, *Verily, verily I say vnto you, he that heareth my words, & beleeues him that sent mee, hath euerlasting life, & shall not come into condemnation, but hath passed from death to life*. This being so, we are hence to learne a good lesson. Considering we looke for life euerlasting after this life, we must not deeme our felues, lingering and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our felues in this world, and haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? we must repēt vs heartily of all our sins, & keepe to be assured in conscience that God the Father of Christ is our Father, God the Son our redeemer, & God the H. Ghost our comforter. For as Christ faith, that is life eternall to know thee thouonly God, and whom thou hast sent Iesus Christ. And we must goe further yet, endeavouring to say with *Paul*, that we liue not, but that Christ lieth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree, is in the end of this life; when the body freed from all diseases, paines, and miseries is laid to rest in the earth, and the soule is received into heauen. The third, is after the day of iudgement, when body and soule reunited shall be both aduanced to eternall glory.

Ioh. 5. 24.

Ioh. 17. 3.

Gal. 2. 20.

Dan. 12. 3.

Math. 21. 23.

1. Cor. 15. 44.

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Again, in this third degree of life, there bee in all likelihood sundry degrees of glorie. *Daniel* speaking of the estate of the elect after this life, faith, *They that be wise, shall shine as the brightness of the firmament; and they that turne many to righteousnesse, shall shine as the starres for euermore*. Now we know there is difference between the brightness of the firmament and the brightness of the starres. Again, there be degrees of torment in hell, as appeares by the saying of Christ, *It shall bee easier for Tyrrus and Sidon in that day, then for this generation*: and therefore there be proportionall degrees of glory. And *Paul* faith, *There is one glory of the Sonne, another glory of the Moone, another glory of the Stars: for one star differeth from another in glory*: so is the resurrection of the dead. In which words hee applies the differences of excellencie that bee in the creatures, to set forth the differences of glory that shall be in mens bodies after the resurrection. Furthermore (if we may coniecture) it may bee, that the degrees of glorie shall be vsuable to the di-

uers measures of gifts and graces bestowed on men in this life, and according to the importance of them to the glory of God and edification of the Church. And therefore the twelue Apostles, who were exceedingly enriched with the gift of the spirit, & were matter builders of the Church of the new Testament, shall sit on 12. thrones, & iudge the 12. tribes of Israel. But it may be objected, that if there be degrees of glory in heauē, some shall want glory.

Ans. Not so: though some haue more, & some lesse, yet all shall haue sufficiency. Take sundry vessels wherof some are bigger, & some lesse: and cast the all into the sea: some will receiue more water, & some lesse, and yet all shall be full and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glory, some lesse, & yet all without exception full of glory. And whereas it is alledged, that all the labourers in the vine-yard receiue each of them a penny equally for their hire; the answer is, that our Saviour Christ in the Parable intends not to set forth the equality of celestial glory, and what shall be the estate of the godly after this life: but the very drift of the parable is to shew, that they which are called first, haue not cause to brag or insult ouer others, which as yet are vn-called, considering they may be made equal, or be preferred before them.

Thus much of life it selfe: now followes the continuance thereof, which the Scriptures haue noted in calling it eternal or euerlasting. And to this end *Paul* faith, *that Christ hath abolished death, and brought not only life, but also immortality to light by the Gospel*. And this very circumstance serues greatly to commend the happines of the godly in that, after they haue made an entrance into it, they shall neuer see tearme of time or end. Suppose the whole world were a sea, & that every 1000. yeres expired, a bird must carry away, or drink vp one only drop of it: in processe of time it will come to passe that this sea, though very hugh, shall be dried vp, but yet many 1000. millions of yeres must be passed before this can be done. Now if a man should enioy happines in heauen only for the space of time in which this sea is drying vp, he would think his case most happy & blessed: but behold the elect shall enioy the kingdom of heauen not only for that time, but wile it is ended, they shall enioy it as long again, and when all is done, they shall be as far fro ending of this their ioy, as they were at the beginning.

Having thus seene what life euerlasting is, let vs now come to the vse of the article. And first of all, if we beleue that there is an eternal happines, & that the same belongs vnto vs, then we must vse this present world & all the things therē in as though we vied them not: & whatsoeuer we do in this world, yet the eyes of our minds must alwaies be cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a strange land hath alwaies his eyes toward his iourneys end, & is then grieved when by any means he is out of the way: so must we alwaies

haue our minds & harts set on euerlasting life, and be grieved when we are by any meanes hindered in the straight way, that leadeth therunto: we haue a notable patterne of this dutie set out vnto vs in the Patriarke *Abraham*, who being called of God, obeyed to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whether he went: & by faith abode in the land of Canaan, *as in a strange country, and as one that dwells in tents*. Now the cause that moued him was life euerlasting: for the text faith, *He looked for a city having a foundation, whose builder & maker is God*. And we ought every one of vs to be little affected to the things of this life, neuer setting our hearts vpon the, but vying the as a pilgrime doth vse his staffe in the way: so long as it is an help & stay for him in his iourney, he is content to carry it in his hand; but so soone as it begins to trouble him, he casts it away.

Heb. 11. 9.
verse 10.

Secodly, al that profess the gospel of Christ, may here learn to beare with patience the crosses & afflictions which God shall lay on the in this world. It is gods viall manner to begin corrections in his own family vpon his own children; & as *Peter* faith, *iudgement begins at Gods house*. Look as a mother that weanes her child, laies worm-wood or some other bitter thing vpon her breast, to make the childe loath the milk: so likewise God makes vs oft feeble the miseries & crosses of this life, that our loue & liking might be turned from this world & fixed in heauen. As raw flesh is loathsome to the stomacke; so is euery sinner and vnmortified man loathsome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & specially the loue of this world. But when a man is afflicted how shall he be able to endure the crosse? Surely by refusing him that the Lord hath prepared life euerlasting for him. Thus we read that *Moses* by faith wile he was come to age, refused to be called the son of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, than to enioy the pleasures of sin for a season, after the rebuke of Christ greater riches, she the treasures of Egypt. But I pray you: what moued *Moses* to be of this minde? The reason is added: *Because he had respect to the recompence of reward*; that is, he had alwaies a special regard of life euerlasting, and that was it that made him content & willing to suffer affliction with the people of God. Here then behold a notable presider for vs to follow: In which we are taught that the best way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Christ easie and lightsome. When it shall please God to bring vnto vs a cup of afflictions & bid vs drinke a draught thereof to the bottom, the meditation of life eternall must be as sugar in our pockets to sweeten the cup withall.

1. Pet. 4. 17.

Heb. 11. 24. 25. 26.

Ibid.

Lastly, if this be true, that God of his goodness & endlesse mercy toward mankind, hath prepared life euerlasting, yet not for all men, but for the Elect, whose names are written in

booke of life; we must aboue all things in this world seeke to be partakers of the same. Let vs receiue this as from the Lord, and lay it to our hearts, whatsoeuer we doe euening and morning, day or night, whether we be yong or old, rich or poore, first we must seeke for the kingdom of heauen and his righteounes. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting giuen in this life. For if we haue it not, whoeuer we be, it had bin better for vs that we had neuer bin borne, or that we had bene borne dogs and toades then men: for when they die, there is an end of their miserie; but man, if he lose euerlasting happines, hath 10000. millions of yeres to liue in miserie & in the torments of hell; and when that time is ended, he is as far from the end of his misery, as he was at the beginning. Wherefore I pray you, let not the diuell steale this meditation out of your hearts, but be carefull to repent of all your finnes, and to beleue in Christ for the pardon of them all; that by this meanes ye may come to haue the pawne and earnest of the spirit concerning life euerlasting, even in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another, till at the last gaspe? Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnes I haue shewed the meaning of the Creed: now to draw to a conclusion, the generall vses which are to bee made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for hereticks: for we doe truly hold & beleue the whole Apostollicall Symbole or Creede, which is an epitome of the Scriptures, and the very key of faith. It will be said, that we deny the Popes supremacy, iustification by workes, purgatory, the sacrifice of the Masse for the sins of the quicke and the dead, the inuocation & intercession of Saints, &c. Which are the greatest points of religion. It is true indeed, we deny and renounce them as doctrine of diuels: perfwading our selues that if they indeede had bin Apostollicall, and the very grounds & pillars of religion, as they are anounced to bee, they should in no wise haue bin left forth of the Creede. For it is an ouer-sight in making a confession of faith, to omit the principall points and rules of faith. It will be further said, that in the Creed, we beleue the Church, and so consequently are to beleue all these former points which are taught and anounced by the Church. But this defence is foolish; for it takes this for granted,

that the Church of Rome is the Church here meant, which we deny, vnlesse they can proue a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death, are not mentioned in any other Creedes which were made by the Churches and Councils for many hundred yeeres after Christ.

Secondly, the Creede serues as a store-house of remedies against all troubles and temptations whatsoeuer. I. If a man be grieved for the losse of earthly riches, let him consider that he beleuees God to be his *Creator*, who will therefore guide and preferre his owne workmanship, and by his providence minister all things needfull vnto it. And that he hath not lost the principall blessing of all, in that hee hath God to bee his Father, Christ to be his Redeemer, and the holy Ghost to be his Comforter: and that considering he looks for life eternall, he is not to be ouermuch carefull for this life: and that Christ being our Lord, will not forsake vs being the seruants in his owne house, but will provide things needfull for vs. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleuees in *Christ crucified*, and that therefore he is to reioyce in contempt for righteounesse sake. III. They which are troubled for the decease of friends, are to comfort themselves in the communion of Saints, and that they haue God the Father, and Christ, and the holy Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleue in Christ their Lord, whose seruice is perfect liberty. V. Against the feare of bodily diseases, we must remember the resurrection of the body, in which all diseases and infirmities shall be abolished. VI. If a man feare death of the body, let him consider that hee beleuees in Christ which died vpon the crosse, who by death hath vanquished death.

VII. The feare of persecution is restrained, if we call to remembrance that God is a Father Almighty, not only able, but also willing to repress the power of the aduersary, so far forth as shall be for the good of his children. VIII. Terrours arising of the consideration of the last iudgment are allayed by remembrance of this, that Christ shall bee our iudge who is our Redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sits at the right hand of his Father to make intercession for vs; and by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a Father, and therefore much in sparing, and that it is a prerogative of the Church to haue remission of sinnes.

Tri-ni Deo gloria.

AN EXPOSITION OF THE LORDS PRAYER.

IN THE WAY OF CATECHIZING,
SERVING FOR
IGNORANT PEOPLE.

Corrected and amended

Hereunto are adioyned the prayers of PAUL,
taken out of his Epistles.

By WILLIAM PERKINS.



LONDON,
Printed by IOHN LEGATT.
1626.



TO THE RIGHT HONORABLE EDWARD, LORD RUSSELL,
EARLE OF BEDFORD: GRACE AND
PEACE BE MVLTPLIED.

RIGHT Honourable, if you consider what is one of the chiefest ornaments of this Noble state, vnto which God hath aduanced you, it will appeare, that there is none more excellent then (a) the spirit of grace and prayer. For what doth your heart affect? would you speake the languages? Be'old, by prayer you may speake the most heavenly tongue that euer was (b) ieu the language of Canaan. Would you haue the valour of Knighthood? By prayer you may stand in place where Gods hand hath (c) made a breach, and doe as much as (d) all the chariots and horsemen in a kingdome. Would you enioy Gods blessings which you want? By prayer you may (as it were) put your hands into the cofers of Gods treasures (e) and enrich your selfe. Doe you desire the fauour of Monarches and Princes? By prayer you may come in p'sence, and haue speech with Iehonab the King of heauen and earth. Lastly, would you know, whether now liuing you be dead, that being dead you may liue for euer? By prayer a man may know, whether hee be dead to sinne, dead to the world, aliuie to God, liue to Christ, and liue eternally.

Prayer then, being so excellent a point of religion: I am emboldened to commend this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true manner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, because I doubt not but your desire is to be answerable to your most honourable, and for religion most worthy ancestors, in the care of maintaining and countenancing any good thing that may any way serue for the furthering of the Gospel of Christ.

Now Iesus Christ our Lord, and God euen the Father which hath loved vs, and giuen vs euerlasting consolation, and good hope through grace, stablish your Honour in euery good word and worke to the end.

Your H. to command,

WILLIAM PERKINS.

AN

A briefe Exposition vpon the Lords Prayer.

The parts.	The words.	The meaning of the words.	Wants to bee bewailed.	Graces to bee desired.
1. The Preface.	Our father Which art in heauen.	O Father of Christ, and in him our Father. Who though thou be present euery where, yet dost manifest thy selfe to vs in maiestie and glorie from the highest heauens.	1. Want of reuerence. 2. By-thoughts.	1. Love of our brethren 2. The spirit of adoption. 3. Feare, trembling, reuerence, Eccles. 5.
2. Petition 1.	Hallowed bee thy name.	Grant that in all our thoughts, words, and deeds, we may giue glorie and praise to thee.	1. Pride of heart. 2. Hardness of heart. 3. Ingratitude. 4. Evil life.	1. Knowledge of God. 2. Zeale of Gods glory. 3. A desire of sinceritie of life.
2.	Thy kingdome come.	Let not sinne & Satan reigne and rule in our hearts: but reigne thou by thy word and spirit: and so build in vs the kingdome of grace, and hasten the kingdome of glorie.	1. Bondage under sinne and Satan. 2. Want of praying, and Sacraments, &c. 3. Impediments.	1. The kingdome of grace 2. The prosperitie of the Church. 3. The hastning of the last iudgement.
3.	Thy will be done. In earth, as it is in heauen.	Giue grace, that in our liues and calling, we may performe obedience to thy commandments. And that sincerely, of vs men on earth, as thy Angels and Saints in heauen doe it.	1. The rebellion of our natures. 2. The wickednesse of the world. 3. Imperfection of obedience.	1. Denying our selves. 2. Obedience. 3. Patience in affliction. 4. Sinceritie.
4.	Giue vs this day our daily bread.	Bestow on vs all things needfull for this life: yet so as whether they be more or lesse, we may be content therewith, from time to time resting on thy providence in all estates.	1. Contentnesse. 2. Distrust in Gods providence.	1. Contentation. 2. Affiance in Gods providence.
5.	And forgive vs our debts, as we forgive our debtors.	Accept the passion, obedience, and righteousness of Christ, as a full discharge for our sins, and in him accept vs as righteous: for then we that haue not so much as a drop of mercy in vs, in respect of thee, are content by thy grace, to forgive the iniuries done vnto vs, either by friend or foe.	1. The burden of sinne.	1. The spirit of deprecation.
6.	And leade vs not into temptation: but deliuer, &c.	Though the flesh, the diuell, and the world many waies prouoke vs to sinne, yet suffer them not to preuaile, but giue an issue with the temptation.	1. Bondage under sinne and Satan.	1. The free spirit.
A reason of the praise of God.	For thine is the kingdome, &c.	Thou rulest all things in heauen and earth: power of doing all things is from thee: glorie and praise of them both appertaine to thee.		1. A bare estimation of our selves, with an high estimation of God.
3. Testification of faith.	Amen.	As we haue asked these things; so we doe beleene that thou wilt grant them to vs.		Faith in Gods promises.

Place this betwene the Epistle to the Reader, and the beginning of the Lords prayer. pag. 328.

An aduertisement to the Reader.



Good Reader, there was a booke of late published in London vnder this title, PERKINS vpon the Lords prayer. In it I haue double inuie. First, it was printed without my knowledge or consent. And secondly, the booke is faulty both in the matter and manner of writing. In the matter, these things are not well set downe.

First, the commandment of prayer, very easie to be kept. p. 3. b.

2. Prayer is the restoration of the Gospel. 7. b.

3. The three first petitions concerne Gods glory; the three latter, the manner of Gods glory. pag. 1. b.

4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.

5. A man must pray for the day of his death. 26. a.

6. Repentance is sufficient not onely to bring a true faith, but also to renew it. 34. a.

7. A lesson in the Lords prayer taken out of Popery. 45. a.

8. The doctrine of satisfaction for sinne is a most vile doctrine. 52. b.

9. God and the diuell agree in the manner of temptation. 61. b.

10. God offereth men the occasion of sinne. 62. a.

Likewise the manner of writing hath other faults.

First, in the middle of the Lords prayer there is placed a discourse of the Lords Supper.

2. The end of the Lords prayer is not expounded at all but frivolously.

3. There are very many places, which haue no common reason in them, as

First, Gods Angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. To walke before God in the truth of the satisfaction of Gods iustice. 51. a.

4. To purge a cleare conscience. 51. b.

5. The page 65, 66, 67. are so penned, as the reader cannot know what was my meaning.

Now considering by this vngodly practise, Christian and well disposed people are much abused, to omit the iniurie done to my selfe, I thought it my dutie to make a redresse by publishing this treatise according as the points therein were deliuered: otherwise I was not willing to haue set downe anything in the way of Exposition of the Lords prayer: because it is already sufficiently performed by others.

AN EXPOSITION OF THE LORDS PRAYER IN THE WAY OF CATECHISME:

foruing for ignorant people, by W. Perkins.

Matthew 6. verse 9.

After this manner therefore pray ye:

Our Father, &c.



His occasion, and so also the coherence of these words with the former is this: The Evangelist *Matthew* setting downe the sermons and sayings of our Saviour Christ, keeps not this course to propound every thing as it was done or spoken; but sometimes he sets downe that first, which was done last, and that last which was done before: according as the spirit of God directed him. Which thing is verified in these words, where the prayer is mentioned; yet the occasion wherefore our Saviour Christ taught his Disciples to pray, is not here specified. But in S. Luk. 11. 1. the occasion of these words is evident. For there it is said, that the disciples of our Saviour knowing that *John* taught his disciples to pray, made request to their master, that he would doe the same to them likewise.

These few words set before the prayer are a commandement, and it prescribes vnto vs two duties: the first, to pray; the second, to pray after the manner following. Touching the first point, considering very few among the people know how to pray aright, we must learne what it is to pray.

To make prayer, is to put up our request to God according to his word from a contrite heart, in the name of Christ, with assurance to bee heard.

For the better opening of these words, we are to consider fixe questions. The first is, to whom we are to pray. The answer is, to God alone. Rom. 10. 14. *How shall they call on him in whom they have not beleueed? &c.* Marke how inuocation and faith are linked together. And *Paul* reason may be framed thus: In whom we put our affiance or beleefe, to him alone must we pray: but we beleefe onely in God: therefore we must onely pray to him. As for Saints or Angels, they are in no wise to be called vpon; because not the least title of Gods word prescribes vs to do: because they cannot heare our prayers, and discern what are the thoughts and desires of our hearts: and because inuocation is a part of diuine worship, and therefore peculiar to God alone.

Obiect. What neede any man to pray vnto God, considering hee knows what we want before wee aske, and is ready and willing to giue that which we craue? *Ans.* We pray not for this end to manifest our case to God, as

though hee knew it not, to win and procure his fauour & good wil, but for other weighty ends. First, that we might shew our submission & obedience to God, because he hath giuen vs a direct commandement to pray, & it must be obeyed. Secondly, that we may by inuocation shew forth that we doe indeed beleefe and repent: because God hath made the promise of remission of finnes & of all good blessings to such as doe indeed repent and humble themselves vnder the hand of God, & by true faith apprehend and apply the promises of God vnto themselves. Thirdly, wee pray to God that we may (as our duty is) acknowledge him to be the fountaine, author and giuer of euery good thing. Lastly, that wee might ease our mindes by powring out our hearts before the Lord: for this end hath he made most sweet & comfortable promises. *Prou. 16. 3. Psal. 37. 5.*

Obiect. What neede men vse prayer, considering God in his eternall counsell hath certainly determined what shall come to passe? *Ans.* As God determines what things shall come to passe; so he doth withall determine the meanes whereby the same things are effected. Before all worlds God decreed that men should liue vpon earth, and hee decreed likewise, that meate, drinke, and cloathing should be vsed, that life might be preferred. Now prayer is one of the most excellent meanes whereby sundry things are brought to passe: therefore Gods eternall counsell touching things to come, doth not exclude prayer and like meanes, but rather include & imply the same.

The second question is, what kind of action praiser is? *Ans.* It is no lip-labor: it is the putting vp of a suit vnto God, & this action is peculiar to the very heart of a man. *Rom. 8. 26. The spirit makes request for vs. But how with grames in the heart. Exo. 14. 15. The Lord faith to Moses, Why criest thou? yet there is no mention made that Moses spake any word at all: the Lord no doubt, accepted the inward mourning and desire of his heart for a crye. *Psal. 28. 10. and 12. 5.**

The third question is, what is the forme or rule according to which we are to pray? *Ans.* It is the reucaled will and word of God. A man in humbling his soule before God, is not to pray as his affections carrie him, & for what hee list: but all is to be done according to the expresse word. So as those things which God hath commaunded vs to aske, we are to aske; and those things which hee hath not

commaunded

commaunded vs to vs, we are in no wise to pray for. 1. *Ioh. 5. 14. This is the assurance which we haue of him, that if we aske any thing according to his will, he heareth vs.* This then is a speciall clause to bee marked, that men must pray in knowledg, not in ignorance: here weigh the case of poore ignorant people: they talke much of praying for themselves & others, they imagine that they pray very deuotely to God: but alas they doe nothing like, because they know not what to aske according to Gods will. They therefore must learne Gods word, and pray according to the same, els it will proue in the end that all their praying was nothing but as mocking and flat dishonour of God.

The fourth question is, with what affection a man must pray? *Ans.* Prayer must proceed from a broken and contrite heart. This is the sacrifice which God accepteth. *Psal. 51. 17. When Abab abased himselfe, though hee did it in hypocrisie, yet God had some respect vnto it. 1. Kin. 21. 29. faith the Lord to Eliah, Seest thou how Abab is humbled before mee?* This contrition of heart stands in two things. The first of them is, a liuely feeling of our own sin, miserie, and wretched estate, how that we are compassed about with innumerable enemies, euen with the diuel and his angels, & within abound euen with huge seas of wits & rebellious corruptions, whereby we most grievously displease God, and are vile in our owne eyes. Being therefore thus beset on euery side, we are to be touched with the sense of this our great miserie. And he that will pray aright, must put on the person and the very affection of a poore wretched begger, and certainly not being grieved with the rufull condition in which wee are in our selues, it is not possible for vs to pray effectually. *Psal. 130. 1. Out of the deepes I called vpon thee O Lord: that is, when I was in my greatest misery, and as it were not far from the gulphes of hell, then I cried to God. Isa. 26. 16. Lord in trouble haue they visited thee, they powred out a prayer when thy chastening was vpon thee. 1. Sam. 1. 15. I am a woman (saith Anna) of an hard spirit: that is, a troubled soule, and haue powred my soule before the Lord. Hence it appeareth, that the ordinarie prayers of most men grievously displease God, seeing they are made for fashion onely, without any sense and feeling of their miseries: common men come with the Pharisee in ostentation of their integrity, and they take great paines with their lips, but their hearts wander from the Lord. The second thing required in a contrite heart, is a longing desire and hungering after Gods graces and benefits whereof we stand in neede. It is not sufficient for a man to buckle as it were, and to goe crooked vnder his finnes and miseries; but also hee must haue a desire to be eased of them, and to be enriched with graces needefull.*

Thus *Hezekias* the King, and the Prophet *Isaiah* the sonne of *Amos* prayed against *Sennacherib*, and cried vnto heauen, 2. Chron.

32. 20. where wee may see what a marvellous desire they had to obtaine their request. So also, Rom. 8. 26. *The spirit maketh request with grames, so great that they cannot be uttered, as they are felt. David* faith, *Psal. 143. 6. That hee desireth after the Lord, as the thirist land. Now we know that the ground parched with heate opens it selfe in rifts and cranies, & gapes toward heauen as though it would denoure the cloudes for want of moisture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of Israel being in grievous afflictions, how doe they pray? They powre out their soules like water before the face of the Lord, Lament. 2. 19.*

The fifth question, is in whose name prayer must be made. *Ans.* It must not be made in the name of any creature, but onely in the name & mediation of Christ, *Ioh. 14. 14. If ye aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthinesse of his owne merits. For what is he, to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outrageous rebell to God, and therefore cannot be heard for his owne sake. As for Saints they can be no mediators, seeing euen they themselves in heauen are accepted of God not for themselves, but onely for the blessed merits of Christ. *If any man sinne (saith Saint Iohn 1. epist. chap. 2. 1.) we haue an advocate with the Father Iesus Christ.* But how prouoes he this? It followes then, *And he is the reconciliation for our finnes.* His reason stands thus: He which must be an advocate, must first of all be a reconciliator for vs; no Saints can be a reconciliator for vs; therefore no Saints can be advocates. Therefore in this place is manifest an other fault of ignorant people. They cry often, Lord help me, Lord haue mercy vpon me: But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they know no mediator in whose name they should present their praier to him. Little doe they consider with themselves, that God is as well a most terrible Iudge, as a mercifull father.

The sixth question is; Whether faith be requisite to prayer or not. *Ans.* Prayer is to bee made with faith, whereby a man must haue certaine assurance to be heard. For he that praiereth, must steadfastly beleefe, that God in Christ will grant his petition. This affaice being wanting, it maketh prayer to be no praier. For how can he pray for any thing effectually, who doubteth whether he shall obtaine it or no?

Wherefore it is an especiall point of praier, to be perswaded, that God to whom prayer is made, not onely can, but also will grant his request. *Mark. 11. 24. Whatsoeuer ye desire when ye pray, beleefe that ye shall haue it, and it shall bee done vnto you.* Here we see two things required in praier: the first, a desire of the good things which we want: the second, is faith, whereby we beleefe that God will grant the things desired.

The ground of this faith is recôciliation with God, and the assurance thereof. For vnlesse a man be in côfciëce in some measure perfwaded that all his sins are pardoned, and that he stands reconciled to God in Christ, he cannot beleue any other promises reuealed in the word, nor that any of his prayers shal be heard.

Thus much of the definition of prayer: now let vs see what vife may be made of this commandement, *pray ye thus*. Seeing our sauour commands his disciples, and so euen vs also to pray to God, it is our duty not only to present our prayers to God, but also to doe it cheerfully and earnestly. Rom. 15. 30. *All ye brethren I beseech you that ye would strive with me by prayer to God for me*. What is the cause why the Lord doth often defer his blessings after our prayers? no cause, but that he might stirre vs vp to bee more earnest to crie vnto the Lord. Exo. 32. 10. When *Moses* praised to God in the behalfe of the Israelites, the Lord answers, *Let me alone*: as though his prayers did bind the Lord, & hinder him from executing his iudgements: wherefore this is good aduise, for all Christian men to continue and to be zealous in prayer. If thou be an ignorant man, for shame learne to pray, seeing it is Gods cômmandement, make côfciëce of it. We see that there is no man, vnles he be desperately wicked, but will make some côfciëce of killing & stealing: and why is this? Because it is Gods commandement, *Thou shalt not kill; Thou shalt not steale*.

Well then, this also is Gods commandement, to pray. Let this consideration breed in thee a côfciëce of this duty, and although thy corrupt nature shal draw thee away from it, yet strive to the contrary, and know it certainly, that the breach of this commandement makes thee as wel guilty of damnation before God as any other. Furthermore; this must be a motive to prick thee forward to this duty, that as God commands vs to pray, so also hee giues the spirit of prayer, whereby the commandement is made easie vnto vs. If the Lord had commadéd a thing impossible, then there had bin some cause of discouragement, but commanding a thing through the grace of his spirit very easie and profitable: how much more are we bound to obedience of the same? Againe, prayer is the key whereby we open the treasures of God, & pul down his mercies vpon vs. For as the preaching of the word serues to declare & to conuey vnto vs Gods graces: so in prayer we come to haue a liuely feeling of the same in our hearts. And further, this must moue vs to pray, seeing in it we haue familiarity with Gods maiestie. It is an high fauour for a man to be familiar with a Prince; how much more then to be familiar with the King of kings the mighty *Iehouah*? This then can be no burthen or trouble vnto vs, being one of the maine prerogatives that God bestowes on his Church. For in the preaching of the word, it pleaseth God to talke to vs, and in prayer, God doth vouchsafe vs this honour, to

A speake, and as it were familiarly to talke with him, and not as to a fearefull Iudge, but as to a louing and mercifull God.

Consider also that prayer is a worthy means of defence, not onely to vs, but also to the Church and them that are absent. By it *Moses* stood in the breach, which Gods wrath had made into the people of Israel, and staid the same. Psal. 106. 13. By this, Christian me fight as valiant châpiôns against their own corruptions & al other spiritual enemies, Eph. 6. 18. Infinite were it to shew how many blessings the Lord hath bestowed on his seruants by prayer. In a word, *Luther*, whom it pleased God to vfe as a worthy instrument for the restoring of the Gospell, testifieth of himselfe, that having this grace giuen him to call vpon the name of the Lord, *hee had more reucaled vnto him of Gods truth by prayer, then by reading and studie*.

The second point of the commandement, is to pray after the manner propounded in the Lords prayer. Where it is to be noted, that the Lords praier is a direction, & as it were samplar to teach vs how and in what manner we ought to pray. None is to imagine that we are bound to vfe these words onely, & none other. For the meaning of Christ is not to bind vs to the word, but to the matter & to the manner, & to the like affections in praying. If this were not so, the prayers of Gods seruants ferdown in the bookes of the old & new Testament should all be faulty, because they are not set downe in the very same words with the Lords praier, nay this prayer is not set downe in the same words altogether by *Matthew* and *Luke*.

And whereas sundry men in our Church, hold it vnlawfull to vfe this very forme of words, as they are set down by our Sauour Christ, for a prayer: they are far decieued, as will appere by their reasons. First (say they) it is a Scripture, & therefore, not to be vfed as a praier. I answer, that the same thing may bee the Scripture of God, and also the prayer of man, els the prayers of *Moses*, *Dauid*, and *Paul*, being set downe in the Scriptures, cease to be praiers. Againe (say they) that in prayer we are to expresse our wants in particular, and the graces which we desire: now in these words all things to be prayed for, are onely in generall propounded. I answer, that the maine wants that are in any man, and the principall graces of God to be desired, are set downe in the petitions of this praier in particular. Thirdly, they plead that the pattern to make all prayers by, should not be vfed as a praier. I answer, that therefore the rather it may be vfed as a praier: and sure it is that ancient & worthy Diuines haue reuerenced it as a praier; chooseth rather to vfe these words then any other, as *Cyprian*, *Serm. de orat. Dominicæ*. And *Tertullian*, *lib. de fuga in persequutione*. And *Augustine*, *Serm. 126. de tempore*. Wherefore the opinion is full of ignorance & error.

Well, whereas our Sauour first giues a commandement to pray, and then after giues a direction for the keeping of it, this he doth to

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stirre vp our dulnesse, and to allure vs by all meanes to the heavenly exercise of prayer: wherefore I still say, imploy your selues in prayer feruently and continually, and if you can not doe it, learne to pray. Thus much of the commendement of our Sauour Christ: now follow the words of the prayer.

Our Father, which art, &c.

These words containe three parts: 1. a preface. 2. the prayer it selfe, containing sixe petitions. 3. 1. the reitification of faith in the last word, Amen.

Which although it be short, yet it doth not containe the smallest point of the prayer. It is (1. say) a reitification of our faith, whereas the petitions that go before are only reitifications of our desires. Now of these three parts in order. We must consider how our Sauour Christ doth not set down the petitions abruptly, but he first begins with a solemne preface. Whereby we are taught this lesson; that he which is to pray vnto God, is first to prepare himselfe; and not boldly without consideration as it were to rush into the presence of God.

If a man bee to come before an earthly Prince, he will order himselfe in apparell, gesture, and words, that he may doe all things in seemelies and dutifull reuerence: how much more are men to order themselves, when they are to appeare before the liuing God? *Ecclij. 5. 1. Be not rash with thy mouth, and let not thy heart bee hasty to utter a thing before the Lord*. And *Dauid*, *Psal. 26. 6. washed his hands in innocency*, before he came to the altar of the Lord to offer sacrifices.

The meanes whereby men may stirre vp their dull and heauy hearts, and so prepare themselves to prayer, are three. The first, is to read diligently the word of God, concerning those matters about which they are to pray; & what then? this will be a meanes not onely to direct him, but also to quicken the heart more feruently to deliuer his prayer. This is euident by a comparison. The beames of the Sunne descending, heat not before they come to the earth, or some solide body where they may reflect, and then by that means the earth and ayre adioyning is made hot: euen so the Lord sends downe vnto vs his blessed word, euen as beames and the goodly sun-shine, and thereby he speaks to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy spirit, to poure out our prayers to God more feruently. The second meanes is to pray to God that he would strengthen vs with his spirit, that we might be able to pray as it is practised, *Psal. 143. 1*. The third meanes is, the consideration of Gods most glorious maiestie, wherein we are to remember first, his fatherly goodness and kindnesse, whereby he is

willings and secondly, his omnipotency, whereby hee is able to grant our request. One of these emboldened the leper to pray, *Lord, if thou wilt thou canst make me cleane*. *Matth. 8. 2*. Therefore both together are more effectuall. Now let vs come to the preface it selfe, *Our Father which art in heauen*. It contains a description of the true *Iehouah* to whom wee pray; and that by two arguments: the first is drawne from a relation, *Our Father*: the second is taken from the subiect or place, *which art in heauen*.

Father.

1. The meaning.

In the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this title *Father*, is signified the whole Trinitie, or some one person thereof. *Answer.* Otherwhiles this name is attributed to all the persons in Trinitie, or any of them. *Mat. 2. 10. Hæc uero non est pater, &c.* *Luke 3. 38. Which was the same of Adam, which was the same of God*. And in *Eph. 9. 6*. Christ is called the *Father of eternitie*, because all that are truly knitt to him, and borne anew by him, they are eternally made the sonnes of God. Againe, oftentimes it is giuen to the first person in Trinitie, as in those places where one person is conferred with another. And so in this place principally for some special respect, this title agrees to the first person. For first, he is the father of Christ as he is the eternal word of the Father, and that by nature, because he is of the same essence with him. Secondly, he is the father of Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the person of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. *Quest.* Whether are we to pray to the Sonne and the holy Ghost as to the Father? *Answer.* Inuocation belongs to all the three persons in Trinitie, and not onely to the Father. *Act. 7. 59. Steuen* prayeth, *Lord Iesus receive my spirit*. 1. *Thess. 3. 11. Now God our Father and our Lord Iesus Christ guide our iourney vnto you*. 2. *Cor. 13. 13. The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost be with you*. And men are baptized in the name of the Father, the Sonne, and the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

Some may say, this prayer is a perfect platforme of all prayers, and yet we are taught to direct our prayers to the Father, not to the Sonne, or holy spirit. I answer, the Father, Son, and holy Ghost, are three distinct persons, yet they are not to be seuered or diuided, because they all subsist in one and the same Godhead or diuine nature. And further in all outward actions, as in the creation and precreation of the world, and the saluation of the elect, they are not seuered or diuided; for they all

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worke together, onely they are distinguished in the manner of working. Now if they be not divided in nature or operation; then they are not to be feared in worship.

And in this place we principally direct our prayers to the Father because he is the first in order: yet so, as then we imply the Sonne and holy Ghost. For we pray to the Father in the name of the Sonne by the assurance of the holy Ghost. And to what person soever the prayer is directed, we must alwaies remember in minde and heart to include the rest.

2. The vses.

TH E vses of this point are manifold.
1. First, whereas we are taught to come to God as to a father, & therefore in the name of his Sonne our Saviour Christ: we learne to lay the first ground of al our prayers, which is, to hold and maintaine the vnion and the distinction of the three persons in Trinity. This being the lowest and the first foundation of prayer, it is requisite that all which would pray aright, should haue this knowledge, rightly to beleue the Trinitie, and to know how the three persons agree, and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, and the holy Ghost the third: and therefore how the Father is to be called vpon in the name of the Son by the holy Ghost. By this the prayers of Gods Church, and the prayers of heathen men are distinguished, who inuocate God as a Creator out of the Father, Sonne, and holy Ghost. And hence it is manifest, that ignorant and silly people which doe not so much as dreame of the vnion, distinction, and order of the persons in Trinitie, make but a cold and slender kinde of praying.

2. Secondly, we may learne hereby that we are not in any wise to inuocate Saints & Angels, but onely the true Iehouah. The reason stands thus: This prayer is either a perfect platforme for all prayers, or not to say it were not, were an iniurie to our Saviour Christ to say it is so, is also to grant that it doth fully set downe to whom all prayers are to be made. Now, in these words there is set downe no inuocation but of God alone: For in prayer to be tearmed, *Our Father*, is proper to God, *Esa. 63. 16. Thou art our father: though Abraham be ignorant of vs, and Israel know vs not: yet thou, O Lord, art our father and redeemer.* Papists therefore that are the great patrons of inuocation of Saints, in their reformed breuaries & missals, deale very fondly: for first they pray to *Mary*, that she would pray to Christ for them, and when they haue so done, like iuglers they cometo Christ and pray vnto him, that hee would accept *Maries* prayers for them.

3. Thirdly, we learne that there can be no intercession betweene God and vs, but onely Christ. For here wee are taught to come to God not as a iudge, but as to a kinde and louing father. Now he is a father to vs onely by Christ: as for Angels and Saints and all crea-

tures, they are not able to procure by any meanes that God should become a Father, no not so much as to one man.

4. Again, if the God to whom wee pray be a father, wee must learne to acquaint our selues with the promises which he hath made in his word, to quicken our hearts in all our prayers vnto him, and thereby to gather assurance to our selues and perswasion that he will grant our requests. For this word [*Father*] implies a readinesse and willingness in God to heare and be mercifull to our prayers. And a father cannot but must needs make promise offaouour to those that be his children, & therefore it cannot be that hee should call to God his father truly, which hath not in his heart this assurance, that God will fulfill all his promises made vnto him. Promises made to prayer, as these & such like, are to be marked; as follow. *2. Chr. 7. 14. If my people, among whom my name is called vpon, do humble themselves, and pray, and seek my presence, and turne from their wicked waies, then I will beare in heauen, and be mercifull vnto their sin. 2. Chr. 15. 2. The Lord is with you while ye be with him, & if ye forsake him, he will be found of you. Eia. 65. 24. Before they call I will answer, and while they speake I will heare. Mai. 7. 7. Ake and is: shall be given you seeks and ye shall finde, kyecke and it shall be opened. Luke 11. 13. If ye which are euill can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them that desire him? Rom. 10. 12. Hee that is Lord over all, is rich vnto all that call vnto him. Iam. 4. 8. Draw neere vnto God, and he will draw neere vnto you.*

5. If God be a Father who is called vpon, then prayer is the note of Gods child. *S. Luke and S. Paul* set out the faithful seruants of God by this note, *Act. 9. 14. He hath authoritie to binde all that call on my name. 1. Cor. 1. 2. To them that are sanctified by Iesus Christ, Saints: by calling with all that call on the name of our Lord Iesus Christ.* And contrariwise, *Psal. 14. 4* it is made one of the properties of an Atheist, *2. Peter to call on the name of God.* And such persons as neither will nor can, or vse not heartily to pray to God, they may say that they are perfwaded there is a God, but in their doings they beare themselves as if they were no God.

6. He which would pray aright, must be like the prodigall child, that is, he must not onely confesse his sin, saying, *Father I haue sinned against heauen, and against thee, &c.* but also haue a full purpose neuer after to offend his father. For how can a childe call him father whom hee cares not continually to displease through his lewd conditions? He can not do it, neither can any father delight in such a child: therefore in prayer we must call to mind our lewdnesse and rebellions against our heavenly father; and with the Publican in heauynesse of soule say: *Lord be mercifull vnto me a sinner.* He which can truly doe this, is a kinde childe. If we consider our selues as we are by nature, wee are the children of the diuell: no

no childe so like his father as we are like him; and in this estate we continually rebell against God, for the diuell hath all the heart, our whole ioy is to fenne and please him. A man that is to pray must thinke on this, and be grieued thereat. And happy, yea a thousand times happy are they, who haue grace giuen them to see their estate, and bewaile it. And further, it is not sufficient to confesse our finnes against our mercifull Father, but we must set downe with our selues neuer in such sort to offend him againe, and to leade a new life. This point is very profitable for these times. For many there bee when any croffe and sicknesse comes on them, will pray and promise repentance and all obedience to Gods word, if it shall please God to deliuer them: but this vially is but in hypocrisie, they dissemble with God and man. For when their sickness is past, like a dogge that had bene in the water, they shake their eares, and runne straight with all greedinesse to their former finnes. Is this to call God Father? No, he that doth this shall not haue God to be his Father: but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer witting and willingly to offend God againe.

7. Lastly, here we are to obserue, that he which would pray, must be endued with the spirit of adoption: the actions whereof in the matter of prayer are twofold. The first, to moue the heart to cry & call on God as a Father. It is no easie thing to pray: for to a man of himselfe it is as easie to moue the whole earth with his hand: how then comes it that we pray? It is a blessed work of the spirit. *Rom. 8. 15. We haue receiued the spirit of adoption: whereby we cry, Abba, that is, father.* And *Rom. 8. 26. Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit is himselfe maketh request.* And *Zach. 12. 10.* the holy Ghost is called the spirit of grace, and of adoption, and prayers. Well then, the man that would pray, must haue Gods Spirit to be his schoole-master, to teach him to pray with groanes and sighes of the heart; for the words make not the prayer, but the groanes and desires of his heart: & a man praiseth for no more then he desires with the heart, and hee which desires nothing prates not at all, but spends lip-labour. The second worke of the spirit, is to assure vs in our consciences that we are in the state of grace, reconciled to God. *Rom. 8. 16. The spirit of adoption beareth witness with our spirits, that we are the children of God.* And this inward certificate of the spirit in all exercises of inuocation is very necessarie: for hee which wants this assurance, if he be secure & benumbed in his sins, will nor, and if he be touched in conscience for them, for his life dares not call God Father. Also this confutes the opinion of the Church of Rome, which teaches, that man is to doubt whether he be adopted or no. For how can a man truly call God Father, when he doubts whether he be the child of God or no?

It is a miserable kinde of praying to call God Father, and withall to doubt whether he is a Father. Indeed it is true that doubts will often arise, but it is our duty to strive against them, and not to yeeld to them. Yea but (say they) to be certaine of Gods mercy is presumption. I answer, if it be presumption, it is an holy presumption, because God hath bidden vs to call him Father.

Our Father.

1. The meaning.

THUS much of the argument of relation: now let vs proceed. It is further said, *Our Father.* And he is so tearmed, because he is the Father of Christ by nature; and in him the Father of euery beleeuerye: yea of the whole bodie of the Church.

Quest. Whether may it be lawful for vs in prayer to say, not our Father, but my Father? *Ans.* A christian may in private prayer say, *My Father.* This is warranted by the example of our Saviour, *Mat. 26. 39. O my Father, if it be possible, let this cup passe from me.* And *Mat. 27. 46 My God, my God, why hast thou forsaken me?* and *Thomas* prayed, *My Lord, and my God.* *Loh. 20. 18. And Paul. 1. Cor. 1. 4. I giue thanks to my God, &c.* And Gods promise is, *Ier. 3. 19. Thou shalt calme, my Father.* The meaning of Christ is not to bind vs to these words, but to teach vs that in our prayers we must not haue regard to our selues only, but also to our brethren, & therefore when wee pray for them in our private prayers, as for our selues, we put in practise the true meaning of these words.

2. The effect.

When we pray, we must not make request only for our selues and our own good, but for others also, as the Church & people of God, perswading our selues that we also are partakers of their prayers: and for the better clearing of this point, let vs search who they are for whom we are to pray.

Of men there be two sorts, some liuing, some dead. Of these two kinds, the liuing are to be prayed for, & there is no praying for the dead.

A man that is dead, knowes what shall be his estate eternally: if he died a wicked perso, that is an vnpentant sinner, his state shall be according in eternall torment: if he died, hauing repented of his finnes, then he shall rest with God in his kingdom. *1. Apoc. 14. 13. Blessed are they which die in the Lord, for they rest from their labours, & their work followeth.* *Gal. 6. 10. While we haue time let vs do good to all men.* Where we may note that there is a time, namely, after death, when we cannot doe good to others.

Again, of the liuing, some are our enemies, & some our friends: our friends are they which are of the same religion, affection, and disposition. Foes are either priuate or publike. Publike foes, are either enemies to our country, as tyrants, traitours, &c. or enemies to our religion as Jewes, Turkes, Papists, Infidels, Atheists.

Now towards all these, how ought a man to behave himselfe in prayer? *Ans.* Hee is to pray for them all. *Mat. 5. 44. Pray for them which hurt you, and persecute you. 1. Tim. 2. 1. I exhort that prayers, intercessions, &c. be made for all men, for kings, &c.* Yet when Paul gave this commandement, we read not that there were any Christian kings, but all infidels. And the Jews are commanded to pray for Babylon, where they were captiue, *1. Jer. 29. 7. And seek the prosperitie of the citie, whither I have caused you to be carried captiue, and pray unto the Lord for it.*

Quest. How and in what manner are we to pray for our enemies? *Ans.* Wee are to pray against their sinnes, counsels, enterprises, but not against their persons. Thus prayed David against Achitophel, *1. Sam. 15. 31. Lord, I pray thee turne the counsell of Achitophel to foolishnes.* And thus did the Apostles pray against their persecutors. *Act. 4. 29. O Lord behold their threatening, and graunt vnto thy seruants with all boldnesse to speake thy word.*

Quest. David vseth imprecations against his enemies, in which he prayeth for their vtter confusion, as *Psal. 59. and 109. &c.* The like is done by Paul, *Gal. 5. 12. 2. Tim. 4. 14. and Peter, Act. 8. 20.* though afterwards hee mitigates his execration. But how could they doe it? *Ans.* 1. They were endued with an extraordinary measure of Gods spirit, and hereby they were enabled to discern their enemies, and certainly to iudge that their wickednesse and malice was incurable, and that they should neuer repent. And the like praier did the primitive church conceiue against *Julian* the Apostata, because they perceived him to be a malicious and desperate enemy. Secondly, they were endued with a pure zeale, and not carried with desire of reuenge against their enemies, intending nothing else but the glorie of God. Now for vs it is good that wee should suspect our zeale, because sinister affections, as hatred, enuy, emulation, desire of reuenge, will easily mingle themselves therewith.

Q. How farre forth may wee vse those Psalmes in which David vseth imprecations against his enemies? *Ans.* They are to be read and sung with these cauations: 1. Wee are to vse those imprecations indefinitely against the enemies of God and his Church: for wee may perfwade our selues that alwaies ther be some such obstinate enemies: but we must not apply them particularly. Secondly we must vse them (as *Augustine* saith) as certaine propheticall sentences of the holy Ghost, pronouncing the last sentence of destruction vpon sinfull impenitent sinners, which oppose themselves against Gods kingdome. 3. They may be vsed against our spiritual enemies, the flesh, the diuell, and his angels, and the world.

2. Furthermore whereas wee are taught to say, *Our Father*, this serueth to put vs in minde, that in praying to God, wee must bring loue to men with vs. Wee must all bee the children of one father, louingly disposed one to

another. For how should hee call God his Father, who will not take the child of God for his brother? *Matth. 5. 23. 24. When thou art to offer thy gift vnto God, if thy brother hath ought against thee: first be reconciled, and then come and offer thy gift.* So also *Esa. 1. 15.* the Lord saith, that who they pray vnto him he will not heare. Why? because their hands are full of blood. In these times many men can be content formally to pray, but yet they will not leaue bribing, oppression, deceit, vltury, &c. The common song of the world is, Every man for himselfe, and God for vs. all: this is the common loue and care that men haue, each to other. The prayers of such are abominable, euen as the sacrifice of a dog, as *Esa. 66. 3.* saith. For how can they call God their Father, that haue no loue to their bretheren?

3. Thirdly, hence we may learne that God is no acceptor of persons. For this prayer is giuen to all men of what state or degree fouer. All then, as well poore as rich, vnlearned as learned, subiects as rulers, may say, *Our Father.* It is not with the Lord as it is with the world, but all are his children that doe beleue. The poore man hath as good interest in Gods kingdome, and may call God Father as well as the king. Therefore the weaker fort are to comfort themselves hereby, knowing that God is a Father to them as well as to *Abraham, David, Peter.* And such as are endued with more grace, must not therefore swell in pride, because they haue not God to be their Father more then their inferiours haue.

Which art in heauen.

1. The meaning.

Quest. How may God be said to be in heauen, seeing hee is infinite, and therefore must needs be euery where? *1. Kin. 8. 27. The heauen of heauens are not able to containe him.* *Ans.* God is said to be in heauen: first, because his maiestie, that is, his power, wisdom, iustice, mercy, is made manifest from thence vnto vs. *Psal. 115. 3. Our God is in heauen, and doth whatsoeuer hee will.* *Psal. 2. 4. He that dwelleth in heauen shall laugh them to scorn, and the Lord shall haue them in derision.* *Esa. 66. 1. Thus saith the Lord, Heauen is my throne, and the earth is my footstool.* Secondly, after this life hee will manifest and exhibite the fulnesse of his glory to his Angels and Saints in the highest heuens, and that immediately and visibly.

2. The vses.

1. Hereby we first learne, that Romish pilgrimages, whereby men went from place to place to worship God, are vaine and foolish. The God to whom wee must pray is in heauen. Now let men trauell to what place, or country they will, they shall not come the neerer to heauen, or neerer to God by traueiling, seeing the earth is in euery part alike distant from heauen.

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2. Secondly, this ouerthrowes popish idolatry, as worshipping of croffes, crucifixes, roodes, &c. vnto put men in minde of God and Christ: We are taught to lift vp our eyes to heauen; seeing God is there: and how can we doo this, as long as our minds and eyes are poaring vpon an image made by mans art?

3. Again, we are here admonished to vie the action of prayer with as great reuerence as possible may be, and not to thinke of God in any earthly manner. Well reasons *Salomon, Eccles. 5. 1. Be not rash with thy mouth to speake a word before God: why? he is in heauen, thou art in earth: therefore let thy words be few.* This reuerence must appeare in holinesse of all our thoughts and affections, and in all comeliesse of gesture. And for this cause all wandering by-thoughts, and all vaine-babbling is to be avoided: but how goes the case with vs, that on the time appointed come to the assemblies to pray? Many, by reason of their blindness pray without vnderstanding. Many, when they are present at prayer, yet haue their hearts occupied about other matters, about their goods and worldly businesse: such men haue no ioy or gladnes in praying: it is a burthen to them. Many come to the assembly for custome only, or for feare of punishment: if they might be left free they could finde in their hearts not to pray at all. But let all such men know that this manner of praying is a very grieuous sin, nay greater then mocking of father or mother, killing or stealing, for it is directly against God, the other against men. This sin because it is against the first Table, and therefore more hard to be discerned, it is lightly esteemed, and it lesse troubles the consciences of ignorant men: yea, as it is indeede, so it is to be esteemed as a disgrace and plaine mockerie of Gods maiestie. Wherefore seeing God is in heauen, away with all drowfie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Again, we are here to consider that our hearts in prayer must mount vp into heauen, and there be present with the Lord. *Psal. 25. 1. Vnto thee O Lord lift I vp my soule.* The little child is neuer well but when it is in the fathers lap, or vnder the mothers wing: and the children of God are neuer in better case, then when in affliction and spiritt they can come in to the presence of their heauenly Father, and by prayer, as it were to creepe into his bosome.

5. And here we must further learne, specially to seeke for heauenly things, and to aske earthly things, so farre forth as they serue to bring vs to an euertlasting and immortall inheritance in heauen, to which we are called, *1. Pet. 1. 4.*

6. Lastly, whereas our Father is in heauen, we are to learne, that our life on earth is but a pilgrimage, and that our desire must be to attaine to a better country, namely, heauen it selfe, and that we must vse all meanes continu-

ally to come vnto it. In a word, to make an end of the preface: in it is contained a double stay or prop of all our prayers. The one, is to beleue that God can grant our requests; because he is almightie, and thus much is signified when hee is said to be in heauen. The second is, to beleue that God is ready and willing to grant the same; and this we are taught in the title *Father*, which serueth to put vs in minde that God accepts our prayers. *Job. 16. 23. and hath a care of vs in all our miseries and necessities.* *Matth. 6. 32. and pitieth vs as much as any earthly father can pitié his child.* *Psal. 103. 13.*

Yet must we not imagine that God will indeede giue vnto vs whatsoever we doe vpon our own heauie fancies and desires: but we must in our praers haue recourse to the promise of God; and according to the tenour thereof must we frame and square our petitions. Things promised absolutely, as all graces necessary to saluation, may be asked absolutely: and things promised with condition, as graces lesse necessary, and temporall blessings are to be asked with condition, namely, so farre forth as they shall be for Gods glorie in vs, & for our good: except it be so that God promise any temporall blessing absolutely, as he promised issue to *Abraham* in his old age: The kingdome to *David* after *Saul*: A deliuerance from captivity in *Babylon* after 70. yeeres to the *Israelites*.

Again, the preface serueth to lift vs vp in loue and feare in the hearts of them that are about to pray: Loue, because they pray to a Father; Feare, because he is full of maiestie in heauen.

Hallowed be thy Name.

1. The Coherence.

Thus much of the preface: now follow the petitions. They be fixe in number; the three first concerne God, the three last our selues. The three former petitions are againe diuided into two parts: the first concernes Gods glory it selfe; the other two, the meanes whereby Gods glory is manifested and enlarged among men. For Gods name is glorified among men when his kingdome doth come, and his will is done.

Quest. Why is this petition, *Hallowed be thy name*, set in the first place? *Ans.* Because Gods glory must be preferred before all things, because it is the end of all creatures, and of all the counsels of God. *Prov. 16. 4. The Lord hath made all things for his owne sake: yea; euen the wicked for the day of euill.* And from the order of the petitions here ariseth a worthy instructio, namely, that euery one in all things they take in hand, are to propound to themselves and to intend the glory of God: The reason is this: The end which God hath appointed to all our doings, we are to propound to our selues: but God hath appointed that the highest end of all our doings should be his glory: therefore our hearts must bee to seeke it first of all. That God will haue his name glorified by vs, appea-

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reth in this; that he punisheth those which of obduracy set themselves to dishonour him, or by negligence did not sanctifie him, while they should haue done so. *Herod* sitting in his royalty, made such an oration, that the people cried, *The voice of a God, and not of a man*: and immediately the Angel of the Lord smote him, because he gave not glory to God. *Act. 12. 23.* And *Moses*, because he did not sanctifie the Lord in the presence of the children of Israel, therefore he came not into the land of promise; yet hee did not altogether faile in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our dutie to prefer the glory of God before all things else.

Quest. Whether are wee to preferre the glory of God, before the saluation of our soules? **Ans.** If the case stand thus, that Gods name must be dishonoured, or our soules condemned, we must account the glorie of God more precious then the saluation of our soules. This is manifest in the order of the petitions. The petitions that concerne Gods glorie are first, and the petitions that concerne directly our saluation are the fift and sixt. Whereby we are taught, that before God should want any part of his glory, we must let body and soule and all goe, that God may haue all his glory. This affection had *Moses*, *Exod. 32. 31.* when he said, *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

In this petition as also in the rest, we must obiect three things: the first, is the meaning of the words: the second, the wants which men must learne to bewaile: the third, the graces of God which are to be desired.

1. The meaning.

Very few among the people can giue the right meaning of the words of this prayer. They pretend, that seeing God knows their good meaning, it is sufficient for them to say the words and to meane well. But faith being one of the grounds of prayer, and there being no faith without knowledge, neither can there be prayer without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name.

Name in this place signifieth.

1. God himselfe, *1. Kings 5. 5. He shall build an house to my name.*
2. His attributes, as his iustice, mercy, &c.
3. His workes, creatures, and iudgements.
4. His word.
5. His honor & praise arising from all these.

For God is knowne to vs by all these, as men are knowne by their names; and as all a mans praise and glory lies in his name, so all the glory of God in these.

Hallowed.

To hallow is to seuer or set apart any thing from the common vse, to some proper & peculiar end: as the Temple was hallowed,

that is, set apart to an holy vse; and the Priests were sanctified, that is, set apart to the seruice of God. And all that beleeue in Christ are sanctified, that is, set apart from sinne to serue God. In like manner Gods name is hallowed, when it is put apart from obliuion, contempe, prophanaion, pollution, blasphemie, and all abuses to an holy, reuerent, and honourable vse, whether we thinke, speake of, or vse it any manner of way, *Leuit. 19. 3. Exod. 38. 23.*

Quest. How can a sinful man hallow Gods name which is pure and holy in it selfe? **Ans.** Wee doe not here pray that we might make Gods name holy, as though wee could adde something vnto it to make it holy: but that we might be meanes to declare and make manifest to the world by the right vse of it, that it is holy, pure, and honourable. The like phrase is vsed, *Matth. 23. 19. Wisdom is iustified by her children*, that is, acknowledged and declared to be iust, *Exod. 38. 23.*

The scope therefore of the first petition, is an earnest desire that we might set forth Gods glory, whatsoeuer become of vs: and it may be expressed thus: O Lord open our eyes that we may aright know thee, and acknowledge the greatnes of thy power, wisdom, iustice, & mercy, which appears in thy titles, words, creatures, and iudgements: and grant that when we vse any of these, we may therein honour thee, & vse them reuerently to thy glory.

2. The wants which are to be bewailed.

1. The wants, which we in this place are taught to bewaile are specially foure. The first, is an inward and spirituall pride of our hearts; a sinne that none or very few can see in themselves, unless the Lord open their eyes. When our first parents were tempted in paradise, the diuell tolde them they should be as Gods: which lesson not only they, but we haue learned: and we conceiue of our selues, as little Gods, though to the world wee shew it not. This hidden pride, when other sinnes die, it begins to get strength, and to shew it selfe; and appears in vaine thoughts, continually on euery occasion ascending in the minde. As may appear in the Pharisee, whose thoughts were these when he prayed thus within himselfe, *Luk. 18. 11. O God I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican, &c.* And as this was in him, so it is in vs till God giues grace: for so that men may haue praise and glory in the world, they care not for Gods glory though it be defaced. Wee must therefore learne to discern this hidden corruption, and to mourne for it: so that doth poison and hinder all good desires of glorifying God, so long as it doth or shall preuaile in the heart.

2. Secondly, we are taught here to bewaile the hardnesse of our hearts: whereby we are hindered from knowing God aright, and from discerning the glory and maiestie of God in his creatures. *Marke 6. ver. 52.* The disciples through

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through the hardnesse of their hearts; could not see Gods power in the miracle of feeding many thousands with a few loaves, though themselves were instruments of it, and the food did increase in their hands. Our redemption, what a wonderfull worke is it, but how few consider of it: or regard it? If wee see a man haue more wit, wealth, or honour, then we haue, wee straight wonder at him: but beholding Gods creatures, we see nothing in them, because we doe not goe higher to acknowledge the loue, power, wisdom, and iustice of the Creator. And this is the cause why Gods name is so slenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to serue man: yet he is the most vnthankfull of all creatures. Bestow many iewels, or a kings ranfome on a dead man, he will neuer retorne any kindness: so men being dead in sin, deale with God. Commonly men are like the swine that runne with their groines and eate vp the mast, but neuer looke vp to the tree from whence it falls. But the godly are with *David*, to feele this want in themselves, and to beseech God to open, & as it were to vnlooke their lips, that they may in deauour to be thankfull to God, *Psal. 91. 15.*

4. The fourth is the vngodlines and the innumerable wants that be in our liues, and the sinnes committed in the world. *Psal. 115. 136. Mine eyes (saith *David*) gush out with riues of water, because men keepe not thy lawes. The sea for is, because he which liues in sin, reproches Gods name: euen as an euill child dishonours his father. Now some will say that this cannot be, because our sinnes cannot hurt God: True indeede: yet are they a cause of scandalizing Gods name among men: for as wee honour him by our good workes, so we dishonour him by our offences. *Matth. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* *1. Tim. 4. 12. Graces to be desired.**

5. The graces to be desired, and to be prayed for at Gods hand, are three. The first is the knowledge of God, that is, that wee might know him as he hath reuealed himselfe in his word, workes, and creatures. For how shall any glorifie God before he know him? Our knowledge in this life is imperfect. *Exod. 33. Moses* may not see Gods face, but his hinder parts. *1. Corin. 13. 12.* We may see God as men doe through spectacles, in his word, Sacraments, and creatures: And therefore as *Paul* prayed for the Colossians, *Col. 1. 10. That they might increase in the knowledge of God: so* we are taught to pray for our selues in this petition.

2. A desire that the zeale of Gods glorie may be kindled in our hearts, & that we may be kept from prophanaion and abusing of his name. *Psal. 69. 9. The zeale of thine house hath eaten me up. Psal. 11. My heart shall utter, or call up a good master, I will speake in my words of the*

king. Here the spirit of God borrowes a comparison from men; thus: As hee which hath somewhat lying heauy in his stomacke, is neuer quiet till he haue cast it vp vpon the care and desire to glorifie Gods name multie vp vpon a mans heart as an heauy burden: and he is not to be at ease and quiet with himselfe, till he be disburdened, in founding forth Gods praise. *Luther* saith well, that this is *Sancitacrulus*: that is, an holy fire: & it is no hurt continually to haue our hearts overcharged thus.

3. A desire to leade a godly and vpright life before God and men. We see then that in some great calling vnder honorable personages, will for order and behaue themselves, as they may please and honour their matters: euen so multie our liues be well ordered, & we are to labour to walke worthy of the Lord (as *Paul* speaks) that we may honour our heavenly Father.

Thy Kingdome come.

1. The Coherence.

His petition depends on the former most excellently. For in it is laid downe the meanes to procure the first. Gods name must be hallowed among men: but how is it done? by the erecting of Gods Kingdome in the hearts of men. Wee cannot glorifie God while he rule in our hearts by his word and spirit.

2. The meaning.

[*Thy*] This word doth put vs in minde that there is two kingdomes: one Gods; and that is the kingdome of heauen: the other the diuels, called the kingdome of darknesse. *Coloss. 1. 13.* For when all had sinned in *Adam*, God laid this punishment on all, that seeing they could not be content to obey their Creator, they should be in bondage vnder Satan, so that by nature we are all the children of wrath, and the diuell holdes vp the scepter, of his kingdome in the hearts of men. This kingdome is spirituall, and the pillars of it are ignorance, error, impiety, and all disobedience to God, in which the diuell wholly delights; which also are it were the lawes of his kingdome. Blinde ignorant people cannot abide this doctrine, that the diuell should rule in their hearts: they spit at the naming of him; and say, that they defie him with all their hearts: but whereas they lye in sinne, and practise it as occasion is offered, though they cannot discern of themselves, yet they make plaine proofe, that they fit in the kingdome of sinne and darknesse, and are flat vassals of Satan, and shall to continue till Christ the strong man come and binde him and cast him out. And this is the estate of all the children of *Adam* in themselves. Wherefore our Sauour in this petition teacheth vs to consider our naturall estate; and to pray that he would giue vs his spirit to set vs at libertie in the kingdome of his owne Sonne.

Kingdome Gods kingdome in Scripture is taken two waies. First, generally, & it signifies that administration by which the Lord gover-

meth all things, yea euen the duels them selves. Of which kingdome mention is made in the end of this prayer. And in the *Psal. 97. vers. 11. The Lord reigneth, let the earth reioyce.* Against is taken more specially, and then it signifieth the administration of Christ the head of the Church, in which he frames men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There must be a King. 2. There must be subiects. 3. There are lawes. 4. Authoritie.

In this kingdome Christ is the King; it is he to whom the Father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not subiects, but such as are willing to giue free and franke obedience to Gods word; for at the least, though their hearts be not so sound, make an outward profession of it.

The lawes of this kingdome, is the word of God in the bookes of the old and new Testament. Therefore it is called *the kingdome of heauen, Matth. 13. 24. The Gospell of the kingdome, Marke. 1. 14. The rod of his mouth, Esay. 53. 1.* As asking by his lawes brings his people in order, and keeps them in subiection; so Christ by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, and fashions them to all holy obedience.

The power and authoritie is that, whereby Christ conuerts effectually those which are to be conuerted by the inward operation of his spirit, and glorifies himselfe in the confusion of the rell.

Kingdome being taken thus specially, is also two-fold. The first is the kingdom of grace of which mention is made, *Rom. 14. 17. The kingdome of God standeth not in meate and drinke, but in righteousness;* that is, the assurance of our iustification before God, in the righteousness of Christ; *Peace of conscience,* which proceeds from this assurance; and *joy in the holy Ghost,* which comes from them both. In this kingdome all men liue not, but onely those that are subiect to Christ, obedient to the lawes of his kingdome, & ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to liue according to the lawes of this king, and chuse to liue at their owne libertie, are in the kingdome of darkness, that is, sinne and Satan.

The second, is the kingdome of glorie in heauen, which is the blessed estate of all Gods people, in which God himselfe shall be all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come Gods kingdome comes, when it takes place and is established and confirmed in mens hearts, and made manifest to all the people, the impediments being remoued.

Quest. This coming implies a stopping; but how should Gods kingdome be hindered?

Ans. Kingdome in this place is not taken for that absolute and soueraigne power of God whereby he rules all things, for that cannot be hindered; but for the kingdome of grace, which in the vñg of the outward meane, as ministers, word & Sacraments, may be hindered by the diuell, the world, and mans corruption.

3. The wants which are to be bewailed.

The wants, which we in this petition are to moune for, are of two sorts: some concerne our owne felices, some others. That which concerns our owne persons is a bondage and slavery vnder sinne and Satan. This bondage indeede is weakened in Gods seruants, but none is wholly freed from it in this life. Paul complains that he is sold vnder sinne, and cries pitifully, O miserable man that I am, who shall deliuer me from this body of death?

Quest. What difference is then betwene the godly and the wicked? Ans. The euil & vngodly man in the very midst of his bondage hath a merry heart: sin is no trouble to him, may it is meate & drinke to him. But the godly man is otherwise minded: who considering the power of the diuell, & his craft in manifold fearful temptations, and seeing the pronenes of his rebellious nature euer & anon to start away from God, is grieved and confounded in himselfe; and his heart bleedes within him that he doth offend so mercifull a Father.

Many men liue in this world & that many yeares, & yet neuer feeles this bondage vnder Satan and sin. Such vndoubtedly cannot tell what this prayer means: but he that would haue the right vse of this petition, must be acquainted with his owne estate, and be touched in his conscience, that the flesh and the diuell beare such sway in him. As the poore captiue is alwayes creeping to the prison doore, alwayes labouring to get off his bolts & fetters, and to escape out of prison: so must we alwayes crie to the Lord for his spirit to free vs out of this bondage or prison of sin & corruption; and euery day come neerer the prison doore, looking when our blessed Saviour will vñbind vs of all the fetters of sinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are two-fold. The former is the want of the good meane which serue for the furthering of the kingdom of Christ, as preaching, Sacraments, and discipline. When wee shall see a people without knowledge, & without good guides & teachers, or when we see one stand vp in the congregation notable to teach, here is matter for mourning. This petition puts vs in mind to beuaile these wants. Our Saviour when he saw the Iewes as sheepe without a shepheard he had compassiō on them; & he wept ouer Ierusalem, because they knew not the things which belonged to their peace, *Luk. 19. 41, 42.* Therefore when preachers want to hold vp Gods scepter before the people, and to hold out the word, which is as it were the arme of God to the pulmen from the bondage of the diuell to the

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kingdome of Christ; then it is time to say, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there be so many impediments & hinderances of the kingdome of grace, as the diuell and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtilly incitements and tyranny, keepe backe and repell the meane whereby Christ ruleth as a king in his Church. Whē the diuell sees one that was sometime of his kingdome, but to cast a looke towards the heavenly Ierusalem, he straightway rageth against him, & labours quite to ouerthrow him. Wherefore in regard of al these impediments, we must pray, *Thy kingdome come.*

4. Graces to be desired.

1. In this petition we are taught first, that we are to haue a feruent desire, and to hunger, that God would giue vs his spirit to raigne and rule in our hearts, and to bow them to all obedience and subiection of his will; and further, whereas our hearts haue bin as it were filthy styes and stables of the diuell, that hee would renew them, and make them fit temples to entertaine his holy spirit. *Psal. 51. 10. 12. Create in me a cleane heart, O God, and renew a right spirit in me, &c. Stablish me with thy free spirit.* If we shall consider the conuersion of the wicked and the godly, and their corrupt hearts together, wee shall see little difference but in this, that the wicked is delighted and glad to sinne: but the godly do writhe, as for life and death with their temptations, and doe resist the diuell, and doe desire the grace of Gods spirit, and cry to heauen to be freed from this bondage, howeuer their hearts are alwayes ready to rebell against God.

2. Forasmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are commanded to pray for the Church of God, and the parts thereof. *Psal. 122. 6. Pray for the peace of Ierusalem: they shall prosper that loue thee. Esay 62. 7. The which are the Lords remembrancers, giue him no rest, until hee set up Ierusalem the praise of the world.*

And that Gods Church may flourish and be in good estate, we are to pray for Christian Kings & Princes, that God would blesse them, and increase the number of them. For they are as *nursing fathers: and nursing mothers to the Church.* And we especially are bound to pray for the Kings most excellent Maiestie, as also for other Christian Kings, that they may be blessed, & Gods kingdome by them aduanced.

And againe, because ministers are the Lords watchmen in the Church, we are here also put in mind to seeke their good; and to pray that their hearts may be set for the building of Gods kingdome, for the beating downe of the kingdome of sinne and Satan, and for the suauing of the soules of his people. And the rather because the diuell labourerh night & day to overthrow them in this glorious worke, & to ouerturne them in their ministry; as appeareth

A in *Zach. 3. 1. When Iehoshua the high priest stood before the Angell of the Lord; Satan stood at his right hand, namely, to resist him.* Therefore also we are to pray for them, that the Lord would keepe them, and furnish them with gifts, and withall make them faithfull. *For where vision faileth, the people are left naked, faith Salomon. 2. Thess. 3. 1. Brethren, pray for vs, that the word of the Lord may haue a free passage, and be glorified.*

Thirdly, wee must pray for all Christian Schooles of learning. Howeuer some thinke but basely of them; yet they are the ordinary meane to maintain the ministry, and so the Church of God. A man that hath diuers orchards, will also haue a seminary full of young plants to maintain it. Schooles, they are as seminaries to Gods Church, without which the Church falls to decay: because they serue to make a supply of ministers.

3. Thirdly, we are to desire, that the Lord would hasten the second coming of Christ, as the Saints in heauen pray, *Come Lord Iesus, come quickly;* and therefore the godly are said to *loue the coming of Christ. 2. Tim. 4. 8.* A penitent sinner so abhorres his own corruptions, and the irkefome temptations of Satan, that in this respect hee desires that Christ would hasten his particular coming to him by death, for no other cause, but that hee might make an end of sinning and displeasing God.

Thy will be done.

IN the second petition, we desired that God would let his kingdome come, viz. That he would rule in our hearts. If hee then must raigne, we must be his subiects: and therefore here we craue, that being his subiects we may obey him, and doe his will. *Mat. 7. 6. If I be a father, where is my honour? If I be a master, where is my feare?*

2. The meaning. Here it signifieth Gods word written in the old & new Testament: For in his word his will is renewed. Of the whole will of God there be three special points, which are in this place meant. 1. To beleeue in Christ, *Iohn 6. 40. This is the will of him that sent me, that every one which seeth the Sonne, and beleeueth in him, should haue euertlasting life.* 2. Sanctification of body and soule. *1. Thess. 4. 3. This is the will of God, that you should be sanctified, &c.* 3. The bearing of affliction in this life. *Rom. 8. v. 28. Those which hee knew before, hee did predestinate to be made like to the image of his owne Sonne. Phil. 2. 10. That I might know him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death.*

Thy will Not mine: for mans owne will is wicked and corrupt, yea, it is flat enmity to God. *Rom. 8. vers. 7.*

Done That is, obeyed and accomplished of men. Then the effect of the prayer is this:

Ff 4 O Lord,

O Lord, seeing thou art our King, give vs grace to shew our felues good subiects in obeying thy will.

3. *The wants to be prayed againſt.*

Here first we are to bewaile this, that our hearts are so prone to rebellion & disobedience of Gods commandements. Put a match to a heape of gun-powder, on a sudden it will be all on a flame; and as long as we add matter to the fire, it burnes: so by nature we are most ready to sinne, so soone as the least occasion is given. *David* had experience of this when he prayed, *Knit my heart to thee O Lord: &c.* Psal. 86. 11. and *Incline my heart to thy commandements.* Psal. 119. 36. Those which find not this want in themselves, & the like affect to bewaile it, are in a miserable and dangerous case: euen as a man that hath a great disease vpon him, and knowes not of it.

2. Again, we must here bewaile the sins of the world, as ignorance, schismes, hypocrisie, pride, ambition, contempt of Gods word, couetousnes, oppression, want of loue of God and his word, &c. 2. Pet. 1. 7. *For we were vexed, and his righteous heart was vexed with the unclean commiseration of the Sodomites* from day to day: so ought our soules to be vexed and grieved continually at the wickednesse of our time, and wee are to send vp our prayers to God for vnbelieuing and vnrepentant sinners, that they may be brought to the obedience of Gods will. *Ezech.* 9. 4. In a common iudgement vpon Ierusalem, *They are marked in the forehead, that inuout and cry for the abominations that be done in the midst of it.*

3. Here also we must humble our felues for our vniueniueſſe of minde, and impatience when God layes any croſſe on vs. It is Gods will that we should suffer affliction, and withall humble our felues vnder his mightie hand. Our Sauiour prayed that the cup might be taken away, but with submission to his fathers will. *Luke.* 22. 42. And this *David* had learned when he said, *But if thou say, I haue no delight in chace, behold, here I am, let him doe to me as seemeth good in his eyes.* 2. Sam. 5. 26.

4. *Graces to be desired.*

Here first thing which wee are here to desire is, that wee may haue grace to deny our felues, wils, and affections: because herein we are vnlike to God, and like the diuell. This is the first Lesson that our Sauiour doth giue his Disciples, that they must deny themselves and follow him.

2. The second thing is the knowledge of Gods will: for other wise how shall we doe it? How can that seruant please his master, which cannot tell what he would haue done of him? Most men will haue bookes of Statutes in their houses, & if they be to deale in any great matter, they will doe nothing before they haue looked on the Statute. In like manner men should haue the Bible, that is, the booke of Gods Statutes in their houses; the lawes of God must be the men of our counsell: before euery

action wee are to search what is the will of God, and then to doe it. Here then wee are taught to vse the meanes, and to pray for knowledge.

3. Again, we are taught to haue a desire in our hearts, and an endeavour in our liues, in all things to performe obedience to Gods word in our liues and conuersations, and in our particular callings.

4. Lastly, we desire patience and strength, when it shall please God at any time to exercise vs with the croſſe, as *Paul* prays for the Colofians, *That God would strengthen them by the power of his might, vnto all patience and long-suffering with ioyfulness.* Coloss. 1. 12.

5. *Error confuted.*

The Church of Rome teacheth, that men by nature haue free will to doe good: and that men being stirred vp by the holy Ghost; can of themselves will that which is good. But if this were so, why might we not pray, Let my will be done, so farre forth as the will of man shall agree with Gods will? but this cannot be, as we see in the tenour of this petition.

In earth as it is in heauen.

1. *The meaning.*

Having shewed the meaning of this petition, *Thy will be done:* now we are to speak of the condition, which shewes in what manner we should doe it. For the question might be: how wee would doe Gods will: and the answer is, that his will must be done in earth as it is in heauen.

Heaven By heauen here is meant the soules of faithfull men departed, and the elect Angels, *Psal.* 103. 20. *Praise the Lord ye his angels, that excell in strength: that doe his commandments in obeying the voice of his word.*

Earth By earth is vnderstood nothing but men on earth, because all other creatures in their kind obey God: onely man he is rebellious and disobedient. Then the meaning is, Let thy will be done by vs on earth, as the Angels and Saints departed doethy will in heauen.

Quest. Doe we here desire to do the will of God in that perfection it is done by Angels? must wee be as perfect as they? *Ans.* The words here used in earth as it is, &c. do not signifie an equality (as though our obedience could in this life be in the same degree of perfection with Angels) but a similitude, standing in the like manner of obedience. Now it may be asked, in what manner doe the Angels obey God? *Ans.* They doe the will of God willingly, speedily, and faithfully: and this is signified, in that they are said in the Scriptures to be winged, and to stand continually beholding the face of our heavenly Father. And this is the manner in which we desire to performe Gods will.

2. *The wants to be desired.*

Wee are here admonished to bee displeased with our felues, for our slacke and imperfect obedience to God, and for

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our hypocrisie, priuie pride, presumption, deadnes of spirit, & many other wants which break out when we are in doing Gods will. There is no feaint of God, but hath wants in his best works: so we must vnderstand *Paul*, when he saith, *To will is present with me, but I finde no meanes to performe that which is good.* Rom. 7. 18: where he signifies thus much in effect, that he could begin good things, but not perfect them, and goe through such, as we say. When the godly doe good, as heare, speake Gods word, pray, praise God, &c. they performe things acceptable to God: but in these actions they finde matter of mourning; namely, the imperfection of the worke: therefore *David* prayeth, *Psal.* 143. 2. *Enter not into iudgement with thy seruant.* And here we may see how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might see that the corruptions of the flesh were gyues and fetters about their legges, that when they would faime run the wayes of Gods commandments, they are constrained to halt downe right, and to traile their loynes after them.

3. *Graces to be desired.*

This grace heretoe desired, is sinceritie of heart, or a ready and constant purpose and endeavour not to sinne in any thing, but to doe Gods will, so as wee may keepe a good conscience before God and men. *Act.* 24. 16. *And for this cause I endeavour alwayes to haue a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: if seeing it is not sufficient to abstaine from euill, but also to do good, and in doing good, strue to come to perfection. A conformitie with Angels in this darte is to be fought for, and to be begun in this life, that in the life to come we may be like them in glory.

Giue vs this day our

daily bread.

1. *The Coherence.*

This much of the three first petitions which concerne God: now follow the other three, which concerne our felues. In which order we learne to pray for those things which concerne God absolutely: and for those things which concerne our felues, not absolutely, but so farre forth as they shall make for Gods glory, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the first wee are taught to pray that Gods name might be hallowed: which is done when God reignes in our hearts, and his will is done. Now further, his will is obeyed in three things: first, by depending on his providence for the things of this life: secondly, by depending on his mercy for the pardon of sinne: thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. *The meaning.*

Bread] By bread in this place, many of the Ancient Fathers; as also the Papists at this day, vnderstand the element of bread in the Sacrament, and the bodie of Christ which is the bread of life. But that cannot be: for *S. Luke* call it bread for the day, that is, bread sufficient to preſerue vs for the present day: and by this he makes it manifest, that the words of this petition must be vnderstood not of spirituall, but of bodily food: and the bread of life is more directly asked in the second or fourth Petition. As for the opinion of *Erasmus*, who thinks that in this so heavenly a prayer, made to God the Father, there should be no mention made of bread, that is, of earthly things, which euen the Gentiles bestow on their children; it is vaine and frivolous: For it is Gods will that we should not cast the care of heavenly things onely, but all our care vpon him: 1. Pet. 5. 7. And hee hath elsewhere commanded that earthly things should be asked at his hand, 1. King. 8. 31. and the same hath beene asked in the prayer of *Isaac*, *Gen.* 28. 26. and *Salomon*, *Prov.* 30. 7. And whereas the Lords prayer is a perfect platforme of praier, temporall blessings must haue some place there, vlesse we will ascribe the haueing and inioying of them to our owne industry, as though they were no gifts of God, which to thinke were great impietie.

By bread then we must vnderstand properly a kind of food made of the floure of graine that is baked & eaten: and thus it must be taken in those places of Scripture where bread is opposed to water or Wine: and by a figure more generally it signifies all things whereby temporall life is preferred: in this sense *goates milke* is called bread, *Prov.* 27. 27. and the fruit of trees, *Ier.* 11. 19. and all things that passe to and fro in trafficke, *Prov.* 31. 14. And folliwise in this place by this one meane of sustaining our bodies and temporall liues, all other means whatsoeuer must be vnderstood, as meat, drinke, cloathing, health, liberty, peace, &c.

And whereas our Sauiour Christ vnder the name of bread, and not vnder the name of any other plentiful or dainty food, teacheth vs to aske temporall blessings; he doth it for two causes. The first is, that we might hereby learne frugality and moderation in our diet, apparel, houses; & be content if we haue no more but bread, that is, things necessary to preſerue life, which *Paul* comprehends vnder food and cloathing. For we are taught in this petition to aske no more. We must not with the Israelites murmur, because they had nothing but Manna.

Quest. Must wee then vse Gods creatures onely for necessitie? *Ans.* We may vse them not onely for necessitie, but also for honest delight and pleasure. *Psal.* 104. 15. *God giues wine to make glad the heart of man, and oil to make his face iune.* And *Iob.* 12. 3. our Sauiour Christ allowed of the feast of *Marie*, which tooke a pound of oymnt of Spikenard very costly, and annointed his very feete, so that all the

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house was filled with the smell, though *Iudas* did esteeme it wast. Yet if it so fall out that the Lord doe graunt vs but bread, that is, so much as shall hold body and soule together, we must thankfully content our selues therewith. 1. *Tim. 6. 8. Therefore when we haue food and rayment, let vs content vs therewith.* This contentation was practised of *Iacob*. *Gen. 28. 20.*

A second cause is to teach vs that there is a particular providence. All men willingly confesse the general providence of God ouer all things; but beside that, we must acknowledge another more speciall providence, euen in the least things that can be, because euery morsell of bread which we eat, would no more nourish vs then a piece of earth, or a stone vnto lesse God giue his blessing vnto it.

Dist. The word in the original is thus much in effect, *Bread is your essence or substance*; then the meaning is, giue vs such bread from day to day, as may nourish our substances. Thus prayeth *Agur*. *Prou. 30. 8. Feed me with food convenient for mee.* Some there are which put an Angelicall perfection in fasting; but we are taught in Scriptures, that as aboue all things we care to seeke for life eternall; so wee must in this life haue care to sustaine and maintaine our naturall life, that we may haue convenient space and time to repent, and prepare our selues to the kingdom of heauen. Fasting in it selfe as it is an abstinence from meat is no part of Gods worship, but in it owne nature; a thing indifferent; and therefore it is to be used so farre forth as it shall further vs in Gods seruice, and not further. And seeing wee are taught to pray for such food as shall preserve nature, and maintaine the vitall blood, we ought not to vse fasting to the hindrance and destruction of nature.

Our bread. 1. *Quest.* How is bread ours? *Answer.* *Paul* shewes how, 1. *Cor. 3. 22. We are Christs, and all things are yours.* So then by means of Christ, bread is called ours. For God hauing giuen Christ to vs, doth in him and by him giue all things else to vs. 2. *Quest.* How may I know that the things I enioy are mine by Christ, & that I doe not vsurpe them?

Ans. 1. *Tim. 4. 4. Paul* saith that the creatures of God are good, and that the vse of them is sanctified to vs by the word and prayer. Then if we haue the word of God to tell vs that we may enioy and vse them; and also if we pray to God for the right and pure vse of them, we are no vsurpers, but indeede right owners of them, not only before men, but also before God. 3. *Quest.* If the creatures must be made ours by Christ, how comes it to passe that the vngodly haue such abundance of them? *Ans.* We lost the title and interest of the creatures in *Adam*; yet God of his mercie bestowes temporarie blessings vpon the vniust as well as vpon the iust; but for all that, vnto lesse they bee in Christ, and hold the title of them by him, they shall in the end turne to their greater condemnation.

And whereas we call it *our bread*, we learne that euery man must liue of his owne calling and his owne goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes, which men vse to get wealth and goods. Many thinke it no sin to prouide for their families in such order, but in laying this petition they pray against themselves. 2. *Thess. 3. 10. He that laboureth not, let him not eat.* *Eph. 4. 28. He which stole, let him steale no more, but rather labour with his hands the thing which is good.*

This day We say not here this weeke, this moneth, this age, but this day: what meane this? May not wee prouide for the time to come? *Answer.* It is lawful, yea a man is bound in good manner to prouide for time to come. *Act. 11. 28.* The Apostles prouided for the Church in *Iudea* against the time of dearth foretold by *Agabus*. And *Ioseph* in *Egypt* in the yeares of plentie stored vp against the yeares of famine. Wherefore in these words our Satiour his meaning is onely to condemne all distrustfull care, that distracts the mindes of men, and to teach vs to rest on his fatherly goodnesse from day to day in euery season: this is noted vnto vs, *Exod. 16. 19, 20.* where the Israelites were commanded to gather no more Manna then would serue for one day, and if they did, it putrified. Whereby God taught them to rest on his providence euery particular day and not on the meanes.

Give vs Not mee. This serueth to teach vs that a man must not onely regard himselfe, but also bee mindfull of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of Gods Church. True loue seekes not her owne things; the branches of the vine are laden with clusters of grapes, not for themselves, but for others; the candle spends it selfe to giue others light.

Give If bread be ours, wherefore are we to aske it? it may seeme needlesse. *Answer.* Not so: for hereby we are taught to waite on God, who is the fountaine and giuer of all blessings. Men vniustly driuen to any distresse, vse euill meanes, as robbing, deceiuing, consulting with wizzards, &c. 2. Against here we learne, that though a man had all the wealth in the world, all is nothing without Gods blessing. *Quest.* The rich need not say, *Giue vs*, &c. for they haue abundance already; and what need they aske that which they haue? *Answer.* Let a man be neuer so rich, & want nothing that can be desired, yet if he want Gods blessing, in effect hee wants all. Wherefore euen Kings, and the greatest personages that be, are as much bound to vse this petition as the poorest. *Gods blessing is riches*, saith *Salomon*, *Prou. 10. 22.* Thou maiest eat and not haue enough, bee clothed and not warme, earne wages and put it in a broken bagge. *Hag. 1. 6.* if God doe not bless thee. This blessing of God is called the *staffe of bread*. *Esay. 3. 1.* In bread there bee two things,

things, the substance, & the vertue thereof proceeding fro Gods blessing: the second, that is, the power of nourishing, is the staffe of bread. For take away from an aged man his staffe, & he falls; and to take away Gods blessing from bread, and the strength thereof is gone, it becomes vnprofitable, and ceaseth to nourish. Lastly, here we see that labour & toile taken in any kind of calling is nothing, & auails not, vnto lesse God fill giue his blessing, *Psal. 127. 1.*

3. *The wants which are to be bewailed.*

So innes which we are taught in this petition to bewaile are two especially. 1. Couetousnes, a vice which is naturally engrained in euery mans heart; it is when a man is not content with this present estate. This desire is vnstable, & men that haue enough would still haue more. Wherefore he which shall vse this petition must be giued for this sinne, and pray with *David*, *Psal. 119. 36. Incline mine heart to thy commandments, and not to coneyntes.* And he must sorrow, not so much for the act of this sinne, as for the corruption of nature in this behalf. Couetous people will plead that they are free from this vice, but marke mens liues, and we shall see it is a common disease, as *David* noted, *Psal. 4. 6.* where he brings in the people, saying: *Who shall shew vs any good?* This then is a common sinne, that wee are taught to mourne for.

2. The second want is diffidence & distrustfulness in Gods providence touching the things of this life. Men also will shift this off and say, they would be sorry to distrust God. But if we do but a little looke into the corruption of our nature, we shall see that we are deceived. For being in prosperitie, we are not troubled; but if once we be pressed with aduersitie, then we houle and weepe, and as *Paul* saith, 1. *Tim. 6. 10. Men pierce themselves through with many sorrows.* If a man shall lose a part of his goods, what then doth he? straight he goes out to a wife man: is this to beleue in God? No: it is to distrust God, and beleue the diuell.

4. *Graces to be desired.*

The grace to be desired, is a readinesse in all estates of life to rest on Gods providence, whatsoeuer fall out. *Psal. 37. 5. Commit thy way to the Lord, and trust in him, and he shall bring it to passe.* *Prou. 16. 3. Commit or roll thy wayes vpon the Lord, and thy thoughtes shall be directed.* Whereby we are admonished to take paines in our callings to get meate and drinke, &c. If the Lord bless not our labour, we must be content if he do, we must giue him thanks. Now for this cause wee are further to pray to God, that he would open our eyes, and by his spirit teach vs in all his good creatures to see his providence, and when meanes faile and are contrary, then also to beleue in the same, and to follow *Pauls* example, *Phil. 4. 12.*

5. *Errors confuted.*

Paul teach that men by workes of grace may merit life eternall, and increase of

justification in this life. But how can this be? for heere wee see that euery bit of bread which we eat, is the free gift of God without any merit of ours. Now, if wee cannot merit a peece of bread, what madnesse is it to thinke that we can merit life euertlasting?

2. They also are deceived who thinke, that any thing comes by mere chance or fortune, without Gods providence. Indeede in respect of men who know not the causes of things, many chances there are, but so, as that they are ordered, and come to passe by Gods providence. *Luk. 10. 31. By chance there came downe a certaine priest that way.*

Forgiue vs our debts.

1. *The coherence.*

This is the fifth petition, and the second of those which concerne our selues: in the former we craved temporall blessings, in this & the next which followeth we craue spirituall blessings. Where we may note that seeing there is two petitions, which concerne spiritual things, and but one of temporall; that the care for our soules must be double, to the care of our bodies. In the world men care for their bodies, their hearts are set for wealth and promotions: they can bee content to heare the word on the Sabbath, yet neither then, nor in the weeke day dos they lay it vp in their hearts, and practise it; which argues, that they haue little or no care for their soules.

Quest. What is the cause that first we craue things for the body, and in the second place those which concerne the soule? *Ans.* The order of the holy Ghost in these petitions is wonderfull: for the Lord considers the dulnes and backwardnesse of mens natures: and therefore he traines them vp, and draweth them on by little, euen as a schoolemaster doth his young schollers: propounding vnto them some small elements & principles, and so carrying them to higher points. For the former petition is a step or degree to these two following. The Ruler by the healing of the body of his child is brought to beleue in Christ, *Ioh. 4. 53.* He then that will rest on Gods mercie for the pardon of his sins, must first of all rest on Gods providence for this life: and he that cannot put his affiance in God for the prouision of meate and drinke, how shall hee trust Gods mercie for the saluation of his soule? Here wee may see the faith of worldlings: they say that God is mercifull, and that they beleue in Christ: which cannot be true: seeing in lesser matters, as meate and drinke, they distrust God, as appears by their couetousnesse. Again, by this order wee are taught as earnestly to seeke for the pardon of our sins, as wee seeke for temporall blessings.

2. *The meaning.*

Debts By debt sins are meant, as it is in *Luk. 11. 4.* and they are so called, because of the resemblance between them. For euen as a debt doth binde a man, either to make satisfaction

faction, or else to goe to prison: so our sins binde vs either to satisfie Gods iustice, or else to suffer eternall damnation.

Forgiue I To forgiue sinne, is to couer it, or not to impute it. *Psal.* 32. 1. And this is done when God is content of his mercy to accept the death and passion of Christ as a sufficient payment and ranfome for mans finnes: and so to esteeme them as no finnes. And here vnder this one benefit of remission of finnes, all the rest of the same kind are vnderstood, as iustification, sanctification, redemption, glorification, &c.

3. The vses of the words.

Hence we may learne many lessons: the first is, that seeing wee must pray thus, *Lord forgiue &c.* we are to hold, that there is no satisfaction to Gods iustice for sin by our workes, no not in temporarie punishments: but that the doing away of our finnes is of Gods meere fauour, for to forgiue and to satisfie be contrarie: i wherefore the doctrine of humane satisfactions, taught in the Church of Rome, is vile and diuillish.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long-suffering of God, that suffers and forbears still, and doth not poure out his confusion vpon vs, though wee offend his maiestie day by day. This teacheth vs like patience towards our brethren: we our selues cannot put vp the least injury, and forbear but one day, and yet we desire that God would forgiue vs daily to the end of our liues.

3. Again we may obserue, that there is no perfect sanctification in this life, seeing wee must enuy day to the end craue the pardon of our sins. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without sinne in this life.

4. And when we say, *forgiue* not me, but vs: we are put in minde to pray, not onely for the pardon of our owne sinne, but likewise for our brethren and enemies, *1. Iam.* 5. 16. *Confesse one to another, and pray one for another: for the prayer of the righteous availeth much: if it be fervent.* And as some thinke, the prayer of *Steenen* was a meane of the conuersion of *Saul*.

5. Also we note that before prayers for pardon of sinne, must goe a confession of sinne: for whereas we say, *forgiue our debts*, we confesse before God that wee are flat bankrupts, and not able to discharge the least of our sins: this appeares, *1. Job.* 1. 9. *If we confesse our sins, he is faithful to forgiue vs.* And it was practised by *Dauid*, *Psal.* 51. and 32. 5. The manner of making confession is this: knowne finnes, and those which trouble the conscience, are to be confessed particularly; but vknownne finnes generally, *Psal.* 19. 12.

6. Lastly, hence it is manifest, that there is no iustification by workes. Our sins are debts, and so also are all workes of the law: and it were a fond thing to imagine that a man might discharge one debt by another.

4. Wants to be bewailed.

The wants to be bewailed are the burthen of our finnes, and the corruptions of our natures, and the wickednesse of our liues, and the finnes of our youth, and of our old age. *Psal.* 40. 12. *My finnes haue taken such hold vpon mee, that I am not able to looke vp: they are more in number then the haire of mine head, therefore mine heart hath failed mee.* Thus with *Dauid* we are to trauell and grone vnder this burthen: but this griefe for sinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their finnes neuer trouble them. Again, this sorrow must bee for sinne, because it is sinne, though there were neither hell to torment, nor diuell or conscience to accuse, nor iudge to reuenge.

5. Graces to be desired.

The grace which we must desire, is the spirit of grace and deprecations. *Zach.* 12. verse 10. which is that gift of the holy Ghost, whereby we are enabled to call to God for the pardon of our finnes. A man hauing offended the lawes of a Prince, and being in danger of death, will neuer be at quiet till he haue gotten a pardon: euen so they which feele and see their finnes hauing this spirit, are so moued, that they can neuer be at rest, till in prayer they be eased of the burthen of their finnes. A man may, I graunt, babble and speake many words, but he shall neuer pray effectually, before he haue this spirit of prayer to make him cry, *Abba father.* For worldly commodities all can pray: but learne to pray for the want of Christ.

As we forgiue our debts.

1. The Coherence.

These words bee a part of the fifth petition, which is propounded with a condition, *Forgiue vs*, as we forgiue others: and these words depend on the former as the reason thereof, which seemes to be taken from the comparison of the lesse to the greater, thus: If we who haue but a sparke of mercy, doe forgiue others; then doe thou, who art the fountaine of mercy, forgiue vs: but we forgiue others: therefore doe thou forgiue vs. Thus *Luk.* 11. 4. hath it, *Forgiue vs our finnes, for euen we forgiue.* *Rhom.* Telt. on *Luk.* 7. 47. the Papists take it otherwise, who say, *Forgiue vs*, as wee forgiue, making our forgiuing a cause, for which God is moued to forgiue vs in temporall punishments; whereas our forgiuing of men is onely a signe or effect that God doth forgiue vs.

The meaning.

1. *Quest.* Whether is a man bound to forgiue all debts? *Ans.* The word *debt*, in this place is not vnderstood of debt that is ciuill & comes by lawfull bargaining, but of hurts and damages which are done vnto vs in our bodies, goods, or good name. As for the for-

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mer ciuill debts, a man may exact them, so he doe it with shewing of mercy.

2. *Quest.* How may any man forgiue trespasses, seeing God onely forgiues sins. *Ans.* In euery trespass which any doe to their neighbours, there be two offences, one to God, another to man. In the first respect, as it is against God and his commandement, it is called a sinne; and that God onely forgiues; in the other respect it is called an iniurie or damage, and so man may forgiue it. When a man is robbed, the law is broken by stealing, and the iniury that is done, is against a man that hath goods stolen. This iniury, as it is an iniury, a man may forgiue; but as it is a sin, he cannot, but God onely.

3. *Quest.* whether may a man lawfully pray this petition, and yet sue him at the law, who hath done him wrong? *Answer.* A man may in an holy manner sue another for an iniury: and as a soldiour in lawfull warre may kill his enemy, and yet loue him: so may a man forgiue an iniury, & yet seeke in a Christian manner the remedie: but in doing of this we must obserue three things. 1. We are to take heede of all priuate reuenge in inward hatred; which if we conceiue, we doe not forgiue. 2. We must take heede of offence, and haue care that our doings bee not scandalous to the Church. 3. Our suites must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or gouernment. 4. This must be, that the partie offending may be chastised, and be brought to repentance for his fault: for if many men were not repressed, they would grow worse. 5. Law must be the last remedie. As Physicians vse desperate remedies, when weaker will not serue: euen so must we vse law, as the last meane when all others faile. The dealing of the world in this case is no example for vs to follow. For through rage and stomacke men will abide no priuate agreement, and therefore they vse the law in the first place, as the Corinthians did: but what saith *Paul*, *1. Cor.* 6. 7. *It is utterly a fault among you.* But if the law be vied aright, a Christian man may sue his neighbour at law, and loue the partie sued: for there is difference betweene dealing against a man before a magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

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The vse of this clause is very profitable, for it shewes vs a liuely signe, whereby our consciences may be assured of the pardon of our finnes, namely, a readinesse and willing desire to forgiue men. Many vse these words long and often, yet finde no assurance of pardon: and the cause is; because they haue no desire of Gods mercie, nor willingness to forgiue others, which if indeed they had, then no doubt the forgiuenesse of their finnes should by this meane be sealed vnto them. Wherefore if any would be persequed of Gods mercie in this

point, let them descend into their owne soules and search narrowly, if they can finde their hearts as ready to forgiue, as they are ready to desire forgiuenes at Gods hand, then they may assure themselves of Gods mercie in Christ, as we are taught by our Saviour Christ, *Math.* 5. 7. *Blessed are the mercifull, for they shall obtaine mercie.* Consider these comparisons. A man walking vnder a wall in a colde sunny day, is heated of the wall, which first receiued heate from the Sunne: so he that sheweth mercie to others, hath first receiued mercie from God. Also take a piece of waxe, and put to a seale; it leaueth an impression or marke like it selfe in the waxe; which when a man looks on, he doth certainly know that there hath bin a seale, the print whereof is left behinde. Euen so it is in euery one that hath a readinesse to forgiue others: by which a Christian may easily know that God hath sealed to him the forgiuenesse of his finnes in his very heart: therefore let men look into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they should forgiue their neighbours. Hereupon come these sayings: I may forgiue him, but I will not forget him: he may come in my *Psalm*, but he shall neuer come in my *Creed*. Behold the diuels logick, which makes malice to be charitable. Blinde people play with the Lords prayer, as the fle doth with the candle till thee be burnt: for the more they pray these words, the more they call for vengeance against themselves, *1. Iam.* 2. 13. Neither will it help to omit this clause, as some haue done in *Chrysostome* daies: for this is euen to mocke God: & if we doe not forgiue, we shall not be forgiuen.

Leade vs not into temptation, but deliuer vs from euill.

1. The Coherence.

It might seeme to some, that this petition is superfluous, for what need he care for temptations, that hath the pardon of his sins? but our Saviour did not reach vs thus to pray with our speciall reason. 1. Because forgiuenesse of sins, and grievous temptations be inseparable companions in this life: which thing we find to be true, both in Gods word & in Christian experience: for there is no man in this world so beaten and buffeted with temptations, as the penitent sinner that cries most bitterly for the pardon of his finnes. This is the estate that few men in the world are acquainted with. For many are neuer troubled with temptation, but lue in all peace and quietnes both in body and soule. *Luk.* 11. 21. *When the strong man armed keeps his hold, the things that he possesseth are in peace.* Whereby is signified, that the wicked of the world being possessed of Satan, are not a whit molested by him with any temptations: neither neede hee trouble

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them, seeing he hath them at commandment to do what he will. But when a man once begins to make conscience of sinne; and to sue vnto the Lord for pardon of his offences, and still continues in dislike of sinne and Satan; then the enemie belittles him, and vntill he meanes to bring that man to confusion: hee offereth all manner of temptations to molest him, and neuer affords this poore sinner any rest. Hereupon, for feare of being overcome, he must pray continually vnto the Lord, that he may not be led into temptation.

Here some Christian conscience may reason thus: No man is so troubled with sinne and Satan, as I: therefore I am not in Gods fauour, but am a plaine cast-away. *Ans.* If pardon of sinne and temptations goe together, all is contrary. If thou hadst no griefe for sinne, no buffetings of thine enemies, the flesh, the world, and the diuell; thou couldst not be in Gods fauour; but vnder the power of Satan: now this great measure of the spirituall temptations, is a signe rather of Gods loue. For whom God loues, the diuell hates; and where God works in loue, the diuell works in malice.

2. Secondly, this petition is ioyned with the former, to teach vs, that as we must be careful to pray for pardon of sins past; so also we must endeavour to prevent sinnes to come; we must not fall againe into our old sinnes; neither must we be overtaken with new sinnes.

2. The meaning.

These words be but all one petition; which hath two parts, the later being a declaration of the former. *Leade vs not into temptation:* how is that done? by deliuering vs from euill.

Temptation. Temptation is nothing else, but the enticement of the foule or heart, either by the corruption of mans nature, or the allurements of the world, or the diuell, to any sinne. *1. Sam. 1. 13. God temptes no man:* that is, God moues no man to sinne.

Leade vs not. Or carry vs not into temptation. To be led, isto be overcome of the temptation, when it preuailes and wholly gets the victory, so as men tempted are brought to perdition. Then the meaning is this; *When we are moued or enticed to sinne, Lord keepe vs that we be not overcome; and thus thou art in sinne with the temptation.*

Quæst. God is iust and cannot sin: but if he leade men into temptation, shall he not be the author of sinne? *Ans.* Indeed many fearing to charge God with sinne; reade the words thus, *Suffer vs not to be led.* But the text is very plaine, *Leade vs carry vs not.* And the Scriptures elsewhere vse the like phrases of God: *Exod. 7. 2. God is said to harden Pharaohs heart. 2. Ez. 24. 1. The Lord moued Dauid to number the people.*

2. *Thes. 2. 1. 1. God hath strong delusions that men might beleue lies.* These and such places haue a special meaning, thus to be gathered: There is no action of man, or of the diuell, absolutely euill; but although in some respects it be euill, yet in some other it is good: for we are not to think

that as there is a maine or absolute good, so also there is a maine or absolute euill. Thus then, temptation being an actio, it is not in euery respect euill; but in some good, in some euill. And so farre forth as it is good, the Lord workes it; but as it is euill, he doth not worke it, but willingly permits it to be done by man & Satan.

And there be foure respects in which God may be a worker in temptations, and yet bee free from sinne: 1. First, hee tempteth by offering occasions and obiects to trie whether a man will sinne or not. A master suspecting his seruants, which in word professeth fidelitie, laies a purse of money in his way, to try if he will steale it: which if he stealeth, he hath found by watching him, a secret thiefe; and so hath laid him open for deceiuing any more. Now, this trying of him is no sin, though hee sinne in stealing. In the same manner God tempteth his owne seruants, to proue and trie them. *Deut. 1. 3. 3. Thou shalt not hearken vnto the words of the prophets or dreamers of dreames: for the Lord thy God proueth you, to know whether ye loue the Lord your God with all your heart.*

2. Secondly, God leades into temptation by withholding his grace. Neither can this be a sinne in God: because he is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Satan. God holdes backe grace when he tempts, the diuell suggels euill motions.

3. Euery action, so farre forth as it is an *actio*, is good, & of God. *Act. 17. 28. In him we liue moue, and haue our being.* Therefore God is a worker in temptations so far forth as they are actions. One man kills another the very mouing of the body in the doing of this villany is of God: but the wickednesse of the action is from man and the diuell. A man rides vpon a lame horse, and stirres him: the rider is the cause of the motion, but the horse himselfe of the halting in the motion: So God is author of the action, but not of the euill of the action.

4. The fourth way is in regard of the end. God tempts his seruants onely to correct and humble them for their sins, to trie how they will abide the crosse, and to moue them the more to loue him. *Deut. 8. 1. God afflicts the children of Israel, so tryeth them whether they would keepe his commandments.* 2. *Chr. 32. 31. He trieth Ezechias so for what was in his heart.* The diuels end in tempting, is onely to bring the partie to destruction. Thus wee neede not feare to say, that God in some respects doth tempt his owne seruants.

Deliver vs from euill. That is, free vs from the power of the flesh, or the diuell, & the world. Some take euill in this place only for the diuell, but we may take it more largely for all spirituall enemies. *1. Ioh. 1. 9. The whole world lies in euill.* viz. vnder the power of sin and Satan. These words (as I haue said) are a prooffe & explanation of the former: for when a man is deliuered from euill, he is not led into temptation; the cause being taken away, the effect ceaseth.

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1. Hence we learne what a righteous God, *Iehouah* is, that can worke in euill actions, and yet be void of sinne.

2. Whereas wee say, *leade vs not, &c.* Wee note that the diuel in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they doe not overcome vs. For it is the Lords will that his Church should be tempted. Nay, *Dauid* desired some kinde of temptations. *Psal. 26. 1. Proue me, O Lord.* And *Iames* saith, *Account it for exceeding ioy, when yee shall fall into diuers temptations.* 1. *am. 1. 2.*

4. Note also that euery man by nature is the bondslane of sinne and Satan. For where is deliuerance, there was a bondage first. This confutes the Papists who maintaine freewill for we are dead in sinne by nature, as a man in a graue; and we must still pray thus till wee be fully deliuered.

4. Wants to be bewailed.

The corruption, which in this petition wee ought to mourne for, is the continuall rebellion of our wicked natures; and our pronenesse to yeld vp our felues in euery temptation to sinne and Satan. And the remnants of the old bondage vnder Satan must be grievous & irksome vnto vs, and we must beaile them bitterly. The Iewes in a bodily captiuitie, wept when they remembered *Sin. Pl. 137.* How much more should we weepe, when we feeble the law of our members rebelling against the law of our mindes, and leading vs captiue to sinne?

5. Graces to be desired.

The contrary blessing to be desired, is that God would stablish vs by his free spirit, *Psal. 51. 12.* Which is so called, because it sets vs euery day more and more at libertie out of the reach of sinne and Satan.

For thine is the kingdom, the power, and glorie, for euer.

1. The meaning.

These words containe a reason of all the former petitions: whereby we are moued to craue things needfull at Gods hand.

Thine is Earthly kings haue *Kingdome, power, and glory*, Dan. 2. 37. yet not from themselves, but from God, whose vicegerents they are on earth. Therefore to make a difference betweene Gods kingdom, power and glory, & those of earthly kings, it is said, *Thine is the kingdom, &c.* that is, that God hath all these in himselfe, and from himselfe, & men from him.

The kingdom. These words, 1. Chron. 29. 11. are fully expounded, *Thine, O Lord, is greatness, power, and victory, and praise: and all that is in heauen and earth is thine: thine is the kingdom, and thou exaltest as head over all, &c.* The kingdom is said to be Gods, because he is absolute possessor.

A seffour and owner of all things that are; and also hath foueraigne rule ouer all things at his will. Now out of the first propertie of God we may gather a strong motive to induce vs to pray vnto him alone. For seeing all things are his, both in heauen and earth whatsoeuer; therefore we must come to him for the graces and blessings which wee desire.

The power. Oftentimes earthly Princes haue kingdomes, yet want power: but God hath kingdom and power also: yea his power is infinite, and he can doe all that he will, and more then he wilt: as for those things which come of impotencie, he cannot doe them; and if hee could, he should not be omnipotent. And as hee is omnipotent in himselfe, so all the power which any creature hath is from him alone.

Quæst. How can this be, seeing the diuell hath power to sinne; which is not from God?

Ans. To sinne is no power, but rather a want of power: otherwise all the strength and power Satan hath, is of God.

And from this second propertie is taken another motive to moue vs to pray vnto God. Because all power being his, we can neuer doe any of the things which we aske, but by power receiued from him.

Thine is the glorie. The third propertie of God, ariseth from the two former, for seeing the title and interest in all things, & the power whereby they are disposed and gouerned is of God: therefore it followes, that all glory is his yea in him is fulnesse of glory, & the glory of the creatures is all of him. To sinfull men belongs nothing but shame & confusion. *Dan. 9. 7.*

The third propertie minisheth a third motive to induce men to pray vnto God alone. For seeing all glory by right is his, therefore we must inuocate his holy name, that in so doing, we may giue him the glory due vnto him.

For euer. The words in the original are, *for ages*. Now an age signifies the space of an hundred years: but here it is taken for eternitie, because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrary we reade, that eternitie is taken for a certain and distinct time, *Gen. 1. 7. 8.* God promitteth *Abraham* to giue him the land of *Canaan* for an everlasting possession: that is, for a long season. For else *Abrahams* feede should inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the parts, viz. eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a difference betweene earthly princes and the mightie *Iehouah*. They haue kingdom, power, and glory for a short time, but he absolutely and for euer.

2. The vses.

2. Here wee learne in prayer to abase our felues before God, & vtterly to denie all that is in vs: Kingdom, power, and glory is all his, not ours: wee are no better then rebels and traitours to him: if we haue any good thing, it is from him, and the grace whereby we pray,

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And hee that in prayer will not confesse this, shall no more be heard, then the insolent beggar that will not acknowledge his want.

3. Secondly, in prayer we learne, that wee must be perswaded of two things, & build vpon them; Gods power and will: his power, in that he is able; his will, in that he is careful to performe our request, as it was noted in the preface: the first of these is signified by kingdome & power, the second is noted in that glory is his. 2. Cor. 1. 20. *For all the promises of God in him, are yea, and Amen, unto the glory of God.*

3. Again, we gather that Prayer & thanksgiving must go together: for as in the fixe petitions wee make request vnto God; so in these words we praise him, and thereby giue him thanks. *Phil. 4. 6. But in all things, let your requests be shewed to God in prayer and supplication, with thanksgiving.*

There is none but in want will be ready to pray; but when we haue received, we are slack in giuing thanks: but hee which will pray aright, must ioyne them both together. And the summe of all Gods praise stands in these three points. 1. That he is an absolute King. 2. That hee hath absolute power to rule all things. 3. That hauing power and a kingdome, he hath glorie also, which appears in the holding of his kingdome; and the shewing of his power in governing of it.

4. Whatsoeuer we aske, we must referre it to Gods glory: this is the first thing which we are taught to craue, and the last weare to performe, because it is noted both in the beginning, and in the ende of the prayer.

Thus much of the vse of these words altogether: now let vs make vfe of them particularly. 1. Whereas we say, *Thine is the kingdome*, Magistrates and rulers must know, that all the authoritie & rule which they haue is from the Lord; & therefore they must remember to order themselves as Gods vicegerents, yfing their power to bring men in subiection to Gods lawes, & referring all their callings to his glory.

2. Where we say, *Thine is the power*, we are admonished, when wee are to performe any worke, as to doe seruice to God, to keepe our selues in the compasse of our callings, that we haue no power of our selues: and for this cause we must aske power at Gods hands, that wee may be enabled to walke vprightly before him, and doe our duties. 3. In saying, *Thine is the glory*, we learne, that if we would haue a good report and praise among men, we must aske all things of Gods glory, not regarding so much our owne. If he giue the praise among men, giue him thanks: if not, be content because all glory is his.

Amen.

1. The meaning.

WE haue heard the preface, & the petitions, what they are: now followeth the third part, which is the assent or testimony of faith required in prayer in this word,

Amen. And it contains more then men at the first would imagine. It signifies, *certainly so be it, or it shall be so.* 2. Cor. 1. 20. It is often taken for a bare assent of the people, saying *Amen* to the Minister: but in this place it contains more: for euery point in this prayer is not only a direction for publike prayer, but for priuate also, and must be said as well of the minister as of the people. Now then there being two principall things in prayer: the first, a desire of grace; the second, faith, whereby we beleue that God will graunt things desired; The first is expressed in the fixe Petitions: the latter is set forth in this word *Amen*, carrying this sense in effect. As wee haue craued these things at thy hands, O Lord; so we doe beleue that for Christs sake, in thy good time thou wilt graunt them to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent then our desire. For in this word is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is the end, so also it is the seale of our prayers to make them authenticall, & it is not only to be vsed (as men commonly take it) for this end to answer the Minister, praying in the Congregation, but also to testifie our faith for the thing desired.

2. Graces to be desired.

Hereby we are taught, what grace we are to shew in prayer. We must labour to giue assent to Gods promises when we pray, and stricke against doubting and vnbeliefe. *Mark. 9. 24. Lord I beleue, Lord helpe mine vnbeliefe.* Ps. 42. 11. *Why art thou cast downe my soule, and why art thou disquieted within me? waike on God.*

Many there are that will stand vpon the strength of their faith, & pleade for themselves that they neuer doubted, but they are far wide: for true faith being imperfect, is alwaies accompanied with doubting more or lesse. Wherefore the heart that neuer felt doubting, is not filled with faith, but with presumption. As for them which are molested with doubtings, and complaint of them, they haue lesse cause to feare: for as fire and water doe neuer thirill till they meete; no more doth doubting and faith, till faith be wrought in the heart.

To conclude, we see what an excellent worke prayer is: in which two most excellent graces of a Christian may be shewed forth, hungering after mercy; and faith, whereby we beleue the obtaining of it. This might moue men to learne to pray, prayer being the exercise of grace.

Of the vse of the Lords prayer.

The principall vse of the Lords prayer, is to direct Gods Church in making their prayers in all places, at all times, & vpon all occasions, though their prayers should be innumerable: and vlesse they be framed after this Prayer, they cannot be acceptable vnto God. In the vjing of it there be three things required. 1. The first is, the knowledge of the Lords praier and all the parts thereof. He that would pray

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by it, must vnderstand the meaning thereof, the wants therein to be bewailed, and the graces to be desired, for which end it hath bene expounded. 2. Knowing this, there is in the second place required thus much skill, that he be able to referre euery want and grace to one of the fixe petitions; for example, feeling in himselfe pride of heart, hee must be able to say, this is a want in the first petition: and feeling a rebellion and slownesse in doing Gods commandements, he must be able to say, this is a sinne to be prayed against in the third petition. Thus euery want hee must referre to his proper need: againe, hee must referre euery grace to be desired to one of the fixe petitions: as strength in temptation, to the sixth; assistance in Gods providence, to the fourth; knowledge of God, to the first, &c. and so in the rest. 3. In the third place, hee must before he pray, consider what be his wants & imperfections which most trouble him, as also the graces which he would obtaine: then for the helping of his memory, hee must goe to the petitions, & hee must set those things first in his minde, which concerne the first petition: and those which concerne the second petition, must haue the second place in his minde, and so hee must proceed in order as hee shall haue occasion. Thus a man keeping in minde the order of the petitions as they stand, shall be able by referring euery grace & want to his proper head, to make distinct prayer: and to vary as time, place, and other occasions shall moue him.

Quest. Must we necessarily follow all the petitions in concealing a prayer? Ans. No, but onely those which doe principally belong to the time, place, and occasion: as Paul maketh a prayer, *Coloss. 1. 9. 10.* and all the points of it may be referred to the third and last petitions.

Again, a Christian man may make an excellent confession of his sinnes by this prayer: if hee shall, keeping the order of the petitions, confesse and bewaile the sinnes which euery petition requires vs to pray against. And it serues to make a thanksgiving to God, thus: let a man remember all the graces which hee hath received from God, let him then referre them to the petitions, & giue thanks to God after the order of them, turning euery petition into a thanksgiving.

Of the circumstances of prayer.

Quest. 1. Whether a man is to vse a voyce, in prayer? Ans. In publike prayer: it is requisite that there be a voyce: for the Minister is the mouth of the people, and to the prayer which hee conceales, they giue assent. For priuate prayer, yfing of voyce is conuenient; yet so as it may be done in silence. 1. The Lord gaues the voyce, as well as the heart to blesse him withal, *Iam. 3. 9. 11.* God created the tongue as well as the heart, and so will be praised by both. III. The voyce often stirres vp the heart: and againe, the vehemency of affection doth often draw out a voyce: the voyce then in priuate prayer is requisite, yet in some cases may be omitted, for it is not absolutely necessarie. *Matt. 6. 2.* and *Anna* prayed in silence.

Quest. 2. What gesture is to be vsed in prayer? Ans. The word doth not afford any particular direction. Our Saviour and his disciples praied in diuers gestures: kneeling, standing, grooueling, looking vp to heauen, looking downe to the earth, sitting, lying, &c. *Luk. 11. 41.* Act. 7. God respects not the gesture, but the affection of the heart: yet two things must alwaies be in gesture: first, that it be comely: secondly, that it doth fitly expresse the affection of the heart: as when wee aske mercie, to looke to heauen; when we bewaile our sinnes, to looke downward, and to humble our bodies, &c.

Quest. 3. What place must we pray in? Ans. The place is set downe, 1. *Tim. 2. 8.* Wee may pray in all places: of which there is no difference. Some will say, that in the time of the law the tabernacle and temple were places of diuine prayer. Ans. The temple and tabernacle were types of Christ & his Church, and the vnity of it: but now wee haue the thing it selfe signified thereby, may pray in all places. Our Saviour prayed in the wilderness, on the Mount: Peter on the house toppe, Paul by the sea shore: yet so, that publike prayer must be vsed in publike places, as Churches, Chappels, &c. not because in them is more holinesse, but for order sake.

Quest. 4. What is the time appointed for prayer? Ans. *Pray continually.* 1. *Thess. 5. 17.* that is, vpon all occasions: or when a man begins any businesse, whether it be in word or deede, *Coloss. 3. 17.* or as *David*, who prayed *thrice every day*, *Ps. 119. 17.* or as *David*, who prayed *at evening and morning, and noone tide.* *Ps. 119. 18.* and *seuentimes a day*: that is, many. *Ps. 119. 364.* Thus we shall pray continually. Euery day affords three specially occasions. 1. The entrance to our callings in the morning. 2. The receiving of Gods creatures at noone tide. 3. The going to rest at night. Again, beside these and solempne prayers, there be certaine kinds of short prayers, which the Fathers call *ejaculations*, that is, the lifting vp of the heart into heauen secretly and suddenly: and this kinde of prayer may be vsed as occasion is offered euery houre in the day.

Quest. 5. Whether may we pray for al men or not? Ans. We may, and we may not. Wee may, if al men, or al mankind be taken *distinctly*, or severally. For there is no particular country, kingdome, towne, person, but wee may make prayers for it. And though men be Atheists, Infidels, Hereticks, yea diuels incarnate, yet for any thing we know, they may belong to the election of God: except they sin against the H. Ghost, which sin is very seldome & hardly discerned of men. And in this sense must the commandment of *Paul* be vnderstood: *Exhort therefore that first of all supplications, prayers, &c. be made for all men.* 1. *Tim. 2. 1.* We may not pray for all men, if all men or

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mankinde be taken *collectively*, that is, if all men be considered wholly together as they make one body or company, and be taken as we fly in grouse: for in this body or masse of mankind there be some, though they be unknowne to vs, yet I say, there be some whom God in his iust iudgement hath refused, whose saluation by prayer shall neuer be obtained.

Quest. 6. Whether it is possible for a man to pray in reading a prayer? *Ans.* It pleaseth some to moue this question; but there is no doubt of it. For prayer is a part of Gods worship, and therefore a spiritual action of the heart of man standing specially in a desire of that which we want, and faith whereby we beleue, that our desire shall be granted. Now the voice or vtterance, whether it be reading, or otherwise, is no part of the prayer, but an outward means whereby prayer is vttered & expressed. Therefore there is no reason why a forme of prayer being read, should cease to be a prayer, because it is read; so be it the spirit of grace and prayer be not wanting in the party reading and the hearers. *Obiect.* To read a sermon is not to preach and therefore to read a prayer is not to pray. *Ans.* The reason is not like in both. For the gift of preaching or prophecy cannot be shewed or practised in the reading of a Sermon; & for this cause the reading of a Sermon is not preaching or prophecy; but the grace & gift of prayer may be shewed in reading of a prayer: otherwise it would govery hard with them that wait conuenient vtterance, by reason of some defect in the tongue, or bashfulness in the presence of others.

Of Gods hearing our prayers.

Hitherto we haue spoken of the making of prayer to God, a word or twaine of Gods hearing our prayers.

Quest. How many waies doth God heare mens prayers? *Ans.* Two waies. The first, in his mercy, when he grants the request of such as call vpon him in the feare of his name. Secondly, he heares mens prayers in his wrath. Thus hee gaue the Israelites Quails according to their desire, *Ps. 78:29, 30, 31.* Thus often men curse the felices, & wish that they were hanged or dead, and accordingly they haue their wish.

Quest. 2. Why doth God deferre to heare the prayers of his seruants? *Ans.* First, to proue them by delay. Secondly, to exercise their faith. Thirdly, to make them acknowledge that the things which they receive are Gods gifts, and not from themselves. Fourthly, that graces quickly giuen might not be lightly esteemed. Fifthly, that an hungering after grace might be sharpened and increased.

Quest. 3. After what manner doth God heare his seruants prayers? *Ans.* Two waies. First, by granting the thing which was asked according to his will. Secondly, by denying the thing desired and by giuing something proportionall to it. Thus Gods denies temporarie blessings, & in the roome thereof giues eternal in heauē. Thus he refuseth to remoue the croffe from

his seruants, and giues in stead thereof strength & patience. Christ prayeth that the cup might be remoued. It was not remoued, he yer in his manhood was enabled to beare the wrath of God. When Paul prayed three times that the prick in the flesh might be remoued, it was answered, *My strength is sufficient for thee.* 2. Cor. 12:7, 9.

Quest. 4. Why doth not God alwaies heare mens prayers? *Ans.* There be many causes of this. The first, because oftentimes we know not to aske as we ought, *Mat. 20:22.* The second, because we aske amisse, *1. Sam. 4:3.* The third, because otherwhiles, the things which we aske, though they be good in themselves, yet they are not good vnto vs, and for that cause are withheld, 2. Cor. 12:7. The last, because God will for some long time deferre the granting of that which we aske, that he may stirre vpon our faith and hope, and our diligence in prayer, and that we might the better esteeme of the gifts of God when we haue them, and shew our felices more thankfull.

To the Reader.

Paul in his Epistles, hath set downe the sum of many of his prayers: they are very gracious and heavenly, & I haue here set them downe, that thou mightest know them, & in thy prayers follow them.

Ephes. 1.

16. I cease not to giue thanks for you, making mention of you in my prayers.

17. That the God of our Lord Iesus Christ, the Father of glorie, might giue vnto you the spirit of wisdom, and of reuelation, in the acknowledgement of him.

18. The eyes of your minde being enlightened, that we may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19. And what is the exceeding greatnes of his power in vs that beleue; according to the working of his mightie power.

20. Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heavenly places.

The exposition.

In this excellent prayer we are to make two things: the first, to whom it is made: the second is the matter.

For the first, it is made to God the Father, who is described by two titles: The first, The God of our Lord Iesus Christ, namely, as Christ is man: for as Christ is God, he is equal with the Father. The second, The Father of glorie, that is, a glorious Father, and he is so called to distinguish him from earthly fathers.

The matter of the prayer stands in two principall points. First, he asketh of God, the spirit of wisdom, and the seruants of God are enabled to discern out of the world, in euery business, which way is right, whether it be in word or deed, what ought to be done, and what ought to be left undone: as also the circumstances, the time, place, manner of doing any thing.

Secondly, he prayeth for the spirit of reuelation,

reuelation,

tion, whereby the faithfull haue their whole estate before God reuealed vnto them according to the word: the thing is selfe being otherwise secret and hidden. 1. Cor. 2:9, 10, 12. Further, the work of this spirit in the godly is two-fold, the one concerneth God himselfe, the other the things of God.

The work of the spirit of reuelation, which respecteth God himselfe, is an acknowledgement of the Father, or of Christ. Now to acknowledge God the Father, is not onely to know, and confesse that he is a father of the faithfull, but also to be resolved in conscience that he is a father to me in particular. Secondly, that Christ is not onely in general a Saviour of the elect, but that he is in speciall my Saviour and Redeemer.

The second work of this spirit, is an illumination of the eyes of the minde to see & know the things of God which he hath prepared for them that do beleue; and they are two. The first, is life eternal, which is described by 5. arguments. 1. It is the Eternall hope, that is, the thing hoped for in this life. 2. It is the hope of the calling of God: because by the preaching of the Gospel it is offered, & men are called to waite for the same. 3. An inheritance, properly to Christ, because he is the natural Sonne of God: and by him to all that shall beleue. 4. The excellencie, because it is a rich and glorious inheritance. 5. Lastly, it is made proper to the Saints.

The second thing is the greatnes of the power of God, whereby sinne is mortified, the corrupt nature renewed, and mightily strengthened in temptation. This power is set forth by two arguments. The first is the subiect or person in whom this power is made manifest. In them that beleue. Because none can feele this, but they which apprehend Christ by faith. The second, is the manner of manifesting this power in them; which is according to the working of his mighty power, which he shewed in Christ. And that was in three things. First, in putting all his enemies vnder his feete. 2. Secondly, in raising him from death. Thirdly, in placing him at his right hand. Now therefore Paul prayeth that this wonderfull power of God, which did shew forth in selfe in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satan & sin vnder their feet. Rom. 16:10. Secondly, in iuoynting them from sin, as out of a graine to holinesse of life. Thirdly, in aduancing them in the time appointed to the kingdom of glory in heauen.

Ephes. 3.

14. For this cause I bow my knees vnto the Father of our Lord Iesus Christ.

15. Of whom is named the whole family in heauen and earth:

16. That he would grant you according to the riches of his glory, that ye may be strengthened by his spirit in the inner man.

17. That Christ may dwell in your hearts by faith.

18. That ye being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and

depth, and height.

19. And know the loue of Christ, which passeth knowledge, that ye may be filled with all

fulnesse of God.

20. Vnto him therefore that is able to do exceeding abundantly, aboue all that we aske or thinke, according to the power that workes in vs.

21. Be praife in the Church by Christ Iesus, throughout all generations for euer, Amen.

The Exposition.

The words containe two parts, a prayer, and a thanksgiving. In the prayer, these points are to be marked. First, the posture, I bow my knees, whereby Paul signifies his humble submission to God in prayer. Secondly, so whom he prayes, To the Father, who is described by two titles: the first, the Father of our Lord Iesus Christ, and that by nature as he is God, and as hee is man by personall union. The other title, Of whom the whole family which is in heauen and earth is named: In which words is set down a description of the Church: first, it is a family, because it is the companie of Gods elect children vnder the government of one Father, 1. Tim. 3:15. It is called the house of God, Eph. 2:19. They that beleue are said to be of the household of God: secondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints liuing on earth: thirdly, it is said to be named of the Father of Christ, because as the Father of Christ, so the Father of this family, so also this family is called by him. Gen. 6. 2. Dan. 9:19. Thirdly the matter of this prayer stands of 4. most worthy points.

The first strength to beare the croffe, & to resist spiritual temptations, v. 16. where the strength is set out by diuers arguments. First, that it is the meere gift of God, that he would grant you: Secondly, the cause of strength by his spirit: thirdly, the subiect or place where this strength must be, in the inner man; that is, in the whole man, so farre forth as he is renewed by grace, Eph. 6:14. The second is the dwelling of Christ in their hearts by faith: Faith is when a man being seriously humbled for his sinnes, is further in conscience perswaded and resolved of the pardon of them, and of reconciliation to God. Now where this perswasion is indeede, there followes necessarily Christs dwelling in the heart, which stands in two things: the first, is the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a master rules in his house: the second, is the continuance of his rule. For hee cannot be said to dwell in a place, who rules in it but for a day.

The third, is the knowledge & the acknowledgement of the infinite greatnes of Gods loue in Christ, an effect of the former, v. 18, 19. the words are thus explained: Rooted and grounded. Here the loue of God wherewith he loues the elect is as a root and foundation of all Gods benefits, election, vocation, justification, & glorification. Men are rooted & grounded in loue, when Gods spirit affures their hearts of Gods loue, & doth giue them some inward sense and feeling of it. For then they are as it were firmly put into the root, and laid on the foundation. With all Saints: Paul desires this benefit, not onely to the Ephesians, but also to all the faithfull with them. What is the length, the breadth: Here is a speech borrowed from the Geometricians,

g g 4 and

and it signifies the absolute greatnesse or infinitenes of Gods loue, and that it is like a world, which for length, breadth, height, and depth is endless. Here note the order of receiving grace. First, Christ dwells in the heart by faith. Secondly, then comes a sense and feeling of Gods loue, as it were by certain drops thereof. Thirdly, after this ariseth a plentiful knowledge, and apprehension of Gods loue, and as it were the pouring out of a sea into a mans heart, that for greatnesse hath neither bottom nor bank. And know the loue of Christ: These words (as I take it) are an exposition of the former: for to comprehend the loue of God, is nothing else, but to know the loue of Christ: considering that all whom the Father launeth, hee launeth them in Christ: which passeth knowledge, that is, which for the greatnesse of it no man can fully know.

The fourth thing is, the fulnesse of Gods graces, verse. 19. Here the fulnesse of God, doth not signifie the fulnes of the Godhead or diuine nature, but the perfection of the inner man, which shall not bee till after this life.

Now following the thanksgiving, or the praise of God, verse. 20. 21. containing these points. The matter of praise, his power & bountyfulness where-by he can work exceeding abundantly above all we aske or thinke; and both these are not only to be conceived in minde, but also may be felt in the heart, according to the power that worketh in vs. 1. The forme of praise, glorie vnto God by Christ, as all benefits are received from the Father by Christ. 2. The proper place of true praise of God, the Church. 4. The continuance of the praise, thorough all generations for euer.

Philip. 1.

9. And this I pray, that your loue may abound yet more and more, in knowledge and all sense.

10. That ye may discern things that differ: to the end, yee may be pure and without offence to the day of Christ.

11. Filled with fruites of righteousness, which are by Iesus Christ, vnto the praise and glory of God.

The Exposition.

His prayer contains three parts. In the first Paul prayeth for increase of loue in the Philippians; whether it be to God or men, verse. 9. and he shewes the means of increase, which are two: knowledge, and sense or feeling. For to go backward the more a godly man steales Gods loue, and hath experience of Gods word in himselfe, the more hee knowes of Gods word, and perceiues his loue vnto him: the more hee loues God againe, and his neighbour for his sake.

The second thing prayed for, is the gift of discerning, whereby men know, what is true, what false: what is to be done, what is to be left, whence the ends of this gift are two. The first, that by means of it, they may be pure & sincere: that is, keep a good conscience before God & men in their lues and calling. The second, it is to be without offence: that is, innocent, giving no occasion of enuill to any, & not taking them offered by others: and the continuance of these is noted to the day of Christ: which is the time

in which he commeth to vs, either by our death, or by the last iudgement.

Thirdly, he prayeth that they may abound in good works, which are described by a similitude, fruites of righteousness: Christians being fruitful trees. Ezech. 47. 12. Esa. 61. 2 3. By the cause efficient, which are by Christ. 3. By the end, vnto the glorie and praise of God.

Coloss. 1.

9. I cease not to pray for you, and to desire that ye might be filled with knowledge of his will, in all wisdom & spiritual vnderstanding. 10. That ye might walk worthy of the Lord, and please him in all things, fructifying in all good works, and increasing in the acknowledgement of God.

11. Strengthened with all might through his glorious power, vnto all patience and long-suffering with ioyfulness.

12. Giving thanks to the Father which hath made vs fit to be partakers of the inheritance of the Saints in light.

13. Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom of his owne Sonne.

The Exposition.

These words containe a prayer, and a thanksgiving. In the prayer three things are asked. The first, is the increase of the knowledge of Gods revealed will in his word, and he diuides it into two parts: wisdom, which is not only to know Gods word, but also to apply it to every action for the right and holy performing thereof; and spiritual vnderstanding, which is, when men by the assistance of Gods spirit, doe conuenie the will of God in general without applying.

Secondly, Paul prayes for the fruits of this knowledge, which are foure. 1. To walke worthy of God, as good seruants doe, who in their apparell, gesture, and all their doings, so beaue themselves that they may credit their masters. 2. To please God in all things, by approving their hearts vnto him. 3. To be plentiful in all good works. 4. To increase in the acknowledgement of God. For the more any increase in knowledge & experience in Gods word, the more shall they acknowledge God the Father to be their father, Christ to be their Redeemer, and the Holy Ghost their sanctifier.

Thirdly, he prayes that the Colossians may be strengthened, v. 11. Where he notes the cause, Gods glorious power; and the effects, which are three. 1. Patience, because it is necessarie that the godly suffer many afflictions. 2. Long suffering, because oftentimes the same afflictions continue long. 3. Ioyfulness, because the crosse is bitter.

The thanksgiving is for a benefit, that God had made the Colossians fit for the kingdom of glorie: and the reason is, because he had made them members of the kingdom of grace.

1. Thess. 3.

12. The Lord increase you, and make you abound in loue one towards another, and to-

wards

wards all mens: euen as we doe towards you.

13. To make your hearts stable and blameable in holinesse before God, euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

2. Thess. 2.

16. Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and

hath giuen vs euertlasting consolation and good hope through grace:

17. Comfort your hearts, and stablish you in euery word and good worke.

1. Thess. 5.

23. Now the very God of peace, sanctifie you thoroughout: and I pray God, that your whole spirit and soule, and body may be kept blamelesse vnto the coming of our Lord Iesus Christ.

* The minde or under-
standing.
* The will and affec-
tion.

A Song gathered out of the Psalmes, containing the

sobes and sighes of all repentant sinners.

Lord heare my prayer, hearken the plaint that I doe make to thee: Lord in thy native truth, and in thy iustice answer mee.

Psalm. 143.
1.
Psalm. 61.
1.

Regard, O Lord, for I complaine, and make my suite to thee: Let not my words returne in vaine, but giue an eare to mee.

A confession of sin with sorrow of heart.
Psalm. 51.
1.
Psalm. 40.
14.

Behold, in wickednesse my kinde, and shape I did receiue: And loe, my iniquity mother eke, in sinne did me conceiue.

Psalm. 143.
1.

And I with euils many one, am fore beset about. My finnes increase, and so come on, I cannot spie them out.

For why, in number they exceede the hairens vpon my head: My heart doth faint for very feare, that I am almost dead.

Psalm. 143.
1.

Thus in me in perplexitie, is mine accumbred spright: And in me is my troubled heart, amazed and affright.

Psalm. 90.
8.

The wicked workes that I haue wrought, thou sett'st before thine eye: My secret faults, yea eke my thoughts, thy countenance doth spie.

Psalm. 130.
3.

O Lord my God, if thou shalt weigh my sins, and them peruse: What one shall then escape and say, I can my selfe excuse?

Psalm. 143.
2.

In iudgement with thy seruant, Lord, oh enter not at all: For iustificed in thy sight, not one that liueth shall.

Psalm. 143.
2.

And for thy pitie plentifull, O Lord, I thee intreat: To grant me pardon for my sinne, for it is wondrous great.

O Lord, what earthly man doth know, the errors of this life? Then cleanse me from my secret sins, which are in me most rife.

Psalm. 19.
12.

And keepe me that presumptuous finnes preiudice not ouer mee: And then I shall be innocent, and great offences flee.

Verse 13.

To thee, O Lord my God, loe I doe stretch my craving hands: My soule desireth after thee, as doth the thirfie lands.

Psalm. 143.
6.
Faith shewing in selfe in desire of reconciliation with God.
Psalm. 125.
1.

As hand-maides watch their mistris hands, some grace for to attchieue: So I behold thee, Lord my God, till thou doe me forgiue.

Psalm. 6.

Lord turne thee to thy wonted grace, my silly soule vp take: O saue mee, not for my deserts, but for thy mercie sake.

Psalm. 41.
5.
Faith fighteth with distrust, & laboureth to overcome it.

My soule why doest thou faint and quail? so fore with paine oppress: With thoughts why doest thy selfe assaile? so fore within my breast.

Verse 12.

Trust in thy Lord thy God alway, and thou the time shalt see: To giue him thanks with laud and praise, for health restord to thee.

Psalm. 30.
5.

For why? his anger but a space doth last, and then slacke againe: But in his fauour and his grace, alway doth life remaine.

Ibid.

Though gripes of griefe and pangs full fore, doe lodge with thee all night? The Lord to ioy shall thee restore, before the day be light.

Psalm. 103.
8.

The Lord is kind and mercifull, when sinners doe him grieve: The slowest to conceiue a wrath, and readiest to forgiue.

And

Verse 13. And looke what pitie parents deare, vnto
their children beare:
Like pitie beares the Lord to such as worship
him in feare.

Verse 14. The Lord that made mee knowes my shape,
my mould and fashion iust:
How weake and fraile my nature is, and how
I am but dust.

6. Prayer
for rege-
neration
and Gods
holy spi-
rit.
Psal. 51.
10.
Verse 12. O God, create in me an heart, vnspotted in
thy sight:
And eke within my bowels, Lord, repue a sta-
ble spright.

With thy free spirit confirme thou me, and I
will teach therefore
Verse 12. Sinners thy waies, and wicked shall be turned
to thy lore.

7. Prayer
for obe-
dience to
God in
our liues
and cal-
lings.
Psal. 119.
30.
My soule is raniust with desire, and neuer is at
rest:
But seekes to know thy iudgements high, and
what may please thee best.

A O would to God it might thee please, my
waies so to addresse:
That I might both in heart and voice, thy
lawes keepe and confesse.

In righteousness I doe intend, my time and
daies to serue:
Haue mercy Lord and mee defend, so that I
doe not swerue.

B And with thy sauing health, O Lord, vouch-
safe to visit me:
That I the great felicitie, of thine elect may
see.

And with thy peoples ioy I may, a ioyfull
minde possesse:
And may with thine inheritance, a glorying
heart expresse.

The Lord the God of Israel, be blest for euer-
more:
Let all the people say, Amen, praise yee the
Lord therefore.

Verse 1.

8. Prayer
for life e-
uerla-
sing.
Psal. 104.
9.
Verse 6.

9. A con-
clusion
with
praising
of God.
Verse 11.

FINIS.

A

A
**TREATISE TEN-
DING VNTO A DECLA-
RATION, WHETHER A MAN BE
IN THE ESTATE OF DAMNATION, OR IN
THE ESTATE OF GRACE: AND IF HE BE IN**

the first, how he may in time come out of it: if in the se-
cond, how he may discerne it, and perseuere in the
same to the end.

Reviewed and corrected by the Author.

The points that are to be handled be set downe
in the page following.

2. P E T. 1. ver. 10.

*Give all diligence to make your calling and election sure: for if
ye doe these things, ye shall neuer fall.*



LONDON,
Printed by JOHN LEGATT,
1626.

Gg

The Contents of the Booke.

How farre a Reprobate may goe in Christian Religion.

The estate of a true Christian in this life : which also sheweth how farre the elect being called, goe beyond all Reprobates in Christianity.

A Dialogue to the same purpose, gathered out of the fauoric writings of Master Tindall and Bradford.

How a Reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled consciences of weake Christians.

A Declaration of certaine spirituall Desertions.

TO THE RIGHT WORSHIPFULL AND MY CHRISTIAN FRIEND MASTER VALENTINE KNIGHTLY ESQUIRE, ONE OF HER MAIESTIES IUSTICES OF peace in Northampton-shire.

SI pray you consider with mee an especiall point of Gods word, carefully to be weighed : it is this, *Many professors of Christ in the day of grace, persuade themselves that they are in the estate of grace, and so the true Church esteemeth of them too : yet when the day of grace is past, they contrariwise shall finde themselves to be in the estate of damnation remediable. A dolefull case, yet a most resolute truth, and the reason is plaine.* Men that liue in the Church are greatly annoyed with a fearful scurritie and deadnesse of heart, by which it comes to passe that they thinke it enough to make a common profession of the faith, not once in all their

life times, examining themselves whether they be in the estate of grace before the eternall God or not. ^a And indeede it is a grace peculiar to the man elect to trie himselfe whether he be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I haue enterprised in this treatise ; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship you haue shewed to me. Accept of it I pray you and vse it for your edification. ^b Thus I commend you to God, and to the word of his grace, that is able to build you vp further, and giue you an inheritance among them which are sanctified. From Cambridge this 24. of November. 1586.

Your Worships to command,

William Perkins.

To the Christian Reader.

Good Reader it is a thing to be considered, that a man may seeme both vnto himselfe & to the Church of God to be a true professor of the Gospel, & yet indeede none. All professors that be of this sort, are excellently described in these words. And they which are vpon the stony ground are they, which when they shall heare receive the word with ioy : but hauing no root, beleeue for a time, and in the time of temptation goe away. Where are to be noted three things. 1. that they are said to beleeue for a season : 2. the fruits of that faith, in that they are said to receive the word preached with ioy. 3. their vnfoundnesse, in that they are compared to stony ground, and in time of temptation goe away.

Concerning their faith, whereas the spirit of God saith, that they doe beleeue, those things are to be considered. First, that they haue the knowledge of Gods word. Secondly, that they both can and doe giue assent vnto Gods word, that it is most true. Thirdly, in more speciall manner they giue assent vnto the command of grace made in Christ, that it is most certaine and sure : and they are perswaded in a general and confused manner, that God will verifie the same covenant in the members of his Church. This is all their faith : which indeede proceedeth from the holy Ghost, but it is not sufficient to make them sound professors. For albeit they doe generally beleeue Gods promises, yet herein they deceiue themselves, & that they neuer apply the same to their owne soules. An example of this faith we haue, Ioh. 2. 24. *When our Saviour came to Ierusalem at the feast of Easter, many beleeued in his name; and yet he would not commit himselfe vnto them, because he knew them all, and what was in them.*

To come to the second thing : those professors which are indued with this much grace, as to beleeue in Christ in a confused manner, goe yet further : for this their faith, though it be not sufficient to saluation, yet it sheweth itselfe by certaine fruits, which it brings forth : for as a tree or a branch of a tree that hath no deep rooting, but either is covered with a few moules, or els lies in the water, at the season of the yere brings forth leaues and blossomes, and some fruit too, and that for one or two, or more yeeres ; so one that is a bearer of the word, may receive the word, and the word as seed, by this general faith may be somewhat rooted in his heart, and seld for a season, and may bring forth some fruits in his life peraduenture very faire in his owne and other mens eyes : yet indeede neither found nor lasting, nor substantiall. What these fruits are it may be gathered forth of these words, where it is said, that they receive the word with ioy, when they heare it : for here may be gathered ; First, that they doe willingly subiect themselves to the ministry of the word. Secondly, that they are as forward as any, and as ioyfull in frequenting sermons. Thirdly, that they reuerence the ministers whom they so ioyfully heare. Lastly, they condemne them of impiety, which will not be hearers, or be negligent hearers of the word.

Now, of these suchlike fruits, this might be added, though they are not found, yet they are void of that grosse kind of hypocrisie. For the minds of those professors are in part enlightened, & their hearts are endued with such a faith as may bring forth these fruits for a time, and therefore herein they differ not that faith which they haue : but rather shew that which they haue. Adde hereto, that a man being in this estate, may deceiue himselfe, and the most godly in the world, which haue the greatest gifts of discerning, how they and their brethren stand before the Lord : like as the fig-tree with greene leaues deceiued our Saviour Christ, as he was man : for when in his hunger he came vnto it to haue had some fruit, he found none.

If this be so, it may be then required, how these vnfound professors differ from true professors. I answer, in this they differ, that they haue not sound hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stony ground. Now stony grounds mingled with some earth are commonly hot, and therefore haue as it were some alacrity and hastinesse in them, and the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, and therefore when summer cometh, the blade of the corne withereth with waues and all. So it is with these professors : they haue in their hearts some good motions of the holy Ghost, to that which is good : they haue a kinde of zeale to Gods glory, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But these good motions and graces are not lasting, but like the flame and flashing of straw and stubble : neither are they sufficient to saluation.

With true professors it is far otherwise : for they haue upright & honest hearts before the Lord. And they haue faith which worketh by loue. And that Christian man which loues God, whatsoever shall befall, yet though it were a thousand deaths, yet his heart can neuer be severed from the Lord, & from his Saviour Christ, as the Spouse speaketh vnto Christ of his owne loue. Set me as a scale on thy hart, as a signet vpon thy arme : for loue is as strong as death, iacaloufie is as cruel as the grane, the coales thereof are fiery coales, & a vehement flame. Much water cannot quench loue, neither can the floods drowne it : if a man should giue all the substance of his house for loue, they would greatly contemne it.

Wherefore (good Reader) seeing there is such a similitude & affinity between the temporary professor of the Gospel, & the true professor of the same, it is the duty of every Christian to try & examine himselfe whether he be in the faith or not. And when as it is an hard thing for a man to search out his owne heart, we are to pray vnto God that he would giue vs his spirit to discern between that which is good & euil in vs. Now when a man hath found out the estate of his heart, by searching it, he is tured to obseue & keep it with all diligence, that when the buere of death, or the day of trial shall come, he may stand sure, & not be deceiued of his hope. And for this purpose I haue described the most of these final treatises which follow to minister vnto thee some help in this examining & obseruing of thine owne heart. Read them, and accept of them, & by the blessing of God they shall not be vnprofitable vnto thee. And if they shal any whit help thee, help me also with thy prayer.

H D CERTAINE

CERTAIN PROPOSITIONS DECLARING HOW FARRE A MAN MAY GOE IN THE PROFESSION OF THE GOSPEL, AND yet be a wicked man and a Reprobate.

^a Rom. 1.
11.
Pfal. 19.
1.3.



Reprobate hath in his mind accerten^a knowledge of God, of common equitie among men, of the difference of good from bad: & this is partly from nature, partly from the contemplation of Gods creatures, in which the wisdom, the power, the loue, the mercie, the maiestie of God is perceived.

II.

This knowledge is onely general and imperfect, much like the ruines of a Princes palace: it is not sufficient to direct him in doing of a good worke. For example; he knows that there is a God, & that this God must be worshipped: come to particulars, who God is, here his knowledge failes him, and he is altogether vncertaine what to doe to please God.

III.

By reason of this knowledge, the Reprobate doth giue consent, and in his heart subscriveth to the equitie of Gods law; as may appeare by the saying of Medea: *Vidit meliora probosque detorsora sequor*. That is, I know what is best to be done, and like it yet I doe the worst. This approbation in the Reprobate commeth from constraint, & is ioyned with a disliking of the law: in the elect being called, the approbation of the law, proceedeth from a willing and ready mind, and is ioyned with loue & liking.

IV.

And by reason of this light of nature, a meere naturall man, and a reprobate may be subiect to some temptations: for example, he may be tempted of the diuell, and of his owne corrupt flesh, to beleuee that there is no God at all. As *Ouid* saith of himselfe, *Eleg. 3. Solicitor nullus esse putare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheist as *Daniel* saith: *The fool hath said in his heart: there is no God*. And a man may now a daies finde houses and townes full of such fooles: Nay, this glimmering light of nature, except it be preferred with good bringing vp, with diligent instruction, & with good companie, it will be so darkened, that a man shall know very little, & leade a life like a very beast: as experience telleth, and *Daniel*

^a knew very well: who saith, *Man is in honour, & vnderstandeth not; he is like to beasts: thus perisheth*.

VI.

Wherefore, this knowledge which the reprobate receiveth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods iudgement fear, it cuts off all excuse, which he might alledge, why he should not be condemned.

VII.

Beside this naturall knowledge, the reprobate may be made partaker of *(f)alse preaching of the word, and bee illuminated by the holy Ghost, and so may come to the knowledge of the revealed will of God in his word.*

VIII.

Thus when they heare the preaching of the word, God profereth saluation to them, and calls them, & yet this calling is not so effectual in them as it is in the elect children of God. For the reprobate when he is called, he liketh himselfe in his owne blindness, and therefore neither will he; and if he would, yet could hee not answer, and be obedient to the calling of God. The elect being called, with speede he answereth and commeth to the Lord, and his heart being ready, giueth a strong and loud echo to the voice of the Lord. This echo we see in *Daniels* heart: *When (saith he) thou saidst, Seek ye my face: mine heart answered vnto thee. O Lord, I will seek thee by face.* And God himselfe speaketh the fame of his children. *Zach. 13. 9. They shall call on my name, and I will heare them: I will say, he is my people (now marke the echo) and they shall say, the Lord is my God.*

IX.

After that hee hath an vnderstanding of Gods word, he may acknowledge the truth of it, and confesse it: and if neede require, be a defender of it: As *Iudas* was, and *William the Apostata*.

X.

The reprobate may haue a feeling of his finnes, and so acknowledge them: and the punishment due vnto them: (as *Saul* did; who said, *I haue sinned: come againe my forme David: for I will doe thee no harme, because my soule was as pretious in thine eyes this day: Behold I haue done foolishly, and haue erred exceedingly.* Thus did *Cain*, when he said, *My punishment is greater then I can beare.* *Galerius Maximus*, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number

of wormes continually cranked forth of his body, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, hee began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefe rulers about him, he commanded that all within his dominions should cease to trouble Christians, and in all halte he made a law for the peace and libertie, and the publike meetings of Christians.

XI.

The reprobate hath oftentimes feare and terror of conscience: but this is onely, because he considereth the wrath & vengeance of God, which is most terrible. When *Paul* preached before *Felix*: and by the maiesty of Gods spirit, did (as it were) thunder from heauen against his sins, doubtlesse he made his heart to ake, and eury ioynt of him to tremble. *Eccebius* a Philosopher of Constantinople, in the daies of *Constantinus*, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder *Julian* he fell from that religion vnto Gentilisme. But after *Julians* death making meanes to be received into the Church againe, ouerwhelmed with the horror of his owne conscience for his wicked reuolking, he cast himselfe downe on the ground before the doores of the Church, crying aloud, *Calcate me solum in spidum*: Trample on me vnlauorie Salt. And the diuell beleueeth the word of God, and at his owne damnation he trembleth, *Iam. 2. 19*. These seruile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet these feares in the children of God ^a are very good preparations, to make them fit to receiue grace: like as we see the needle which soweth not the cloath, yet it makes a passage and entrance for the thread, which serueth for this vse, to sow cloath together.

XII.

A reprobate before he commit a sinne, is often vexed within himselfe, and feareth to commit it: not because he hateth and disliketh the sinne for it selfe, but because he cannot abide the punishment due vnto the sin. C When the daughter of *Herodias* danced before *Herod*, and pleased him: that he might do her a pleasure, he bad her aske what she would: shee asked *Iohn Baptists* head in a platter: *Herod* did graunt her request, but yet he had a grudging in heart, and he was foregrieved at it. In like manner, *Pilate* was very much troubled inwardly before hee condemned our Saviour Christ.

XIII.

After hee hath committed a sinne, hee sorroweth and repenteth: yet this repentance hath two wants in it. Firft, he doth not detest his sinne, and his former conuersation when hee repenteth: he doth bewaile the losse of many things which hee once enjoyed, he cryeth out through very anguish & through the perplexities which God in his iudgement laies on him:

yet for his life, he is not able to leaue his filthy sinne: and if he might be deliuered, he would sinne as before. *Esa* wept before his father with great yelling and crying, but after hee was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. *Pharaoh*, as oft as the Lord laid any calamitie on him, hee euermore desired to be deliuered from it, yet afterward alwaies he returned to his old byas againe. *Felix* trembled before *Paul*: for all that, he could not leaue his couetousnes, but euen then he fought for a bribe. Secondly, the reprobate, when he repenteth he cannot come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue one little sob for the remission of his finnes: if he would giue all the world he cannot so much as giue one rap at Gods mercie-gate, that hee may open to him. He is vray like a man vpon a racke, who cryeth and roareth out for eury paine, yet cannot desire his tormentor to ease him of his paine: *Cain* would haue bene voide of his trembling, but he could not aske pardon of his sin from his heart: neither could *Saul*, or *Iudas*, or now can the diuell.

XIV.

The Reprobate may humble himselfe for some finnes which hee hath committed, and may declare this by fasting and teares. When *Eliab* reprooued *Ahab* for his Idolatrie, and threatened him from the Lord, it is said, that when he had heard these words, *Hee rent his clothes, and put sackcloth vpon him, and fasted and went sily in token of mourning: and this humiliation stayed Gods wrath for a time.*

XV.

He may confesse his finnes, euen his particular finnes before men: but this is onely then, when his soule is tormented for them, and can finde no ease. For then hee sticketh not to vtter his secret filthines to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fields of Egypt with haile, then *Pharaoh* sent, and called for *Moses* and *Aaron*, and said vnto them, *I haue now sinned, the Lord is righteous but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mighty thunders, &c.* So *Iudas*, when hee saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *Matth. 27. 4. I haue sinned in betraying the innocent blood.* And the experience of these daies giueth fearefull examples for the prooffe of this point.

XVI.

He hath often a desire to bee like the children of God in happines, and to be faued: not because he hath any loue to the kingdom of God, but because he is afraid of hell. As *Balaam* ouerpressed with the feare of Gods iudgement, prayed thus: *Num. 23. 10. O that my soule might die the death of the righteous, and that my last end might be like his!*

HH 2

XVII.

X V I I.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request, ^a as the Israelites wickedly murmuring against God, desired flesh in the wilderness: God heard their cry, and rained Quails among them. But God heareth the wicked after one sort, and them that feare him after another: them that feare him, hee graunteth their requests of loue and mercie: to the other of indignation and anger. ^b As may appeare in the Israelites, who when they were in eating of their Quails, and the meate was within their teeth, God in his anger strok them with a fore plague. And (which is more strange then this) God hath performed that which he hath promised to the vnbelieuers, though they refused to aske it at his hands, euen then when they were particularly commanded: ^c of this thing we haue a worthy example in King *Achaz*, who vterly refused to haue a signe of his deliuerance, and the confision of his enemies, when GOD offered it to him, and yet the Lord deliuered him.

X V I I I.

The reprobate may goe further in the profession of religion, and may seeme for a time to be planted in the Church, for he doth beleeue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect and the reprobate differ. The reprobate ^a generally in a *confused manner* beleueth that Christ is a Saviour of some men: and he neither can, nor desireth to come to the particular applying of Christ. The elect beleueth that Christ is a Saviour of him particularly. The reprobates faith may perish in this life, but the faith of the Elect cannot. The reprobate may be perauaded of the mercie and goodnes of God towards him for the present time in the which he feelles in the elect is not only perauaded of the mercies he presently enioyeth, but also he is perauaded of his eternall election before the foundation of the world, and of his euertlasting life, which yet he doth not enioy: Yea ^b if God would confound him, and hee saw nothing but present death, and hell fire: yet such is his nature, that still he would beleue: for faith and hope are not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet sene or felt. The life of the faithfull is hid in Christ, as the sap in the root of the tree: their life is not in sense and feeling, but in hoping and beleueing: which oftentimes are contrary to mans sense and feeling.

X I X.

After that he hath receiued a generally, and a temporary faith in Gods heavenly word, and his most mercifull promises of euertlasting life contained therein, by the power of the spirit of God, ^a he cometh to haue a *raffe* in his heart of the sweetnes of Gods mercies, and a reioicing in consideration of the election, adoption, iustification, and sanctification, of Gods children. But

A what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, & pleasant and daintie meats. At this banquet, such as are the bidden guests, they must be set downe, they fee the meats, they taste them, they chaw them in their mouths, they digest them: they which are not bidden to this feast, may see the meates, handle them, and tast of them to feele how good they are: but they must not eate and feed of them. The first resemble the Elect, which truly eate, digest, and are nourished by Christ vnto euertlasting life, because they haue great abundance of the vitall heate of Gods holy spirit in them, and doe feele sensibly his grace and vertue in them, to strengthen them and guide them. The second sort truly resemble the reprobates; which neuer in truth enioy Christ, or any of his benefites appertaining to saluation: but onely see them, and haue in their hearts a vanishing, but no certen or found feeling of them; so that they may be changed and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefites, then those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. ^a Contrariwise, the elect, they haue the *day star*, euen the Sunne of righteousnesse, Iesus Christ, *rising in their hearts: the day spring from an high deth visit them, the glory of God deth rise vpon them:* they haue their eyes *anointed with the cyment of the spirit*, which is the *true eye-salue*, and do plainly behold the Sun of righteousnesse: they enioy his presence, they effectually feele his comfortable heart to quicken and reuiue them.

X X.

From this sense and taste of Gods grace proceede many fruits: as first, generally, he may do outwardly all things which true Christians doe, and he may leade such a life here in this world, that although he cannot attaine to saluation, yet his paines in hell shall be lesse: which appeareth in that our Saviour Christ faith, ^b *It shall be easier for Tyrus and Sydon, for Sodom and Gomorrah; then for Capernaum, and other cities vnto which hee came, in the day of iudgement.*

X X I.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is only because God bestoweth benefites and prosperitie vpon him, as appeareth in *Saul*, who loued God for his aduancement to the kingdom: and here is a difference betweene the elect & the reprobate: the elect loue God, as children their fathers: but reprobates, as hirelings their masters, whom they affect not so much for themselves, as for their wages.

X X I I.

Also a reprobate hath often a reioicing in doing those thing which appertaine to the seruice of God, as preaching and prayer. & the Herod heard *Iohn Baptiste* preach gladly: & the second

kinde

kinde of naughtie ground receiveth the word preached with ioy.

X X I I I.

A reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. ^a As *Pharao* desired *Aaron* and *Moses* to pray for him. ^b So did *Simon Magus* desire *Peter* that none of the things which hee had spoken against him, should come to passe. But yet they cannot pray themselves, ^c because they want the spirit of Christ.

X X I V.

He may shew liking to Gods Ministers, hee may reuerence them, and feare to displease them. ^d Thus did *Simon Magus*, who at *Philips* preaching *blest*, *wondered* at his miracles, and kept company with him. And *Miracles* is said to *fear Iohn*, knowing that he was a iust man and holy: also he gaue reuerence to him. *Antoninus* the Emperour, called *Pius*, though he was no Christian, ^e yet in a general Parliament held at Ephesus, hee made an act in the behalfe of Christians: that if any man should trouble or accuse a Christian, for being a Christian; the party accused should goe free though he were found to be a Christian, and the accuser should be punished. ^f And *Plinius* Ieccandus, gouernour of Spaine vnder *Traianus* the Emperour, when he saw an innumerable company of Christians to be executed; being moued with compassion, he wrote in their behalfe being no Christian, vnto *Traianus* to spare them that could bee charged with no crime: and his letter is yet extant.

X X V.

Hee may bee zealous in the religion which hee professeth, and fall from that profession, as the *Galatians* did. ^a who after they had receiued *Paul* as an *Angel*, and would haue *plucked out their eyes* to haue done him good: yet they fell from the doctrine which hee had taught them, to iustification by the workes of the law, which flatly ouertrowes iustification by faith alone. The ^b same appeareth in *Iehus*; who was very zealous for Gods cause, and for the defacing of idolatry, and thereupon God blessed him in his children: yet neuertheless he was a wicked man, ^c and followed the vile *sinnes of Ieroboam his father*.

X X V I.

^d After that he hath sinned, he doth in many things in which he is faulty, amend and reforme his life, and doth profess great holinesse outwardly. *Herod* did many things which *Iohn Baptiste* in preaching moued him vnto *Saul* when hee was to bee chosen king, professed great humility. They may repress their vices & corruptions, and so moderate themselves that they breake not out, ^e as did *Haman*; of whom it is written: that when he was full of indignation against *Mordcai*, yet he refrained himselfe. And herein the elect and the reprobate differ: ^f the elect are somewhat reformed in euery one of their sins. But the reprobate, though hee be amended in many faults:

yet some one fault or other, he cannot abide to haue it reformed; and by that, in a vile manner the diuell wholly possesseth him. As *Herod*, who did many things, yet would not leaue his brothers wife. And no doubt, in *Indus* most of his finnes in appearance were mortified and yet by conseruance the diuell possesseth him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honestly, the spirit of God bridlith the force of sinne, and the corrupt nature that it break not out, as it doth in many other. But in Christians that are indeede godly, the same spirit not only represseth the corruption of nature outwardly; but also mortifieth it within at the root, & regenerateth the whole man in to a new creature. Thus then neither the faithfull nor infidels doe effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration: infidels by the same spirit, only suppressing the outward act of sin.

X X V I I.

Beside this, he may haue the gift of *working miracles*, of casting forth diuels, of healing, and such like: ^a and this power of doing strange miracles, shall bee vsed as an excuse of some of the reprobates in the day of iudgement.

X X V I I I.

C Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most weighty calling that can bee in any common wealth. And this is meant, when God is said ^a *pro gine Saul* another heart; that is, such vertues as are meete for a king.

X X I X.

A reprobate may haue the word of God much in his mouth, & also may be a Preacher of the word: ^a for so *prophesying in Christs name*, shall bee vsed as an excuse of reprobates: and we know that among the 12. Apostles ^b *Judas* was a reprobate. And this may be well perceived in the resemblance of tasting, which the Author to the Hebrewes vseth. Wee know, that cooks commonly which are occupied in preparing of bankets, haue as much feeling & feeling of the meate, as any other: yet there is none that careth lesse of it then they: for their stomachs are cloyed with the smell & taste of it: so, in like manner it may come to passe, that the minister which dresseth and prouideth the spirital food, may eate the least of it himself; and so labouring to faue others, hee may bee a reprobate. And it is thought, that some of them which built the Arke, were not saved in the Arke, but perished in the flood.

X X X.

When as a reprobate professeth such much of the Gospel, though indeed he be a goat, yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same fold with them. Hee is counted a Christian of the children of God, and so he taketh himselfe to be; no doubt because through the dullnesse of his heart, he cannot try and examine

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him

himselfe, and therefore truly cannot discern of his estate, whether he be in Christ or not: & it may be thought that Satan is ready with some false persuasion to deceive him. For this is his properie, that vpon whom God threatneth death, there Satan is bold to pronounce life and saluation: as on the contrary, to those, to whom God pronounceth loue and mercie, to those (I say) hee threatneth displeasure and damnation: fith malice hath hee against Gods children:

XXXI.

And hereby it cometh to passe, that (a) hypocrite may bee in the visible Church, and obey it in the word and discipline and so bee taken for a true member of Christ, when as a man indegred regenerate may be excommunicate, and end his life before hee received againe: for this is the end of excommunication, (b) that hee fleeth, that is, the part vregenerate, (c) that hee is destroyed: and the spirit, that is, the part regenerate, may be kept alive in the body of the Lord. Now the man in whom is spirit and flesh, (e) must needs bee the childe of God, because this argueth that he hath the sanctifying spirit of Christ. Againe, Paul when he biddeth the Corinthians to comfort the incestuous man, (d) left through the sleight of Satan he should bee overwelmed of overmuch heaviness, giueth men to understand, that he might haue ended his life in great extremitie of sorrow, before hee had bene visibly received into the Church againe.

XXXII.

Though God will neuer adopt any reprobate, yet by the adoption of the elect they may receive profit. For they finde the blessing of God to bee on them by reason that they dwell together, and haue societie with the children of (e) God. For Noahs sake euery one in his family is saved in the flood. For Lots cause the men of Zoar are preserved from the fire. And God would haue spared Sodom, if there had beene but tenne good men in it. For Rahabs cause, her family and kindred are at libertie in Iericho. When Joseph was in Putiphars house, all things prospered well. (f) For Samuels cause the Israelites were deliuered from the Philistines. (g) And for Pauls cause they which were with him in the shippe were preserved. And againe, a reprobate by means of the faith of either of his parents may bee within Gods covenant, and so bee made partaker of Baptisme, one of the seales of the coveynant. For to God made his covenant with Abraham, (h) that he would be not onely his God, but also the God of his seede after him: (i) which Paul expoundeth not of a few, but of all nations. Also he saith manifestly that those children, either of whose parents are beleeuers, (k) are holy, which holinesse is not inherent in their persons, but onely outward: and it is a speciall prerogative graunted them of God, in that hee vouchsafeth them to bee in his covenant: whereby they are distinguished

A from the wicked and prophane men of the world.

XXXIII.

B Besides this, reprobates haue some prerogatives of God; (l) and that hee is patient towards them: that before he will destroy them, he vseth many meanes to winne them, that they commonly spend all the daies of their liues in prosperity: in so much, that it is said of them in the Psalmes: (m) what they goe in continually prospereth vnto their death, & pine not away as the children of God doe. But (n) after a certaine time God in his iust iudgement hardeneth their hearts, blindeth the eyes of their mindes, he maketh their heads giddy with a spiritual drunkenesse, and by the strength of their inward lust, as also by the effectual operation of Satan, they fall to open infidelitie and contempt of Gods word, and so run headlong to their owne damnation, and perill finally. And in this they are like haukes, which so long as they liue are carried on the hands of noble men: but when they are dead, they are cast on the dunghill. (o) Iudas the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell, & wrote a booke against the Religion of Christ, answered by Cyrill: and one time, in a battell against the Persians, was thrust into the bowels with a dart, no man the knew how, which dart he pulled out with his owne hand, & presently blood flowed, which as it gushed out, hee took it in his hand, and flung it into the aire, saying, *Veniis Galilee, uicissis*. O thou Galilean (meaning Christ) thou art the Conquerour: thus hee ended his dayes in blaspheming Christ whom he had professed.

C The reason of this apostacie is euident. (p) Seede, that is not deeply rooted in the earth, at the beginning of the yeare, springeth vp: it is greene, and bringeth forth leaues and flowers and (it may be) some kinde of fruit too: when the heat of summer cometh, it parcheth the earth, and the come wanting deepe rooting, & therefore wanting moisture, withereth away. Gods word is like seed, which that it may bring forth fruit vnto euermlasting life, it must be first receiued of the ground: Secondly, it must be rooted: the receiuing of it, is when the minde vnderstandeth it, and remembereth it: the rooting of it, is when being beleued, it pierceth to the heart, and taketh holde of the affections. This rooting is of two sorts: the first, is when the word rooteth, but not deepe enough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the residue of the affections. The second is a deepe and liuely rooting of the word, when the word is receiued into the minde and into the heart by the will and all the affections of the heart. The first kind of rooting of the word, befalleth to a reprobate, who vnderstandeth & receiveth in the promises of saluation, yet he doth not put any confidence in them: hee can not rest in them, hee doth not reioyce that his name is written in the booke of life; hee doth

I. Rom. 9.
12. & 24.
6.
Gen. 22.

m. Phil.
73-12.
n. 2. Pet. 2.
1. Tim. 1.4.
2. Thes. 2.6.
Eph. 4.10.

o. Theol.
1.3. Hist.
c. 55. In
cob. Beg
Chro.

p. Mat. 24.

a. Act. 16.
14.
Phil. 1.19.
32.

not worke out his saluation with feare and trembling. In a word, his heart is in part solicted to reioyce at the preaching of the word of God; (a) yet his heart is not opened as Lydius was; nor enlarged (as David saith) to embrace the truth: but the Elect, hee receiveth the word, not only into his minde, lest it should be onely an imagination, but also it is deeply rooted in his heart. For,

1. In sure confidence he resteth himselfe on Gods promises. Rom. 8. 38. Heb. 10. 22.
2. He hopeth and longeth to see the accomplishment of it. 1. Thess. 1. 10.
3. He heartily longeth God, for making such a promise to him in Christ. 1. Job. 4. 10.
4. Hee reioyceth in it, and therefore doth meditate on it continually, Luke 10. 20. Rom. 5. 2.

5. Hee hateth all doctrines, which are against it.

6. Hee is grieved when he doth any thing that may hinder the accomplishment of it. Math. 26. 75.

7. He vseth the meanes to come to saluation, but with feare and trembling. Phil. 2. 12.
8. He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this means, is the deepe rooting of the word in the heart.

Thus it cometh to passe, that the Reprobate fallth away from faith in the day of trial and temptation, but the Elect cannot bee changed.

XXXIII.

Thus it appeareth, how farre a reprobate may proceed in religion; the consideration of this point I direct vnto two sorts of men. Carnall Gospellers, and Papiists. Carnall Gospellers are such among vs, as know the word, but obey it not; or such, as bearing a profession neither know it, nor obey it. And the best of these come forth of reprobates in two points. 1. In faith, they come short of the diuine most of them. The diuine beleueth and trembleth; but they contrariwise liuing in their sins, beleue, and hope. How comes this to passe? The diuill knoweth the Gospel, & the points of it: and withall hee beleueth the terrible threatnings of the law: & therefore trembleth. Drowie Protestants beleue the Gospel as the diuill doth; though hee coceiues the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleue them: and that makes them euen when they liue in their finnes to hope and presume of mercy. Therefore the diuill beleues more of Gods word then they doe. Secondly, they come short of wicked men in outward obedience. The young man not yet conuerted to Christ, when he was bidden to keepe the commandments of the second Table, answered, that he had kept them from his youth: and therefore our Sauour Christ looked vpon him, and loved him: although the externall obedi-

Iam. 2.
19.

Mark. 10.
20, 21.

ence was not sufficient for Christ telleth him, that one thing is wanting vnto him. And in another place he saith, Except your righteousness exceede the righteousness of the Scribes and Pharisees, you cannot enter into the kingdom of heauen. Now the careless Gospeller is farr from performing this; in so much that commonly hee makes an open practise of sinne one way or other.

The causes of their carelesnes are, first a persuasion that a man may repent when hee will: because the Scripture saith, At what time soeuer a sinner doth repent him of his finnes from the bottom of his heart, God will put all his wickednesse out of his remembrance. But indeede late repentance is seldom true repentance: and it may bee iustly feared, lest that repentance, which men, when they are dying frame to themselves, die also with them. Secondly, they flatter themselves, imagining that the best man that is, hath seuen fales euery day into grosse finnes; whereas the place which they abase out of the Prouerbes, The righteous man falleth seuen times in a day and riseth againe: is rather to be vnderstood of fals into affliction, then fals into actuall finnes. Thirdly, they deceive themselves, most falsly thinking, small finnes, or hidden finnes, to be no finnes: and grosse finnes in which they liue, and lie most dangerously, to be but finnes of infirmite.

XXXV.

By this which hath bene said, the professors of Christian religion are admonished of two things. First, that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and their hearts be neuer at rest, till such time as they goe beyond all reprobates in the professio of Christ Iesus. Seceit thou how far a reprobate may goe? preffe on to the straight-gate with maine and might, with all violence lay hold on the kingdom of heauen. Shall Herod feare and reuerence Iohn Baptist, and heare him gladly? and wilt thou neglect the Ministers and the preaching of the word? Shall Pharisee confesse his sin, say shall Satan beleue and tremble? and wilt not thou bewaile and lament thy finnes, and thy wicked conuersation? It behooueth thee to feare and take heede, least wicked men, and the diuill himselfe rise in iudgement and condemne thee. For if thou shalt come short of the duties of a reprobate, and doe not goe beyond him in the professio of the Gospel, sure it is thou must looke for the reward of a reprobate.

The second thing is, that the professour of the Gospel, diligently try & examine himselfe, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted childe of God. Thou wilt say, this needs not, thou professest the Gospel, and art taken for a Christian: yet marke and consider, that this often befallth reprobates to be esteemed Christians:

Math. 5.
10.

Prou. 24.
16.

b. Phil. 2.
12.
1. Pet. 2.
17.
Rom. 11.
20.

Mark. 6.
20.

c. 1. Cor.
11. 31.
1. Gal. 16.
12. and
119. 59.

a Matth.
23:32,33

and they are often so like them, that none but Christ can discern the sheepe from the goats, true Christians from apparant Christians. Wherefore it behooveth all men that shew themselves to be Christians, to lay aside all pride, and selfe-love, and with singleness of heart to put themselves into the ballance of Gods word, and to make iust trial, whether in them, repentance, faith, mortification, sanctification, &c. give weight answerable to their outward profession: which if they doe, let them praise God: if not, let them with all speede vñe the meanes that they may be borne anew to the Lord, and may be inwardly gui-

ded by his holy spirit, to give obedience to his will, least in the day of Gods triall, they start aside from him like a broken bow, and fall againe to their first vñeancesse.

XXXVI.

To come to the second sort of men and to conclude: let the most zealous Papist that is, trie himselfe & his whole estate with a single heart as in the presence of Gods maiestie, and he shall finde that by his whole religion and profession he doth come short of a reprobate, or at the least not goe beyond him in these points before named: The Lord open their eyes that they may see it. Amen.

A cause
to them
of the re-
ligion
of the
Church
of Rome.

The estate of a Christian man in this life, which also sheweth how farre the Elect may goe beyond the Reprobate in Christianity, and that by many degrees.

Election.
b Eph. 1.
4,5,6,7.

The Elect are they whom God of the good pleasure of his will hath decreed in himselfe to chooseth to eternal life, for the praise of the glory of his grace. For this cause the Elect only are said to haue their names written in the Booke of life.

II.

c Apoc.
20:15.

Vocation.

Whom God electeth, them he calleth in the time appointed for the same purpose. This calling of the Elect is nothing else but a singling out and a seuering of them out of this vile world, and the customes thereof, to bee Citizens of the kingdome of glorie after this life. And the time of their calling is tearmed in Scripture, *The day of visitation, the day of salvation, the time of grace.*

III.

f 1. Cor.
6:2.

Luke 15.

g Col. 2.

42.

h Eph. 1.

19.

This *seuering and choosing* of the Elect out of the world, is then performed, when God by his holy spirit indueth them with *true saving faith*: a wonderfull gift, peculiar to the Elect. For the better knowing of it, there is to be considered: First, what faith is: Secondly, how God doth worke it in the heart of the Elect. Thirdly, what degrees there bee of faith: Fourthly, what are the fruits and benefits of faith.

IV.

What
faith is.

Faith is a wonderful grace of God, by which the Elect do apprehend and apply Christ and all his benefits vnto themselves particularly.

h Col. 2.

12.

Here first it is to be considered, that the very nature of faith standeth in a certaine power of apprehending and applying Christ. This is declared by Paul when he saith, *Ye are buried with him through baptism, by whom ye are also risen againe with him by the faith of the power of God, who raised him from the dead.* Where it appeareth that faith is made a means to communicate Christ himselfe, his death & buriall, and so all other benefits to the beleuer. Again, *to beleue in Christ*, and *to receiue or to lay hold on Christ*, are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ: euen as wee see,

i Ioh. 1.

12.

h Rom. 5.

17.

what a man hath any thing given him, he reacheth out his hand and pulleth it to himselfe, and so makes it his owne. Moreover, faith is called the *putting on of Christ*: which cannot be vñesse Christs righteousness be specially applied to the heart, as the garment to the backe, when it is put on. Lastly, this may appear, in that faith is called *the eating and drinking of Christ*: for there is no eating of meat that nourisheth, but first it must be tasted and chewed in the mouth, then it must be conueyed into the stomack, and there digested: lastly it must be applied to the parts of the body that are to be nourished. And Paul prayeth for the Ephesians, that Christ *may dwell in their hearts by faith*: which plainly importeth, this apprehending and applying of Christ.

I adde further, that faith is a *wonderfull grace of God*, which may appear: first, in that Paul calleth it *the faith of Gods power*, because the power of God is especially scene in the begetting of faith. Secondly, experience sheweth it to be a wonderfull gift of God: when a man neither seeth, nor teeleth his sins, then to say he beleueth in Gods mercy, it is an easie matter; but when a man shall feelee his heart pressed downe with the weight of his finnes, and the anger of God for them; then to apply Gods free mercy to his owne foule, it is a most hard matter: for then it is the property of the cursed nature of man to blasphemous God, and to despair of mercy. And who (no doubt) of them preached mercy & redemption by Christ in the security of his heart, when Gods hand was vpon him, and the Lord made him see the vñessence of his treachery: hee could not comfort himselfe in Christ, if one would haue giuen him ten thousand handes, but in an hellish horror of conscience hanged himselfe desperately: which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his finnes, then to apply Gods mercy to himselfe. Yet a true Christian by the power of faith can doe this, as it may appear in *Dauid*, *in the day of my*

k Gal. 3.
27.

l Ioh. 6.
36.

m Eph. 3.
17.

n Col. 1.
12.

l Know-
ledge.

d Eph. 1.
13,14.

e Ioh. 17.
3.

f Ioh. 17.
3.

g Rom. 10.
14.

h Col. 2.
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i Col. 2.
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hauen not scene that ougly taile of the curfe of A God, that euery finne draweth after it.

IX.

The meanes to attaine to the fight of fin, is by a diligent examination of a mans owne selfe. This was the praeface of the children of Israel in affliction: *(a) Let vs trie (say they) and search our waies, & saye againe to the Lord.* And Dauid giueth the same counsel to *Sauls* Courtiers: *(b) Tremble and sinne not, examine your own heart on your bed, and be still.* This examination must be made by the commandments of the Law, but specially by the tenth, which ransacketh the heart to the very quick: and was the meanes of *Pauls* conuersion. For he being a proud Pharisee, *(c)* this commandment shewed him some sin, which otherwise he had not knowne, & *he killed him, that is, he humbled him.* If so be it, that after examination a man cannot find out his finnes (as no man shall find out all his finnes, for *(d)* the heart of a man is a vast gulf of sinne, without either bottom or banke, and hath infinite and hidden corruption in it) then he must in a godly iaculose, suspect himselfe of his vnknownne finnes: as *Dauid* did, saying, *(e) Who can understand his faults? cleanse me from my secret faults.* And as *Paul* did, *(f) I know nothing by my selfe, yet I am not thereby iustificd.* And good reason it is, why men should suspect themselves of those finnes which as yet they neuer saw in themselves: *(g) For that which is highly esteemed amongst men, is abomination in the sight of God:* and the very *(h) Angels* are not cleane in his sight.

X.

The third, is a sorrow for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the *(i)* Lewes after *Peters* first sermon: and in *Habacuk* at the hearing of Gods iudgement: *(k) When I heard (saith he) my belly trembled: my lips shooke at thy voice: rottennesse entred into my bones: and I trembled in my selfe, that I might rest in the day of trouble.* This sorrow is called the *(l)* spirit of bondage to feare: because when the spirit hath made a man fee his finnes, he seeth further the curfe of the Law, & so he findes himselfe to be in bondage vnder Satan, hell, death, and damnation: at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his helth and damnable estate.

This sorrow if it continue and increafe to some great measure, hath certain symptoms in the body, *(m)* as burning heat, & routing of the intralls, *(n)* as paining and fainting of the solide parts.

XI.

In the feeling of this sorrow, three things are to be obserued. The first: all men must looke that it be seriously and soundly wrought in their hearts: for looke as men vie to breake hard stones into many small peeces and into dust, so must this feeling of Gods anger for sin bruite the heart of a poore sinner and bring it

to nothing. And that this may be so, sorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man *(p)* from his youth suffereth the terrors of God: *Isaac* wrestling with the Angel gets the victorie of him, *(q)* but he is faine to goe halting to his grave, and traile one of his loynes after him continually. *(r)* The *pashallamb* was neuer eaten without *swire heauies*, to signifie that they which will be free from the wrath of God by Iesus Christ, must feele continually the smart and bitteresse of their owne finnes. The second, all men must take heede, least when they are touched for their fins, they besnare their owne consciences: for if the sorrow be somewhat ouer-sharpe, they shall see themselves euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shall finde it a most hard matter to be freed from it, without the marvellous power and strength of Christ Iesus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this distresse & anguish of soules, shall neuer escape it, as may appeare in *Car.* *Saul, Achitophel, Judas* & now of late in *Iohn Hofmeister* a Monk, and *Latomus*, who for the space of certaine daies neuer left crying, that he was damned, because that he had wilfully persecuted the Gospell of Christ, and so he ended his life.

Therefore most worthe is *Pauls* counsell for the moderating of this sorrow: *(s) It is sufficient (saith he) vnto the ineshuous man, that he be rebuked of man, so that now contrariwise ye ought rather to forgive him and comfort him, least he should be swallowed up with ouer much heauinesse.* And further he giueth another reason, which followeth, *least Satan should circumtise vs: for we are ignorant of his *enterprises.* And indeede common experience sheweth the same, that when any man is most weak, then Satan most of all bestirreth himselfe to worke his confusion. The third is, that all men which are humbled, haue not like measure of sorrow, but some more, some lesse. *Job* felt the hand of God in exceeding great measure, when he cried, *o that my griefe were well weighed, and my miseries were laid together in the ballance, for it would bee now heauier then the sand of the sea: therefore my words are now swallowed up, for the arrows of the Almighty are in mee, and the venome thereof doth drinke up my spirit, and the terrors of God fight against mee.* The same did *Ezechias*, when on his death-bed he said, *Hee brake all my bones like a Lyon, and like a crane or a swallow, so did I chaster: I did mourne like a doe, &c.* Contrariwise, the theefe vpon the crosse, and *Lydia* in her conuersion neuer felt any such measure of griefe: for it is said of her, that *God opened her heart to be attentive to that which Paul spake,* and presently after shee intertained *Paul* and *Silas* cheerefully in her house, which she could not haue done if shee had bin pressed downe with any great measure of sorrow: neither are any to dislike themselves, because they are not

Psal. 38.
15.
9 Gen.
32.25.
Exod.
22.3.
Zach. 12.
10.

4. Good despair.

11. Tim.
15.
11. 9.

1. Luk. 15.
10.

1. 2. Cor.
2. 6. 7.

1. 1. Sam.
16. 12.

4. Or po-
licies.

1. 1. Job 6.
2. 3. 10.

2. 1. Job 6.
2. 3. 10.

3. 1. Job 6.
2. 3. 10.

4. 1. Job 6.
2. 3. 10.

5. 1. Job 6.
2. 3. 10.

6. 1. Job 6.
2. 3. 10.

7. 1. Job 6.
2. 3. 10.

8. 1. Job 6.
2. 3. 10.

9. 1. Job 6.
2. 3. 10.

so much humbled as they see some others: for God in great wisdome giueth to euery one which are to be fained, that which is conuenient for their estate. And it is often scene in a festered sore, that the corruption is let out as well with the pricking of a small pinne as with the wide lance of a safer.

XII.

The fourth thing in true humiliation, is an holy deporation: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne: speaking and thinking more vily of himselfe then any other can doe; and heartily acknowledging himselfe to haue deserved not oncomely, but euen ten thousand damnations in hell fire with the diuell and his angels. This was in *Paul*, when he said of himselfe that hee was the *(a)* chiefest of all sinners. This was in *Daniel*, when in the name of the people of Israel he prayed and said, *(b) O Lord, righteousness belongeth vnto thee, and so vs open shame, as appeareth this day, &c.* The same was in the prodigall child, who said, *(c) Father, I haue sinned against heauens and against thee, and I am no more worthy to be called thy sonne.* Lastly, it was in *Ezra*, *(d)* who said, *O my God I am confounded, and am ashamed to lift up mine eyes vnto thee, my God: for our iniquities are increased ouer our head, and our treispassed is growne vp vnto the heauen.*

XIII.

Many are of opinion that this sorrow for sin is nothing els but a melancholike passion: but in truth the thing is far otherwise, as may appeare in the example of *Daniel*: who by all coniectures was least troubled *(e)* with melancholy, and yet neuer any tasted more deeply of the sorrow and feeling of Gods anger for sinne then hee did, as the booke of *Psalms* declareth. And if any desire to know the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, senses, memorie, and all are found: but melancholike passions are where the bodie is vnfound, and the reason, senses, memory dilled and troubled. Secondly, sorrow for sinne is not cured by any physicke, but only by the sprinkling of the blood of Iesus Christ: melancholike passions are remoued by Physicke, dyet, musicke, and such like. Thirdly, sorrow for sinne is the anger of God, that woundeth and pierceth the conscience: but melancholike passions rise only of meere imaginations strongly conceiued in the braine. Lastly, these passions are long in breeding, and come by little and little: but the sorrow for sinne usually cometh on a suddaine as lightning into a house. And yet howeuer they are differing, it must be acknowledged that they may both concur together: so that the same man which is troubled with melancholy, may feele also the anger of God for sinne.

XIII.

Thus it appeareth how God maketh the heart fit to receiue faith, in the next place it

is to be considered how the Lord causeth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, God worketh foure things in the heart: First, when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of Gods mercie in Christ: he comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of euery drop of his most precious blood. Thirdly, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his meritis: this desire is compared to a thirst: which is not only the feeling of the drinnes of the stomacke, but also a vehement appetite after drinke, and *Dauid* fitly expresth it when he said, *(f) I stretched forth my hands vnto thee: my soule desired after thee as the thirsty land.* Lastly, after this desire he begins to pray, not for any world benefit, but only for the forgiveness of his finnes, crying with the poore Publican, *O God be mercifull to me a sinner.* Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater sighes and groanes of the heart: then that they can be exprest with the tongue. Now, after these desires and prayers for Gods mercie, ariseth in the heart a lively assurance of the forgiveness of sinne. For God, who cannot lie hath made this promise, *(g) Know, & it shall be opened: and againe: before they call I will answer, and while they speake I will heare.* Therefore when an humbled sinner comes crying and knocking at his mercy gate for the forgiveness of sin, either then or shortly after the Lord worketh in his heart a lively assurance thereof. And *(h)* whereas he thirsteth in his heart, being scorched with the heat of Gods displeasure beating vpon his conscience, Christ Iesus giuing him to drinke of the well of the water of life freely: and hauing drunken thereof, he shall neuer be more athirst, but shall haue in him a fountaine of water springing vp into euermlasting life.

XV.

For the better vnderstanding of this, that God worketh *sauius faith* in the heart of man after this manner; it must be obserued, that a sinner is compared *(k)* to a sick man oit in the Scriptures. And therefore the curing of a diseased sinner resembleth the curing of sinne. A man that hath a discafe or sore in his body, before he can be cured of it, he must see it, and bee in a feare lest it bring him into danger of death: after this hee shall see himselfe to it in neede of Physicke, and hee longeth till hee bee with the Physician: when hee is once come to him, hee desireth him of all loues to helpe him, and to shew the best skill hee can: hee will not spare for any cost: then hee yields himselfe into the Physicians hands,

1. Consi-
deration
of Gods
mercie.

2. Feeling
of the
want of
Christ.

3. Desire.

4. Prayer
for the
forgiveness
of sinne.

5. Pål.
143. 6.

6. Efa. 55. 1.
Luk. 1. 53

7. Pål.
143. 6.

8. Prayer
for the
forgiveness
of sinne.

9. Pål.
143. 6.

10. Efa. 55. 1.
Luk. 1. 53

11. Pål.
143. 6.

12. Efa. 55. 1.
Luk. 1. 53

13. Pål.
143. 6.

14. Efa. 55. 1.
Luk. 1. 53

15. Pål.
143. 6.

16. Efa. 55. 1.
Luk. 1. 53

17. Pål.
143. 6.

18. Efa. 55. 1.
Luk. 1. 53

19. Pål.
143. 6.

20. Efa. 55. 1.
Luk. 1. 53

21. Pål.
143. 6.

22. Efa. 55. 1.
Luk. 1. 53

23. Pål.
143. 6.

24. Efa. 55. 1.
Luk. 1. 53

25. Pål.
143. 6.

26. Efa. 55. 1.
Luk. 1. 53

27. Pål.
143. 6.

28. Efa. 55. 1.
Luk. 1. 53

29. Pål.
143. 6.

30. Efa. 55. 1.
Luk. 1. 53

31. Pål.
143. 6.

32. Efa. 55. 1.
Luk. 1. 53

hands perswading himself, that by Gods blessing he both can and will helpe him: after this he comes to his former health againe. On the same manner, every man is wounded with the deadly wound of sinne at the very heart: and he that would be saved and escape damnation, must see his sinne, be sorrow full for it, and utterly despaire of his own strength to attaine saluation thereby: furthermore, he must see himselfe to stand in neede of Christ, the good Physitian of his soule, and long after him, and cry vnto him with deepe sighes and groanes for mercie: after this, Christ Iesus will temper him a plaister of his owne heart blood; which being applied, hee shall find himselfe reuiued, and shall come to a liuely assurance of the forgiveness of all his sinnes. So it was in Dauid, when he repented of his adulterie and murder. First, God made him see his sinnes: for he saith, *(a) I know mine iniquities, & my sinnes are euer before me.* Secondly, he felt Gods anger for his sins. *(b) Make me (saith he) to heare voy and gladnesse, that the bones which thou hast broken may reioyce.* Thirdly, he utterly despaired of his own strength, in that he said, *(c) Stablish me with thy force Spirit;* signifieth thereby, wile the Lord would stay him with his glorious power, he should runne headlong to his owne confusion. Fourthly, he comes to see himselfe stand in great neede of Gods fauour: *(d) one mercie will not content him: he prayeth for the whole innumerable multitude of his merities to be bestowed on him, to doe away his iniquities.* Fifthly, his desire and his prayer for the forgiveness of his sinne, are set downe in the whole Psalm. And in his prayer his gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of God are a contrite spirit: (e) a contrite and a broken heart O God thou wilt not despise.* Against the like appeareth in Dauid, Psal. 32. 5. *When I held my tongue, my bones consumed in my roaring all the day. 4. For thy hand was heauie vpon me day and night: my moisture was turned into the drouge of summer. Sels. 5. Confessed my sinnes vnto thee, neither hid I mine iniquities: I said I will confesse, against my selfe my wickednesse vnto the Lord, and thou forgatest the iniquitie of my sinne.*

To this purpose is the example of R. Glouers, Martyr, who being somewhat troubled at his entrance into prison, testifieth thus of himselfe. *So (saith he) I remained without any further conference of any man by the space of eight daies, and till the bishops comming: in which time I gaue my selfe continually to prayer and meditation of the mercifull promises of God made to al without exception of persons that call vpon the name of his deare sonne Iesu Christ. I found in my selfe daily amendment of health of bodie, increase of peace of conscience, and many consolations from God by the helpe of his spirit: and sometime as it were a taft and glimmering of the life to come: al for his onely sonne Iesu Christs sake.*

X V I.

There are diuers degrees and measures of

this vnaid faith, according as there be diuers degrees of Christians: some (f) are yet in the wombe, and haue their *mother the Church* *nursing of them:* some (g) are now borne babes, *feeding on the milke of the word:* some are (h) *perfect men in Christ, come to the measure of the age of the fullnesse of Christ.*

X V I I.

The least measure of faith that any Christian can haue, is compared to the (i) *graine of mustard seed*, the least of all seedes that will growe: *(k) that hath fire in it, but so weak that it can neither giue heat nor light, but onely maketh a smoke,* and is called by the name of a (l) *little faith;* and it may be thus described. When a man of an humble heart doth not yet fee the assurance of the forgiveness of his own sinnes, and yet he is perswaded that they are pardonable, desiring that they might be pardoned: and therefore prayeth to God that he would pardon them, and giue him strength to leaue them.

X V I I I.

A little faith may more plainly be knowen by considering of these four points: first, that it is onely in this heart, who is humbled for his sin: *(m) For the Lord dwelleth in him that is of a contrite and humble spirit: to reuise the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conversion, and calling to Christ, after which he is to grow from faith to faith. Thirdly, this faith is thought to be in the heart, yet it is not so much felt in the heart: this was in Dauid at some times. *(n) My God, my God, why hast thou forsaken me, saith he: The first words, My God, my God, are speeches of faith: yet the latter, why hast thou forsaken me? shew that then hee had no feeling of Gods mercy. A little faith then is in the heart of man, as in the spring time the fruit is in the budde, which yet appeareth not, but onely hath his nature and substance in the budde. Lastly, the beginnings and seedes of this faith, or at the least, signes and effects thereof, are three.*

The first is a perswasion, that a mans owne sinnes are pardonable: this perswasion though it be not faith, yet it is a good preparation to faith: for the wicked cutte themselves off quite from Gods mercie, in that with Cain (o) *they say, their sinnes are greater, then that they can be forgiven.* The second, is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. *(p) This desire is a speciall grace of God, and it hath the promise of blessednes; and it must be distinguished from that desire which wicked men haue: who though they desire life eternal, as Balaam did: yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third, is prayer for nothing in this world, but onely for the forgiveness of their sinnes, with great sighes and groanes, from the bottom of the heart, which they are not able*

Rea. 1.
Gal. 4. 10.
1 Cor.
13. 13.

The least measure of faith
1. Math.
17. 20.
2. 1 Tim.
2. 14.

1. Math.
16. 16.
2. Math.
17. 23.
Luk. 9. 40.

1. Eph.
17. 14.

1. Psal.
1. 1.

1. A perswasion that sin is pardonable.
2. Gen. 4. 13.
3. A desire after reconciliation to God in Christ.
4. Math. 5. 6.
Luk. 1. 13.
Psal. 145. 19.
Psal. 10. 17. & 38. 9.
Num. 23. 10.

1. Prayer for pardon.

to expresse, as they feele them. Now this heart praying & desire for the pardon of sin can neuer come from the flesh, but only from the spirit, who stirreth vp these heavenly motions of longing, desiring, fighting after remission of sin, and all other graces of God which he bestoweth vpon his children. And where the spirit of Christ dwelleth, there mult needs be faith: for Christ dwelleth in the hearts of the faithful by faith. Therefore as *Rebecca*, when shee felt the twines strue in her wombe, though it pained her, yet she knew, both that she had conceived, and that the children were quicke in her: so they who haue these motions, and holy affections in them before mentioned, may assure themselves that the spirit of God dwelleth in them; and consequently that they haue faith, though a weak faith.

X I X.

Examples of this small faith are euident in the Apostles, who though they beleued that Christ was the Saviour of the world, yet they were ignorant of his death and resurrection, which are the chiefe means of saluation. After his resurrection they were ignorant of his ascension, & of his spirituall kingdom, for they dreamed of an earthly kingdom: and at his death they all fled from him, and Peter fearfully denied him. They being in these estates are not said to haue no faith, but to be of a little faith. Another example we haue in *Dauid*, who hauing continued a long space in his two great sinnes, adultery, & murder, was admonished thereof by *Nathan* the Prophet: being admonished he confessed his sin, and straightway *Nathan* declared vnto him from the Lord the forgiveness of them. Yet afterward *Dauid* humbled himselfe, as it appeareth in the 51. Psalm, and prayes most earnestly for the forgiveness of those and all other his sinnes, euen as though it had not bin true, that they were forgiven, as *Nathan* told him: the reason is: how often they were remitted before God, yet *Dauid* at his first repenting of them felt no assurance in his heart of the forgiveness of them, onely hee had a perswasion, that they might be pardoned: and therefore he vehemently desired and prayed to the Lord, to remit them, and to sanctifie him anew. This then being the least measure of faith, it must be remembered, that he who hath not attained to it, hath as yet no fauing faith at all.

X X.

The greatest measure of faith is a full perswasion of the mercy of God, For it is the strength and ripeness of faith, Rom. 4. 20, 21. *Abraham was weak in faith, but being strengthened in the faith, was fully perswaded, that he who had promised was able to doe it.* This full assurance is when a man can say with *Paul*, Rom. 8. 38. *I am perswaded that neither life, nor death, nor Angels, nor principalties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord.* And least

any should thinke this saying is peculiar to *Paul*, he himselfe of himselfe that for this cause he was receiued to mercie, that he might be an example to them which after should beleeue in Christ to life eternal: and the whole Church in the Canticles vseth the same in effect: saying, Cant. 8. 6, 7. *Love is as strong as death, jealousie is as cruel as the grave, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench love, neither can the floods drowne it: if a man should giue all the substance of his house for love, he would contemne it.*

X X I.

No Christian attaines to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath diuers experiences of Gods loue and fauour towards him in Christ. This *Paul* declared to the Romanes: in afflictions God sheds abroad his loue in their hearts, by the holy Ghost, which is giuen to them: but how by degrees from affliction ariseth patience, from patience cometh experience, from experience, hope: and hope neuer maketh ashamed, or disappointeth him of eternal life. This is euident in *Dauid*: he saith, *(k) Doubtlesse, saith he, kindeesse and mercie shall follow mee all the daies of my life, & I shall liue a long season in the house of the Lord.* Marke this his absolute perswasion: & consider how he came vnto it, namely by experience of Gods fauour sundry times, and after sundry manners. For before he set down this resolution, hee numbered vp diuers benefits receiued of the Lord: that hee had fed him in greene pastures, & led him by the refreshing waters of Gods words: that hee restores him, and leads him in the pathes of righteousness: that hee strengtheneth him in great dangers, euen of death, and preferreth him: that in despite of his enemies, hee enriched him with many benefits. By means of all these mercies of God bestowed on him, hee came to be perswaded of the continuance of the fauour of God towards him. Again, *Dauid* said before king *Saul*, 1 Sam. 17. 32. *Let not mine heart faile because of Goliath: for I seruant will go & fight with the Philistin.* And *Saul* said to *Dauid*, v. 33. *Thou art not able to go against this Philistin to fight with him: for thou art but a boy, & he is a man of war from his youth.* *Dauid* answered, that he was able to fight with, and to slay the vncircumcised Philistin. And the ground of his perswasion was taken from experience: for thus he said, ver. 34. *Thy seruant kept his fathers sheep: & there came a Lyon, and likewise a Beare, and took a sheepe out of the flocke, and v. 35. I went out after him and smote him, and took it out of his mouth, and when hee arose against mee, I caught him by the beard, and smote him and slew him.* ver. 36. *Sothy seruant slew both the Lyon and the Beare: therefore this vncircumcised Philistin shall be as one of them, seeing he hath railled on the host of the living God.* The like proceeding must be in matters concerning eternal life. Little *Dauid* resemblen every Christian:

1. 1 Tim. 1. 16.

1. Rom. 5. 4. & 5.

1. Psal. 23. 6.

1. Psal. 23. 3. & 4.

Degrees of faith.

Hope. a Rom. 8. 24, and. 5. f. a Cor. 5. 6. Heb. 11. 1. 1. Thee. 1. Rom. 8. 38.

and iustification, and indeed with hope (:) by which they looke patiently for the accomplishing of all good things which God hath begunne in them. And therefore they vndergoe all crosses and afflictions with a quiet and contented mind: because they know that the time will come when they shall have full redemption from all euils. This was (b) the patience of Paul, when he said, that nothing in the world could fener him from the loue of God in Christ. And like to this was the patience of Policarpe, and of Ignatius, who when hee was condemned & iudged to be throwne to wild beafts, and now heard the Lyons roaring, he boldly and yet patiently layd; *I am the wheate of Christ, I shall bee ground with teeth of the wilde beafts, that I may bee found good bread.* Also the same was the patience of the blessed Martyr S. Lawrence, who like a meeke lambe suffered himselfe to be tormented on a fiery gridiron: and when he had bin pressed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to be tormented, on this wise,

This side is now roasted enough; turne up, O tyrant great: Assey, whether roasted or rawe, thou shalt finde the better meat.

XXXII.

The third maine benefit, is (c) in vnder sanctification: by which a Christian in his minde, in his will, and in his affections is freed from the bondage and tyranny of sin and Satan, and is by little and little inabled through the spirit of Christ to desire and approue that which is good, & to walke it. And it hath two parts. (d) The first, is mortification, when the power of sin is continually weakened, consumed, and diminished. (e) The second, is vniuersification, by which inherent righteoussesse is really put into them, and afterward is continually increased.

XXXIII.

This sanctification is wrought in al christians after this manner: After that they are ioyned to Christ, & made mystically bone of his bone, and flesh of his flesh, Christ worketh in the effectually by his holy spirit, & his workes are principall three. First, (f) hee causeth his owne death to worke effectually the death of all sin, and to kill the power of the flesh. For it is a coraſie, which being applied to the part affected, eates out the venome & corruption: so to the death of Christ by faith applied, fretteth out and consumes the concupiscence & the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. (g) Thirdly, his resurrection sends a quickning power into them, & serueth to make them rise out of their sinne, in which they were dead & buried, to worke righteousness, & to liue in holines of life. *Lazarus* body lay fourte daies & stae in the graue, yet Christ raised it, & gaue him life againe, and made him do the same workes that liuing men doe: so also Christ dealeth with the foules of the faithfull;

they rot & stinke in their sins, and would perishe in the, if they were left alone: but Christ puts a heavenly life into them, and makes them active and lively to doe the will of God in the works of christianity, & in the works of their callings. And this sanctification is throughout the whole man in the spirit, soule, and bodie, 1. Thee. 5. 23. And here the spirit signifieth the mind & memory; the soule, the wil & affections.

XXXIV.

The sanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *Spiritual understanding*, or *spiritual wisdom*. *Spiritual understanding*, is a general conceiving of every thing that is to bee done, out of Gods word. *Spiritual wisdom*, is a worthy grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumstances of person, time, place, &c. Both these are in euery Christian, otherwise Paul would neuer haue prayed for the *Colossians*, Col. 1. 9. *that they might be filled with knowledge of Gods wil, in all wisdom and spiritual understanding.* In both these excelled *Dauid*, who reifisteth of himself, that Gods word (h) was as a lantern to his feet, & a light to his path: and that God (i) by his commandments had made him wiser then his enemies: that he had more vnderstanding then all his teachers, because Gods testimonies were his meditations, (k) that he understood more then the ancients, because he kept Gods precepts. The properties of the minde enlightened are specially two. The first is, that by it a Christian sees his owne blindness, ignorance, and vanity, as appeareth in *Dauid*, who being a Prophet of God, yet prayed, (l) *Open my eyes (O Lord) that I may see the wonders of thy lawes.* And thence it is that the godly so much bewailed the blindness of their mindes. Contrariwise, the wicked man in the midst of his blindness, thinks himself to see: The second is, that the minde runneth, and is occupied in a continual meditation of Gods word. So *Dauid* saith, *Psal. 1. 2: the righteous mans delight is in the law of the Lord, and in his law dar he meditate day and night.*

XXXV.

The memorie also is sanctified in that it can both keepe & remember that which is good and agreeable to Gods wil; whereas naturally it beft remembreth lewdnes, and wickednes, and vanitie. This holy memorie was in *Dauid*: *Psal. 119. 11: I haue hid thy promises in mine heart, that I might not sin against thee.* And *Mary*, *Luke 2. 19, kept all the sayings of Christ, and pondered them in her heart.* And to the exercise of this memory, *Salomon* hath a good lesson, *Prov. 3. 1: My sonne hearken vnto my words, incline thine eares vnto my sayings, let them not depart from thine eyes, but keepe them in the midst of thine heart.*

XXXVI.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth

Sanctification of the minde,

Sanctification of the affections,

Sanctification of the memory,

Sanctification of the will,

Sanctification of the memory,

Sanctification of the will,

in

in that it is so farre forth freed from sin, that it can will and choofe that which is good and acceptable to God, and refuse that which is euill, according to that of Paul, *It is Gods will that ye should not be bound to sin, but to righteousness, to holiness, to the love of God, to the love of your neighbour.* Now if a man be considered as hee is naturally, he can neither will, nor performe that (b) which is good, but only that which is euill: for he is folde vnder sin, as the ox or the asse, & committeth iniquities as the fish draweth in water; yea he is in bondage vnder Satan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his body to his cursed will: so that for his life, he is not able to doe any thing but sinne and rebell against God. And it must bee remembered, that although the Christian mans will be freed in part from the bondage of sin in this life, yet it shall not be free from the power of sinne vntill the life to come: for (c) *Paul* that worthy Saint saith of himselfe being regenerate, that he was carnall and sold vnder sinne.

XXXVII.

Sanctified affections are knowne by this, that they (d) are moued and inclined to that which is good, to embrace it: & are not commonly affected and stirred with that which is euill, vntill it be to eschew it. Examples hereof are these which follow, (e) *To reioyce with them that reioyce, & to weepe with them that weepe.* (f) *To reioyce, because a mans name is written in heauen.* (g) *To desire Gods presence and fauour as the dry land desireth water.* (h) *To feare & tremble at Gods word.* (i) *To long and to faint after the places where God is worshipped.* (k) *To be vexed in soule from day to day in seeing and hearing the vniuersall deeds of men: and to shed riuers of teares because men breake Gods commandments.* (l) *Inferuency of spirit to serue the Lord.* (m) *To put on the bowels of compassion towards the miseries of men.* (n) *To be angry and sinne not.* (o) *To sorrow for the displeasing of God.* (p) *To loue the brethren in Christ.* (q) *To admire at the word of God.* (r) *To loue Gods commandments above golde.* (s) *To admire the graces of God in others.* (t) *In feare to serue God, and to reioyce in trembling.* (u) *To walke in the feare of God, and to be filled with the ioy of the holy Ghost.* (v) *To be heauie through manifold temptations.* (w) *To reioyce in being partaker of the sufferings of Christ.* (x) *To wait on the Lord, to reioyce in him, and to trust in his holy name.* (y) *To wait for the full redemption.* (z) *To fight, desiring to enioy eternall life.* (a) *To loue the habitation of Gods house, and the place where his honory dwelleth.* (b) *To eschew all things as lesse and dung in respect of Christ.*

XXXVIII.

But among al these sanctified affections, there are four specially to be marked. The first is, a zeale for Gods glory: by which a Christian is thus affected, that rather then God should lose his glory: he could be content to haue his owne foule damned. As it was with *Moses*, who feared lest God should lose his glory, if he did vnto destroy the Israelites for their idolatry, whom he had chofen to be his people:

And therefore in this respect prayed vnto the Lord, *Therefore now if thou pardonest their iniquities, thy mercy shall appeare: but if thou wilt not, I pray thee raise me out of the booke which thou hast written.* *Exod. 32. 42.* And, *Rom. 9. 3.* *Paul* could haue wished with all his heart to be cut off from all fellowship with Christ, & to be giuen vnto eternall destruction, for his countrey-mens the Iewes, and for Gods glory specially. Some may say, this affection is not common to all, but peculiar to such as are led with such an exceeding affection, as these holy men were, and which haue their hearts so pierced & kindled with diuine loue, & so rauished with the fame out of themselves, that they forget all other things, yea themselves, hauing nothing before their eyes but God, and his glory. To this I answer, that this affection is common to all, though the measure of it be diuerse, in some more, in some lesse: which appeareth in that our Saviour Christ teacheth euery one in his prayer which he made, before he craue any other thing, either concerning God, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouer-passe all considerations of themselves, their owne pleasure & profit: their saluation or damnation: and absolutely with an hearty affection, to seeke after the glory of God in all their doings, that as Gods glory is most deare vnto himselfe, so it may appeare also that it is most deare vnto thee. If any thinke it strange that *Moses*, *Paul*, or any other should be content to fall into miserie, to lose their liues, and to be cast into eternall perdition in hell-fire with reprobate and damned spirits, rather then Gods honour should be turned into dishonour & blasphemie: let them consider that wonderfull is the power of true loue, which maketh all things easie: which is as strong as the graue, that ouercomes all, and was neuer yet overcome: which is as flaming fire, that a whole sea of water cannot quench. And the loue which these men had to God did so rauish them, that they felt no feare of hell-fire.

XXXIX.

The second affection is the feare of God, a most excellent and wonderfull grace of God: *Salomon* & matcheth it, yea preferreth it too, before all things in this world, making it the end of all. Without it a man cannot be wise, it is the first step to wisdom. In it is assured strength; also it is a well-spring of life to eschew the snares of death. The Churches of Iudea being in peace, were edified, & walked in the feare of God, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two parts: the first, is a persuasion in the heart, that a man is in Gods presence whosoever he is; and when he by infirmities forgets God, a drawing of himselfe into Gods presence. As it was in *Dauid*, *I haue (saith he, Psal. 16. 8.) for the Lord alwaies before me. For he is at my right hand, therefore I shall not slide.* And this his being in Gods presence,

I i 3

he

Sanctification of the minde,

wrought,

Sanctification of the memory,

Sanctification of the will,

Sanctification of the will,

in

et. Cor. 13. v. 7. Cant. 6. 7.

Thefeare of God, Eccl. 12. 14.

Pro. 14. 26. 27

1 A. 9. 31.

Parts of Gods feare.

Phil 16 8.

he fetterh downe most excellently in the 139. *Pharao* Enoch walked with God, Gen. 5. 22. *Abraham* is commanded to walke before God & robe bright, Gen. 22. 1. The second part of the feare of God, is in Gods presence stand in awe of him; which is when a man takes heede to his waies left he offend God. This aduise, *Dauid* giues to Saule Counsellors, *Psal.* 4. 4. *Stand in awe and sinenot*. *Pharao* commanded the midwives of Egypt, to kill all the male children of the Israelites at their birth they did it not, because (a) they stood in awe of God, fearing to displease him. And hence it is, that the (b) godly feare Gods word with feare and trembling.

X L.

The third, is the hatred and detestation of sin, because it is sin, and specially of a mans owne corruptions; wherewith a Christian is so troubled, that in regard of them and for no other cause, he most heartily desireth to be forth of this most miserable world, that he may be disburdened of his sin, and leaue off to displease God. *Paul* feelth in himselfe a huge mass of deadly corruption, it makes him deeme himselfe most miserable; and to mourne because he was not deliuered from it, saying, *Rom.* 7. 24. *O miserable man that I am I who shall deliuer me from this body of death?* Again, it is sinne that maketh the Church complaine, *Cant.* 1. 4. *that he is blacke; that the Sonne hath looked upon her,* and therefore three cries, *Ren.* 22. 20. *Come Lord Iesus, come quickly.*

The fourth, is ioy of heart in consideration of the neerenes or presence of the terrible day of iudgement. The (c) reprobate either trembleth at the consideration of the day of iudgement, or else in the securitie of his heart hee regardeth it not. And when he shall see the signes of the coming of Christ, (d) his heart shall faile him for very feare, & he shall call the bills to fall upon him; but contrariwise, the faithfull loue the second coming of Christ, and therefore waite and long for it, they shall (f) lift vp their heads, because the accomplishment of their redemption is at hand.

X L I.

The sanctification of the body, is when all the members of it are carefully preferred from being meanes to execute any sinne; and are made the instruments of righteousness and holines. So *Paul* prayed for the Thessalonians *that they might know how to possesse their vessels in holinesse, and in honour, and not in the lust of concupiscence, as the Gentiles do which know not God.* And *Job* (1) made woement with his eyes not to looke on a woman; in whose example it appeares how euery member is to be kept pure & holy.

X L I I.

If any humbled Christian finde out this measure of sanctification in himselfe; yet let him not be discouraged. For if any man haue a willinges & a desire to obey all Gods commandements, he hath the spirit; and hee who hath the spirit is in Christ, & he who is in Christ

shall neuer see damnation. And though hee faile greatly in the action of obedience; yet God will accept his affection to obey, as obedience acceptable vnto him. God will approve of thee for his owne worke which hee hath wrought in thee, and not rectifie thee for thine.

X L I V.

From sanctification ariseth repentance. For a man cannot hate his owne sins before he be sanctified; & he cannot truly repent for them before he hate them. Repentance is when a man (1) turnes to God, & brings forth fruits worthy amendment of life. This turning vnto God hath two parts. The first, a purpose & resolution of heart neuer to sin any more; but to leade a new life. This was in *Dauid*, who fully purposed to keep Gods commandments; & applied his heart to fulfill his statutes vnto the end. And vnto this did *Baruch* exhort the brethren at *Antich*, *that with full purpose of heart they would cleane vnto the Lord.* The second part is an holy labour in mans life & conseruatiō to purifie & cleanse himselfe from sin: of this speaketh *John*, 1. *Job.* 3. 3. *And euery one that hath this hope in him, purgeth himselfe euen as he is pure.* This did *Dauid* practise, as may appeare in that he said, *Psal.* 73. 13. *Certainly, I haue closed my heart in vaine, and washed my hands in innocency.* If any maruell how repentance followes sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whom they would winne to Christ: I answer, that all other graces are more hidden in the heart, whereas repentance is open, & sooner appeareth to a mans owne selfe, and to the eyes of the world. It is like the bud in the tree, which appeareth before the leafe, the bloosome, the fruit; and yet in nature, it is the last: for a man must be renewed, and come to an utter disliking of his owne finnes, before he will turne from them, and leaue them.

X L V.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sin. A wicked man who he sinneth, in his heart he giueth full consent to the sin; but the godly though they fall into the same finnes with the wicked, yet they neuer giue full consent: for they are in their minds, wills, and affections partly regenerate, and partly vngenerate, and therefore their wills doe partly will, and partly abhorre that which is euill: according as *Saint Paul* saith of himselfe, *Rom.* 7. 23. *I delight in the law of God according to the inner man, but I see another law in my members rebelling against the law of my minde, and leading me captive, &c.* And that the godly man neuer giueth full consent to sinne, it is euident by three tokens: First, before hee cometh to doe the sinne, he hath no purpose nor desire to doe it; but his purpose and desire is to do the will of God contrary to that sinne. Secondly, in the act of doing of the sin, his heart ariseth against it; yet by the strength of temptation, and by

the mightie violence of the flesh, he is haled and pulled on to doe wickednes. *Paul* saith of himselfe, that he was *bold vnder sinne*, that is, he was like a slave, who desired to escape out of his masters hands, and yet is faime in great misery to serue him. Thirdly, after he hath sinned he is sore displeased with himselfe for it, and truly repenteth. As *Peter* before the denying of his matter, had no purpose to doe it, but rather to die in his cause. In the act hee had a striving with himselfe, as appeareth by this, that first he answered faintly, *I know not what thou sayest*; and yet after when the assault of Satan more pretailed, he fell to swearing, cursing, and banning. And after his fall he repented himselfe and wept bitterly for it. All was contrary in *Judas*, who went to betray his master with full intent and purpose: for the diuill long tempting him vnto it, *enured into him*, that is, made him yeeld, and resolute himselfe to doe it. b Afterward when Christ was betrayed and condemned, *Judas* was not sorrowfull for his sinne with a godly sorrow, but in despair of mercy hanged himselfe.

X L V I.

Fruits worthe of amendment of life, are such fruits as the trees of righteousness beare, namely, good workes: for the doing of a good worke there be three things requisite: First, it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to be done in obedience vnto Gods revealed word; *As a obey is better then sacrifice, and to hearken is better then the fat of Rams.* Thirdly, it is to be referred to Gods glorie, *Whither ye eate or drinke (saith Paul) or whatsoever ye doe, doe all to the glorie of God.* The speciall workes of Christians, which they and none but they truly performe, are these five which follow.

X L V I I.

The first, is the good hearing of the word, *My sleepe (saith Christ) heare my voice & follow me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithfull in the primitive Church to assemble to heare the word. This good hearing of the word, is the fauing hearing that bringeth life eternal. In this action Christians are vially thus disposed. Before they come to heare the word of God they make themselves readie to heare it, as the men of Berea did, *who receiued the word with all readiness.* This preparation standeth in two points: First, they disburden themselves of all impediments, that like vnto runners in a race, they may (b) be swift to heare: these impediments, are sin and troubled affections; and they come with humble hearts: *as fooles, that they may become wise.* Secondly, they quicken vp themselves, and come vnto the assemblies, hanging and thirsting after the word of God as men doe after meate and drinke.

When they are in hearing Gods word, first, their mindes are fixed and attentive onely to

that which is spoken, as *Lydia* was. Secondly, they truly beleue the word of God, and carefully apply it to their owne foules. Thirdly, they feelthe lively power of it in themselves: it is as (f) fire in them, to draw out their inward corruption; it is to them the (m) sword of the spirit, and as a sacrificing knife in the hand of Gods minister, by which their flesh is killed, and they are offered up in a living sacrifice to God: it is (n) spirit and life to quicken and reuiue their foules that are dead in sinne: and the reason of this is plaine: The word of God preached is as a cup of wine: the true christian is the Lords guesse, but he that hath fauce of his own, he bringeth his sugar with him, namely, his true faith, which he tempereth and minglith with Gods word, & so it becometh vnto him as a cup of sweet wine; and as water of life. Now the hypocrite, because he bringeth no faith with him, drinketh of the same, but he findeth the wine to be fowre and tart, & void of relish, and in truth it is vnto him as a cup of ranke poison. Again, they heare the word of God in Gods presence, and therefore their hearts are full of feare and trembling. And they receiue the Word, not (r) as from man, but as from Christ Iesus the onely Doctor of the Church; and they regard not so much the Embassadour, or his ability, as the Embassage of reconciliation sent from the king of heauen.

After they haue heard the Word, they are bettered in knowledge and in affection, and they remember it and meditate vpon it continually, that they may frame all their doings by it. Worldly men vse to buy bookes of statutes, and to haue them in their houses to read on, that they may know how to aoid danger of law. And so the faithfull doe alwaies set before them Gods word, and in all their doings it is their Counsellor, least they should come into danger of Gods displeasure.

X L V I I I.

The second worke is, the receiuing of the Sacrament, of Baptisme once only, when a man is openly and solemnly addmitted into the Church: and of the Lords supper often. The first fealeth vp to the heart of a Christian, that he is vnto Christ, and hath true fellowship with him in being fully iustified before God, and inwardly sanctified. The second ferueth to scale vp in the heart of a Christian the continual growing and increasing of the same graces. This thing euery true beleener shall haue often experience of, either in or after the receiuing of the Sacrament; and yet it shall not be so alwaies, for sometimes the Church being brought into Christs wine-celler, shall fall into a swoone, and not feele any refreshing there. Yet the beleener is not to be dismayed, if he feele not alwaies comfort presently after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meate, and yet it prefermeth his life: So the weak Christian though he feele himselfe not nourished at the Sacrament by Christs body and

blood, yet hee shall see in time that his soule shall bee preferred thereby vnto euertlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily then euer before, confessing his finnes, and praying for increase of grace, and then he shall feele the fruit of the Sacrament.

X L I X.

The third worke, is a relieving of the poore brethren in Christ, proceeding of a brotherly kindnes towards them. This is a speciall work not to be done to all men alike, as Saint Paul faith, *a Doe good to all men, but especially to them of the household of faith.* Direction for this matter are the faithfull of Hierusalem, *who were all in one place, and had all things common: namely, in use. And they sold their possessions and goods and parted them to all men, as every one had need.* Also the brethren at Corinth in their extreame pouterie, released the Churches of Macedonia liberally, not onely according to their power, but also training themselves beyond their power. Yea this reliefe must goe further, even to the bestowing of a mans life, if neede so require, (as Saint Iohn faith) *Hereby we haue perceiued liue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.*

The fourth worke, is true praier and Saint Luke setteth out the faithfull, and the children of God, by this description: *That they call on the name of the Lord:* As on the contrary it is said of the wicked, *(Y) That they call not vpon God.* The true Christian calleth on the Lord in truth, For *the spirit of adoption, which is the spirit of prayer,* is his Schoole-master to teach him to doe it.

In praier he is thus disposed: first, before he praierh, he is stricken with some feare and reuerence in regard of Gods maiestie, for hee considereth that prayer is a familiar talking with God.

Secondly, he is inwardly touched with a liuely feeling of his wants, but especially he is vexed and grieved at his owne sinne and rebellion: to this sence of his miserie is as a spurte to quicken his benumbed heart.

Thirdly, hee humbleth himselfe before his God, and layeth (m) open his heart before the Lord, shewing a feruent and longing desire to obtaine those things of which hee findeth an extreame want in himselfe, as the Prophet Dauid did, whose desire was like the yawning of the drie ground; and this proceedeth from the spirit of God which a man oftentimes for his life cannot expresse.

Fourthly, when he maketh his request, hee doubteth not, but by faith hee beleueeth that God will grant his request, which he maketh according to his word. The ground of his persuasion is double: the first is, Christ Iesus, by whose merits as hee hath ordained remission of finnes, so hee looketh to obtaine all things else: The other ground is, the comfort

table promises of God which hee hath made, that he will heare the truly call vpon him. Fifthly, he praierh not for a brunt or two, but he continueth in prayer: And although God seeme not to heare him at the first, yet he patiently waiteth on the Lord, and still calleth vpon him.

L I.

The fifth worke, is to walke in some lawfull calling with painefullnesse, and vprightnesse, so that in performing all the duties of it, a man may keepe a good conscience before God and man. Thus Dauid determined to walke in the government of his house and kingdom. *I will doe wisely (faith he) in the perfect way rill thou comest to me; I will walke in the vprightnesse of mine heart, in the midst of mine house: I will let no wicked thing before mine eyes: I haue the worke of them that fall away: it shall not cleaue vnto me.* This sinceritie of Dauids behauiour in his calling made him bolde to offer himselfe to be tried not onely by men, but much more by the Lord God himselfe, and to be punished accordingly. *I Iudge me O Lord (faith he) for I haue walked in mine innocencie: Proue me O Lord, and trie me, examine my reines and mine heart: So vpright and cleere was hee in all his doings.*

L I I.

Thus much of faith and the benefits that come by faith: Now followeth the spirituall exercise of a Christian in his manifold temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth this hatred in a continuall persecution of his members: as Saint Iohn faith (Y) *The dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandmentes of God, and haue the testimony of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shew any token of his loue to any man, the diuell contrariwise sheweth forth his enmitie, and stirres vp his fellow champions, the flesh and the world, to warre against him for his confusion. And furthermore the Lord in great wisdome permits temptations to the last end of a Christian mans life (A) to trie his faith, to purge him of his sinne, to humble him, and to make him depend on his maiestie; to quicken and reuiue the graces of his spirit, which otherwise would be dead, and decay.

L I I I.

The temptations of a Christian are specially sixe. The first is, when inwardly in his heart (A) he is drawne away and inticed by his owne concupiscence vnto any sinne. The Christians exercise in temptation, is a fight and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh stirres vp euill thoughts and desires, as a burning furnace continually sendeth vp smoke & sparkes of fire; and it eggett a man forward to euill words and deedes, according to that of Saint Marke, *For from within, euen from the heart,*

beats of a man proceede euill thoughts, adulteries, fornications, murders, thefts, concupiscence, wickednesse, deceit, uncleannes, a wicked eye, backbiting, pride, foolishnesse.

II. The flesh hindereth and choketh the good motions and desires of the heart, as Paul faith, *I see another law in my members rebelling against the law of my minde, and leading me captive to the law of sinne which is in my members.* Again, the same flesh smyleth euery good motion and desire with some corruptions: so that the godly milke the best things that they doe. *Esay* faith of his owne & the peoples righteousness, that it is but a *menstruous clout*: the prayers of the Saints must bee perfumed with sweet odours, before they can ascend vp sweet and sauiour into the nostrils of God. And Paul said of himselfe, *he did that which he disliked:* not that he was ouertaken with grosse sinnes; but because when he was to doe his duty, the flesh hindered him, that he could not doe that which he did, exactly and soundly according to his will and desire: euen as a man who hath a iourney to goe, his mind is to dispatch it in all hast, yet when he is in his trauell, he goes but slowly by reason of a lamenesse in his ioynts.

III. The spirit on the contrary, kindles in the heart good motions and desires, and puts a man forwards to good workes and deedes, as it was in Dauid, *I will praise the Lord (faith he) who hath giuen mee counsel: my reines also teach in the night season.*

IV. The spirit rebukes a man for his euill intents and desires, and redresteth the force of them, and as it were nips them in the head. Thus *Esay* describeth the inward motions of the spirit, *And thine eares shall heare a word behind thee, saying, This is the way, walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.* And Saint Iohn faith, *The spirit indgeth the world of sinne.* This was in Dauid, who when he did any euill, his heart smote him. *2. Sam. 24. 10.* Out of this doctrine issueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to sinne, there is a fight betwixt the heart and the heart; that is, betwixt the heart & it selfe: In the wicked also there is a fight, when they are tempted to sin: but this fight is only betwixt the heart and the conscience. The wicked man whatsoeuer hee is, hath some knowledge of good and euill: and therefore when hee is doing any euill, his conscience accuseth, checketh, and controuleth him, and hee feels it stirring in him, as if it were some lining thing that crueld in his body and gnawing vpon his heart, and thereupon he is very often grieved for his sins, yet for all that he liketh his sins very well, and loueth them, and could find in his heart to continue in them for euer: so that indeed when he sinneth, he hath in his heart a straining and a conflict; but that is onely betweene himselfe and his conscience. But the godly haue another kind of battell and conflict, not only their consciences prick

them and reprove them for sin, but also their hearts are so renned, that they rife in hatred & detestation of sinne; and when they are tempted to euill by their flesh and Satan, they feele a lust and desire to doe that which is good.

L I V.

The second temptation, is a disquietnes in the heart of a Christian, because he cannot according to his desire, haue fellowship with Christ Iesus, he is exercised in this temptation on this manner.

I. Christ lets him see his excellency, and how he is affected towards him.

II. Then the Christian considering this, desireth Christ and his righteousness.

III. He delighteth himselfe in Christ, and hath some enioying of his benefites.

IV. Then hee comes into the assembly of the Church as into Godes wine-cellar, that in the Word and Sacraments hee may feele a greater measure of the loue of Christ.

V. But he falls lone-sicke: that is, he becomes troubled in spirit, because he cannot enioy the presence of Christ in the said manner, as he would.

VI. In this his spirituall sicknes hee feels the power of Christ supporting him, that the spirit be not quenched, and he heares Christ as it were whispering in his heart, as a man speaks to his friend when he is coming towards him asse off.

VII. After this Christ comes neerer, but the Christian can no otherwise enioy him: then a man enioyes the company of his friend, who is on the other side of a wall looking at him through the grate or lattise.

VIII. Then his eyes are opened, to see the causes, why Christ to withdraws himselfe, to be his owne securitie and negligence in seeking to Christ, his slacknesse in spirituall exercises, as in prayer and thankgiuing, the deceitfulness and malice of false teachers.

IX. Then he comes to feele more liuely his fellowship with Christ.

X. Lastly, he prayeth that Christ would continue with him to the end.

L V.

The third temptation, is trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a Christian in this tentation is this.

1. The poore soule lying as a man desolate in the night without comfort, seeks for Christ by priuate prayer and meditation, but it will not preuaile.

2. He vseth the helpe, counsell, & praier of godly brethren, yet Christ cannot be found.

3. Then hee seeks to godly Ministers, to receive some comfort by them, by their meanes hee can feele none.

4. After that all meanes haue bene thus vied, and none will preuaile, then by Gods great mercy, when hee hath least hope; hee finds Christ, and feels him come againe.

s. Pre-

5 Presently his faith reuiueth, and layeth A
fast hold on Christ.

6 And he hath as neere fellowship with
Christ in his heart as before.

* Verſ. 5. 7 Then comes againe the ioy of the ho-
ly Ghost: and the peace of conscience as a
sweete sleepe falls vpon him.

* Verſ. 6. 8 Then his heart ariseth vp into heauen
by holy affections and prayers, which doe as
pillars of smoke mount upward: sweet as
mirrhe and incense.

* Verſ. 8, 9, 10. 9 Also he is raiſhed there with the me-
ditation of the glorious estate of the king-
dome of heauen.

* Verſ. 11. 10 He labours to bring others to conſi-
der the glory of Christ and his kingdom.

* Cap. 4. verſ. 1. to the 15. 11 After all this Christ reueales to his
ſervant, what his bleſſed eſtate is, both in this
euer, and in the life to come, more clearly then
euer before, and makes him ſee thoſe graces
which he hath beſtowed on him.

* Verſ. 16. 12 Then the Christian prayeth that Christ
would breath on him by his holy ſpirit, that
he may bring forth the fruits of thoſe graces
which are in him.

* Verſ. 1. 13 Laſtly, Christ granteth him this his
requeſt.

LVI.

The fourth temptation, is ſecuritie of
heart, riſing of ouer-much delight in the plea-
ſures of the world. The exerciſe of a Chri-
ſtian in this temptation is this.

1 Hee ſlambers and is halfe aſleepe in the
pleaſures of this world.

2 Christ by his word and ſpirit labours to
withdraw him from his pleaſures, and to
make him more heartily receiue his beloved.

3 But he delayeth to doe it being loath to
leaue his eaſe and ſweete delights.

* Verſ. 4. 4 Then Christ awakes him and ſtirres
vp his heart, by making him to ſee the vanitie
of his pleaſures.

5 He then begins to be more earnestly af-
fected towards Christ.

* Verſ. 5. 6 With sorrow he ſets his heart to haue
fellowſhip with Christ after his old manner:
and this he expreſſeth by bringing forth ſweet
fruits of righteouſneſſe.

* Verſ. 6. 7 Then hee feeleth that Christ hath with-
drawne his ſpirit.

8 He almoſt deſpaires for this.

9 Yet by priuate prayer ſeekes for Christ.

* Verſ. 7. 10 When that will not helpe, hee re-
ports to the Miniſters of the word, at whoſe
hands he finds no comfort.

* Verſ. 8, 9, 10, 11, 12, 13, 14, 15, 16. 11 Not recovering his firſt eſtate, through
impatience of the loue of Christ, he makes his
miſery knowne to ſtrangers, to ſee if they can
comfort him, and he ſomewhat comforts him-
ſelfe in deſcribing Christs excellency to them.

* Verſ. 17. 12 They then are raiſhed with him to
ſeeke Christ, and require then to know where
to finde him.

* Cap. 6. 13 Anſwer is made in the aſſemblies of
the Church.

14 After this communication the Chri-
ſtians faith and feeling reuiueth, Christ re-
turning to him againe.

15 Then Christ aſſureth him in his heart
of his loue and liking towards him.

16 Gaiuing further aſſurance to him that he
ſhall grow vp and bee made fruitfull in euery
good grace.

17 After this, the Christian comes in ſuch
a high meaſure to loue Christ, that nothing
ſhall be able to ſeuer him from Christ.

LVII.

The ſift temptation is a fall into ſome great
finne, as *Noah* into drunkenneſſe, *Dauid* into
adulterie, and murder, *Peter* into the deni-
all of Christ. The exerciſe of a Chriſtian in this
temptation is this:

1 At the firſt his heart is vſually dulled and
made ſecure with ſinne.

2 Yet after a while, there by ſome meanes
ariſeth in his heart a *godly ſorrow*: which is
when he is grieved for this onely cauſe, that
by his ſin he hath diſpleaſed God, who hath
beene to him ſo louing and mercifull a father,
whoſe fauour hee would bee content to pur-
chaſe, (ſo hee might haue it and obtaine it)
euen with the damnation of his owne ſoule.

3 Then hee begins to repent himſelfe of
his finnes, reuiuing aſreſh his former repen-
tance.

4 This repentance hee ſheweth by ſeu-
en ſignes.

1 A care to leaue that ſin into which hee is
fallen. As they which crucified our Sauour
Christ, when they were *pricked in their hearts*
at *Peters* ſermon, they ſhewed this care in ſay-
ing, *Men and brethren what ſhall we doe to be
ſaued?*

2 An *Apologet*, which is when a man in the
heauineſſe of his heart, ſhall not excuſe or de-
fend his ſinne, but confeſſe it to the Lord, and
vterly condemne himſelfe for it, acknowl-
edging withall that there is no way to escape the
wrath of God, but by hauing Gods free par-
don in Christ.

3 *Indignation*, which is an inward anger and
fretting againſt his own ſelfe, becauſe he was
ſo careleſſe in looking to his own waies. *Peter*
when he had denied his maſter, *hee wept*, and
that *bitterly*, which ſheweth that with ſor-
row, he had alſo an anger againſt himſelfe.

4 A *fear* riſing not ſo much from the
judgments of God, as from this, left he ſhould
hereafter fall into the ſame ſinne againe, and
by ſo doing more grievouſly diſpleaſe God.

5 A *deſire* euer after more carefully to
pleaſe God.

6 *Zeale* in the ſeruiſe of God.

7 *Reuenge* vpon himſelfe for his former of-
feſſes: for example, if a man ſinne in ſurfeit-
ing and drunkenneſſe, if hee euer repent, he will
bring vader his corrupt nature by ſparing and
moderating himſelfe.

LVIII.

The ſixt temptation is outward afflictions,
which

which the godly in this life muſt ſuffer. (a) If
any will go after Christ, he muſt denie himſelfe, take
up his own croſſe, & follow him. And S. Peter ſaith,
(b) *That indgement begins at Gods houſe.* (c) And
Paul, *that we muſt enter into the kingdom of hea-
uen through many ſuch temptations.* The exerciſe
of a Chriſtian in affliction is this:

1. (a) At the firſt they are very heauie and
bitter.

2. He ſuffereth them with great lenitie and
patience, ſubmitting himſelfe vnder the hand
of God. Yet (e) if they bee in great meaſure,
they will drie him to impatience.

3. If they continue, he ſhall feele (according
to his owne iudgement) the (f) *waſh* and diſplea-
ſure of God in his heart.

4. (g) His old ſins will come aſreſh into his
remembrance, and trouble him. He is ſleepey,
(h) and in his ſleepe hee hath viſions, and
dreames, and anxietie of ſpirit.

5. (i) In this miſeric God ſupports his faith,
that it faile not, and he then forſake Christ.

6. (k) Hee feeling thus Gods power to ſtreng-
then him, hath experience of it in himſelfe.

7. From experience proceeds hope, that the
grace of God ſhall neuer be wanting vnto him
in any afflictions to come: and as hee hopech,
ſo it comes to paſſe.

8. With this hope is ioyned (l) a ſerious hu-
miliation before the Lord (m) with the fruit of
peace and righteouſneſſe.

If the afflictions bee for Christs cauſe vnto
death, then hee in more ſpecial manner is filled
with the ioy of the holy Ghost, and hee is then
ſtabliſhed with the greateſt meaſure of the
ſtrength of Christ, that no torment is able to
foile & to bring him from Christ, though the
Chriſtian ſhould die a thouſand times for it.
According to that of Paul, (n) *To you it is giuen
for Christ, not onely to beleeue in him, but alſo to
ſuffer for his ſake.* And this is grounded vpon
the promiſe of God, (o) *Who thou paſſeſt through
the waters I will be with thee, and through the
flouds, that they doe not ouerflow thee: when thou
walkeſt through the very fire, thou ſhalt not be
burnt: neither ſhalt the flame kinde thee.*

LIX.

Hence ariſeth a notable difference, betweene
the godly and the wicked, in the ſuffering of
afflictions. A reprobate the more the Lord
laiech his hand on him, the more hee (p) mur-
mureth & rebelleth againſt God: it is contrary
with the true Chriſtian: none feeleth more the
power and rebellion of ſinne then he, none is
more afflicted by Satan the he, & oftentimes
it cometh to paſſe that God withdraweth
the ſignes of his fauour from him, and lets him
feele his wrath. And this is the greateſt tem-
ptation of all other when a man ſhall ſee the
Lord to be his enemy, and to his thinking to
arme himſelfe againſt him to his deſtruction. As
(q) *Ezechias* did who ſaith, *that the Lord did
crash his bones like a Lyon.* Or (r) *as Iob ſaith*, *that
the arrows of the Almighty were in him, and the
venime thereof drunke up his ſpirit, & the terrors*

of God did fight againſt him. Yet the true Chriſti-
an when the world, the fleſh, and the diuell, &
God himſelfe too are againſt him, doth euen
then moſt of all reſt in the Lord, and by faith
cleaue to him. (s) *Though God ſhould deſtroy me
yet would I truſt in him,* (faith Iob.) (t) And
Dauid ſaith, *My God, my God, why haſt thou for-
ſaken me?* When hee ſaith that God hath forſake
him, it may ſeeme to be the complaint of a deſe-
perate man, not hauing ſo much as one ſpark
of faith yet then hee ſaith, *My God, My God:*
which words containe a confeſſion proceeding
from true faith: ſo that in *Dauid* it appeareth,
that the faithfull when they feele themſelves
forlorne, and vterly reiected of God, accord-
ing to the ſenſe and iudgement of the fleſh,
yet by faith they can apprehend his hidden
mercy, and behold it aſaſe off in the glaſſe of
his promiſe. And ſo they doe often ſhew con-
trary affectiōs in their prayers, as *Dauid* doth.

(u) *Jacob* when hee wratleth with the Angell
for life and death, neuer gaue ouer: and when
hee was toiled hee would not ceaſe before the
Lord had bleſſed him. This his wratling is a
type of the conflicts which the faithfull are to
haue with the Lord himſelfe, who vſeth to
bring his owne childre (as it were) to the field:
and aſſaileth them with the one hand, and with
the other hee holdeth them vp, that ſo he may
prooue and exerciſe their faith. And for this
cauſe the Church (x) is called by the name of
Jacob. An example may be had in the *woman of
Canaan*. (y) Firſt our Sauour Christ gaue her
faith, & by that faith ſhee was moued to ſeke
to him: but when ſhe was once come to him,
hee gaue her three repulſes. Firſt, by ſaying no-
thing. Secondly, by denying her. Thirdly, by
calling her dogge. Thus Chriſt in appearance
made theſe, as though hee would neuer haue
granted her requeſt. But ſhe at euery repulſe
was more inſtant, crying more earnestly vnto
him: and the plainly oppoſed her ſelfe to him,
and would take no denial: for ſuch is the na-
ture of true faith. Wherefore this faithfull when
they feele themſelves ouerwhelmed with ſin,
turmoiled with conflicts of Satan, when they
feeel the anger of God offended with them,
yet they can euen then liſt vp their eye-lids,
and giue a glimps at the brazen ſerpent Ieſus
Christ, and can ſling themſelves into the
armes of Gods mercy, and catch hold on the
hand of God buſteting them, and kiſſe it.

LX.

By theſe temptations it comes to paſſe, that
a Chriſtian though he cannot fall finally from
Christ, yet he may fall very dangerously from
his former eſtate. Firſt, the graces of God may
be by his default leſſened in him: elſe *Paul*
would not haue giuen out theſe exhortations,
*Quemot neſt ſpiritu, a Griue neſt the holy ſpi-
rit of God, by whom ye are ſealed vnto the day of
redemption.* Secondly, the graces of God may
be buried in him, and couered for a time,
ſo that hee may bee like a man in a trance,
who both by his owne ſeaſe and by the

Iob. 13.
15.
Pſal.
12. 16.

Gen.
3. 28.

Pſal.
130.
7. Math.
15. 22, 23.
24. 25.
26. 27.

Dange-
rous fall
of a Chri-
ſtian.

1 Theſſ.
5. 19.
Eph. 4.
30.

iudge-

judgement of the Physician is taken for dead. This was the estate of Peter, who though he confessed that Christ was the Sonne of the living Lord, (a) yet he denied him & forswore him at the voice of a damfell. Thirdly, he may fall againe into the same sinne after repentance. Indeepe this is a dangerous case; yet it may befall a true Christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their finnes, and idolatries, hee would not still have offered them merice, (b) as he doth by his prophets. And (c) Paul praeth the Corinthians in Christs stead that they would be reconciled to God: who neuertheless were before reconciled to God. Fourthly, hee may commit a sinne of presumption, which is a fearful sinne, beeing done wittingly of knowledge, and willingly, and with some wilfulness. Therefore David praied, (d) *Keep thy servant from presumptuous finnes*: and to them himselfe to be in danger of it, he prayeth further, *let them not have dominion over mee*. Lastly, he may fall into despaire of Gods mercy for a time, and this is a dangerous sin. For he which despaire, makes all the promises of God to be false, and this sinne of all other is most contrary to true fauing faith. In this estate was David when being in trouble, he said; (e) *this is my death*. And Paul shewes that the incestuous man might have fallen into desperation, (f) *when he faith, Comfort him, lest hee bee swallowed vp of ouermuch ieiuness*. And it must be remembered that the Church of Rome erreth in this, that she teacheth desperation to be a sinne against the holy Ghost. This sinne against the holy Ghost is a blasphemie spoken against the knowne truth of Gods word, or a deniall of Christs of a willfull and obdurate malice. But desperation may arise through ignorance of a mans owne estate: through horror of conscience for sinne: through an often relapse into some sin: through the ouerdeepe consideration of a mans owne unworthinesse: lastly, by aburration of the truth, through compulsion and feare. (g) This befell Francis Spira, who after his apostasie despaired. Yet they are much ouerseen that write of him as a damned creature. For first, who can tell whether he despaired finally or no? Secondly, in the very midst of his desperation, hee complaineth of the hardnesse of his heart, which made him that hee could not pray: no doubt then he felt his hardnesse of heart: and the feeling of corruption in the heart, is by some contrarie grace; so that we may consequently thinke, that hee was not quite bereft of al goodnesse: though hee neuer felt it then, nor shewed it to the beholders.

LXI.

The cause why a Christian cannot quite fall away from grace, is this: after that he is sanctified he receiveth from God another speciall grace, which may be called Corroboration. For he hath in him not onely the sanctifying, but also the strengthening power of Christ.

Therefore Paul praeth for the Ephesians, (b) *that they may be strengthened in the inner man*: for the Colosians (c) *that they may be strengthened with the glorious power of Christ*. And of himselfe he saith; (k) *that he is able to doe all things through the power of Christ that strengtheneth him*. David saith, *that God reneweth them that feare him, as the Eagle reneweth her decayed strength*. From hence as from a speciall cause ariseth Patience and Perseuerance vnto the end: for when a man is supported by the power of Christ, hee may be able to beare many crosses patiently with a contented minde, and perseuere in bearing of it how long looser the crosse endureth.

LXII.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of perswasion to all men, but especially to worldlings, and to loose professors of the Gospell, that they would vterly denie themselves, (m) and vse all means to become true Christians by being made new creatures in Christ, and (n) by leading such a life as may adorne the Gospell of Christ.

My first reason is this; the man that liueth in this world, not being a true Christian, is far more vile then the basest creature of all, euen the dog or toade. For first hee is nothing els but a filthy dunghill of al abomination and vncleannes, the (o) sinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God, but onely the suffering of Christ, beeing a (p) sacrifice of a sweet smelling sauour to God. We make it verie dauncy to come nere a lazar man that is full of botches, blaines, and sores; but much more are those men to be abhorred, who haue lien many yeares starke (q) *dead in finnes and trespasses*: and therefore now doe nothing els but rot and stinke in them like vgly loathsome carriages.

Secondly, hee which is no Christian is vnder the power of darkenesse, hauing Satan for his prince (r) and God, and giuing vnto him in token of homage his best parts, euen his minde and conscience (s) to be his dwelling place: and his whole conseruation is nothing els but a perpetual obedience to Satan. If Atheists and worldlings, and carnall Gospellers were perswaded of the truth of this (as it is most true) it would make them howie and drie, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their finitie hearts to bleed, and it would make them shedde riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: *awake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light*: open thine heart to receiue Christ, and then hee will come and binde the strong man Satan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is dan-

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Eph. 1. 16.
Col. 1. 11.
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ger of all the iudgements of God; so that euery moment some of them may befall him. Hee may perish suddenly by water with the old world, hee may be consumed with fire and brimstone with Sodome and Gomorrah, hee may be swallowed vp of the earth with Dathan, and Abiram, he may hang himselfe with Iudas, he may haue his braines dashed against the ground and be eaten vp of dogs with Iesabel, he may dye in hardnes of heart with Pharo; he may despaire with Cain and Iudas, he may be stricken with sudden death with Ananias & Saphira his wife, he may be eaten vp with wormes with Herod, hee may be smitten with trembling that hee cannot heare Gods word: with Felix, he may void his guts at the stoole with Arius, he may crye at his death that hee is damned with Latomus, hee may be leste vnto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and hee may suffer many more fearful iudgements, whereof the Lord hath (a) great store, and all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true Christian is for out of the reach of Gods iudgements that they cannot hurt him (b). Christ is a *covering and a cloud* against the heat and tempest of Gods iudgements; (c) when a mans heart is sprinkled with the blood of this immaculate Lambe, all the plagues of Gods passe ouer him. In the destruction of Ierusalem the (d) righteous beare a *mark* in their forehead: and are saved. Therefore let him that hath regard to his owne safetie become a Christian.

Fourthly, the man which is no Christian is in danger of eternal death and damnation in hell fire: and they which fall into this estate, it had beene ten thousand folde better for them if they had neuer bin borne: 2. Thes. 1. 9. for they are quite separated from the presence of God and from his glory: all the company they haue is with the diuell and his angels. Their bodies and soules are tormented with infinite horror and anguish, arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwayes dying, and yet are neuer dead. Furthermore, the length of this torment must be considered, which greatly aggravates the paine. If a man might bee deliuered from the paines of hell when hee had suffered them so many yeares as there be drops in the sea, or little sands in the whole earth, it were some comfort: but after those yeares be expired there shall come no release, but the damned shall continue in shrieking, yelling, and gnashing of teeth, enduring the consuming heate of Gods wrath without any end for euer and euer. Yea, to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feelee himselfe to haue euen the pangs of hell in his heart. Now therefore they that would escape out of this hellish and damnable estate, while they haue time let them

A pray for the pardon of their finnes in Christ, and walke according to the spirit in newnes of life; and then they may assure themselves, that there is no condemnation can belong to them. And it must be alwayes remembered, that hee which would liue when he is dead, must dye while he is alieue, namely to sinne. And againe, hee which would rise to eternall life in the day of iudgement, must rise from sinne before hee die, vnto newnes of life.

The fift reason: God hath appointed vnto euery man that liues in the Church, a certaine time of repentance, and of coming to Christ: And he which mispendeth that time, and is not made a Christian then, can neuer bee saved. This made our Sauour Christ weepe for Ierusalem, and say, Luk. 19. 42. *O if thou hadst known at the least in this thy day, the things which belong to thy peace, but now they are hidde from thine eyes*. And hee further signifieth the destruction of Ierusalem, v. 44. *because he knew not the time of her visitation*. Againe, the neglecting of this time is one cause, why not one or two, but many (e) shall seeke to enter into the kingdome of heauen, and yet shall not be able. It is a maruolous thing, that they which seeke to bee saved should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience tels thee that thou hast not yet repented, and that thou art not yet a iaiely member of Iesus Christ. And thou knowest further, that howsoeuer thou art alieue at this time, yet thou hast no lease of thy life. God may call thee forth of this world the next year, the next weeke, the next hour: yea hee may strike thee with sudden death at this very present. And in very truth, if thou goest forth of this world beeing no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speed repent and turne vnto God, and bring forth fruits worthy amendment of life, that all thy finnes may be done away: when the day of death, or the day of iudgement shall bee. And doe not thinke with thy selfe, that it shall be sufficient to deferre thy turning vnto God till the last end. For late repentance is seldom true repentance. And he which continueth long in any sinne, is in a dangerous case. If a man lie long in any disease hee will scarce recover his former health: and he which is growne in the custom of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is neuer cured; according to that of S. Iames: Jam. 1. 13. *sinne being perfected bringeth forth death*.

The sixt reason, Eternall life is a thing desired of all men: yet none shall bee made partakers of it, but the true Christian; and the glorious estate of this life would moue any man to bee a Christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, cold, wearines; from all sinne, as anger, forgetfulness, ignorance, from hell, death, damnation, Satan, and

From every thing that causeth miserie: according to that of S. Iohn, *Reu. 21. 4. And God will wipe away all tears from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine; for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to behold his face, that is, his glory, as our Saviour Christ saith, *Ioh. 17. 24. Father, I will that they which thou hast given me, bee with mee when where I am, that they may behold my glory which thou hast given me.* And David saith, *Psalm. 16. 11. In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore.* Reuelat. 22. 4. Thirdly, *1. Cor. 15. 28. they shall haue such an excellent communion with God, that he shall be vnto them all in all.* For in the end of the world when the whole number of the elect is accomplished, Christ shall present them to his Father, and as he is Mediatour he shall cease to be a King, a Priest, a Prophet: for though the efficacy of his offices be euermlasting: yet the execution of them shall cease, as Paul saith, *1. Cor. 15. 24. Then shall be the end, when he hath deliuered up the kingdom to God euen the Father, when he hath put downe all rule, all authoritie and power.* Again, among the elect there shall not be king and subiect, father, mother, childe, master, seruant, noble, ignoble, rich, poore, liuing, dead. Some will say, what then shall be? I answer, one glorious & euermlasting God, the Father, the Sonne, and the holy Ghost, shall be in all the elect, all that heart can wish and desire. Men shall not be in darkenes, neither shall they need the light of the Sonne, Moone, or Starres. God himselfe immediately shall be their light, as Iohn saith, *Reu. 21. 23. And the Citie hath no need of the Sonne, neither of the Moone to shine in it, for the glory of God doth light it, and the Lambe is the light of it.* Men shall not then need meate, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediately shall be their life, and all things concerning life by Christ. Which Iohn signifieth when he saith, *Reuel. 22. 1. 2. that he saw a pure river of water of life, cleere as Crystal, proceeding out of the throne of God, & of the Lambe: there being by either side of it the tree of life which beare twofower of fruites, and gaue fruite euery month.* And whereas God is continually to be worshipped in heauen: they need no other tabernacle or temple therunto, but God himselfe shall be their temple: as Iohn saith, *Reu. 21. 22. I saw no temple therein, for the Lord God Almighty, and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betwene God & Christ as he is man, and all the Saints which are his members, there ariseth an vnspcakable ioy and gladnes, where-with they are filled. David saith, *Psalm. 36. 8. Gods children shall be satisfied with the fauours of his house, and that he shall giue them drinke out of the riuers of his pleasures.* This vndoubtedly is infinite, and the Saints are not only replenished with it, but they are also swallowed vp of

it as with an huge and infinite sea of waters, as may appeare in Peter, who at the transfiguration of Christ was so rauished out of measure with ioy at the sight of it, that he quite forgot himselfe, saying, *Matth. 17. 4. Master, it is good being here: let vs make three Tabernacles, one for thee, one for Moses, and one for Elias.* Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in (a) worshipping God, by singing of songs of praise & thanksgiving vnto him. Now then seeing the kingdom of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in the world (b) as drosse and dung, so that they may obtaine Christ and his righteousness.

The last reason is the endless loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath and vengeance: Satan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart, and art like to die eternally. Thou being in this estate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to helpe thee; Christ onely was able: he therefore came downe from heauen and became man, for this cause, to worke thy deliuerance. Furthermore, in the curing of the wound of sinne, no hearbe, no water, no plaister, no physicke can doe thee any good: onely the bodie and blood of Christ is soueraigne for this matter, being steeped in the wrath of God. He therefore subiected himselfe to the death of the crosse, vpon which he suffered the wrath of God due to the finnes of mankind: and of his owne heart blood he tempered for them a soueraigne medicine to heale all thy woundes and forces. Now therefore despise not this mercie; seeke vnto Christ, lay open all thy sores, pray him that hee would vouchsafe thee if it bee but one droppe of his blood; then he will come vnto thee by his holy spirit, he will wash and supple thy wounds in his blood, and binde them vp. He is the tree of life, the leaues whereof heale the nations, *Reu. 21. 23.* If thou get but one leafe of him thou art well, it will heale thee and restore thy dead soule, that thou maiest liue eternally in the kingdom of heauen. If this reason will not moue thee to be a Christian, thy case is desperate. It is the best reason that Peter could vse to this purpose. *As obedient children* (saith he, *1. Pet. 1. 14. 15.) fashion not your selues vnto the former lusts of your ignorance, but as hee which hath called you is holy, so ye be holy in all manner of conuersation.* His reason followeth, *1. 18. 19. Knowing that ye were not redeemed with corruptible things, as silver and golde, from your vaine conuersation received by the tradition of the Fathers, but with the precious blood of Christ, as of a lambe without spot and without spot.*

Thus much haue I spoken to the worldling, who

who in his heart makes no more account of Christ then of his old shooes; and who had rather bee without Christ, then bee without his pigges, with the Gadarenes, *Matth. 8. 32.* Now for the true Christians I haue nothing to say but this: The Lord increase the number of them. And, *Coloss. 19. 10, 11.* the Lord fulfill them with the knowledge of his will in wisdom and spiritual vnderstanding, that they may walke worthy of him, and please him in all things, being fruitfull in all good works, and increasing in the knowledge of God. And

whereas they are at continuall waire against the flesh, the world, and the diuell: Lord Iesus strengthen them with all might through thy glorious power, vnto all patience and long suffering with ioyfulness. And deare Father of all mercie, plant that gouernement in thy Church euer where which thou hast reuealed in thy word, that thy Saints may worship in those meanes, in that order and comeliness, which thou hast appointed, abounding in righteousness, peace of conscience, and ioy of the holy Ghost. Amen, Amen.

A DIALOGVE OF THE STATE OF A CHRISTIAN MAN, GATHERED HERE and there out of the sweeter and fauorite writings of Master Tindall and Master Bradford.



Timothew. Because of our ancient acquaintance and familiarity (deare friend Eusthim) I will make bold with you to aske such questions as may bee for my edification & comfort, and of no other matter but euen of religion, wherof I see you are an old professor. And first of all, let me be bold to aske this question of you, how it pleased God to make you a true Christian, and a member of Christ Iesus, whom I see you serue continually with a feruent zeale?

Eusth. For that old acquaintance that was betwene vs, and for that you are desirous to liue a godly life in Christ Iesus, I shall not conceale the good worke of my God in me: therefore I pray you make a little what I shall say, and I will declare vnto you the truth euen forth of the feeling of mine owne conscience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the diuell: and the diuell was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knitted faster vnto the will of the diuell, then could a hundred thousand chaines binde a man vnto a post. Vnto the diuells will I did I consent with all my heart, with all my minde, with all my might, power, strength, will, and life: so that the law and will of the diuell was written as well in my heart, as in my members, and I ran her along after the will of the diuell with full faile, and the whole fwing of all the power I had; as a stone cast into the ayre cometh downe naturally of it selfe with all the violent fwing of his owne weight. O with what a deadly and venomous heart did I hate mine enemies? With how great malice of minde inwardly did I slay and murder? With what violence and rage, yea with what feruent lust committed I adulterie, fornication, and such like vncleanenesse? With what pleasure and delectation like a glutton seued I my bel-

ly? With what diligence deceiued I? How busily sought I the things of the world? Whatfoeuer I did worke, imagine, or speake, was abominable in the sight of God, for I could referre nothing vnto the honour of God: neither was his law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a stone to ascend vpward of it selfe. And besides that, I was asleepe in so deepe blindness, that I could neither see nor feelee in what misery, thralldom, and wretchednesse I was, till *Moses* came and awaked me and published the law. When I heard the law truly preached, how that I ought to loue and honour God with all my strength and might from the low bottom of the heart, because he that did create me is Lord ouer it; and my neighbour, yea mine enemies as my selfe inwardly from the ground of my heart, because God hath made them after the likeness of his owne image, and they are his finnes as well as I, & Christ hath bought them with his blood, and made them heires of euermlasting life as well as I: and how I ought to doe whatfoeuer God biddeth, and to abstaine from whatfoeuer God forbidderth, with all loue and meekenesse, with a feruent and burning lust fro the center of the heart: Then began my conscience to rage against the law and against God. No fea, be it neuer so great a tempest, was so vnquiet, for it was not possible for mee a naturall man to consent to the law that it should be good, or that God should be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer shewed mee where to fetch helpe, nor preached any mercie, (a) but onely let me at variance with God, and prouoked and stirred me to raile on God, and to blasphem him as a cruel tyrant. And indeed it was not possible to doe otherwise, to thinke that God made me of so poisoned a nature, and gaue me an impossible law to performe: I being not borne againe by the Spirit, and my witte, reason, and will teeing fo

fast glued, yea nailed and chained vnto the will of the diuell. This was the captiuitie and bondage whence Christ deliuereth mee, redeemed and loosed mee. His blood, his death, his patience in suffering rebukes and wrongs, and the full wrath of God, his praiers and fastings, his meeknesse and fulfilling the vttermost points of the law, appeased the wrath of God, brought the fauour of God to me againe, obtained that God should loue me first, and be my Father, and that a mercifull Father that would consider my infirmity and weaknesse, and would giue me his spirit againe, which he had taken away in Adam, to rule, gouerne and strengthen me, and to breake the bands of Satan, wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God (which preaching is called the Gospell or glad tydings,) and I had deeply considered the same: then my heart began to waxe soft and melt at the bounteous mercy of God, and kindnes shewed of Christ. For when the Gospell was preached, the spirit of God (me thought) entred into my heart, and opened my inward eyes, and wrought a liuely faith in me, and made my wofull conscience feeble & taste how sweete a thing the bitter death of Christ is, and how mercifull and louing God is through Christs purchasing merits, and made me to begin to loue againe, and to consent to the law of God, how that it is good and ought so to be, and that God is righteous that made it lastly: it wrought in me a desire to be whole, and to hunger and thirst after more righteousness, and strength to fulfill the law more perfectly, and in all that I doe or leaue vndone, to seeke Gods honour and his will with meeknesse, euermore condemning the imperfectnesse of my deedes by the law.

Now then this good worke of God to my saluation, standeth in two points, the working of the law, and the working of the Gospell: the preaching of the law was a key that bound and damned my conscience: the preaching of the Gospell was another key that loosed mee againe. These two falues (I meane the law and the Gospell) vsed God & his Preacher to heale and cure me a wretched sinner withall. The law did driue out my disease, and made it appeare, and was a sharpe falce, and fretting corrasie, and killed the dead flesh, and loosed and drew the fore out by the root, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne works, merits, desertings, and ceremonies, and robbed me of all my righteousness, and made mee poore. It killed me in sending me downe to hell, and bringing me almost to vtter desperation, and prepared the way of the Lord, as it is written of *Iohn Baptist*. For it was not possible that Christ should come vnto mee as long as I trusted in my selfe, or in any worldly thing, or had any righteousness of mine owne, or riches of holy works. Then afterward came the Gos-

ple a more gentle plaister, which suppled and swaged the wounds of my conscience, and brought me health: it brought the Spirit of God, which loosed the bands of Satan, and coupled me to God and his will through a strong faith and feruent loue. Which bands were too strong for the diuell, the world, or any creature to loofe. And I a poore & wretched sinner felt so great mercy, that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercie & leue from me. And I boldly cryed out with *Paul*, saying, *Who shall separate me from the loue of God? &c.* Finally, as before when I was bound to the diuell and his will, I wrought all manner of wickednesse, for I could doe no otherwise, it was my nature: euen so now since I am coupled to God by Christs blood, I doe good freely because of the spirit, and this my nature. And thus I trust I haue satisfied your first demand.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your childhood you were of a good and gentle nature, & your behauiour was alwayes honest and ciuill, and you could neuer abide the companie of them that were roysters and ruffians, and swearers, and blasphemers, and contemners of Gods word, and drunkards, which now are teamed good fellows. And your dealing with all men hath bene euer commended for good, faithfull and iust. What meane you then to make your selfe so abominable and accursed, and to say you were so wholly addicted vnto wickednesse, and your will so fearfully and miserably in captiuitie vnto the will of the diuell?

Ensb. Brother *Timothy*, I know what I say, God giue me grace to speake it with more liuely feeling of my weaknesse, and with a more bitter detestation of my sinne. By nature through the fall of Adam am I the child of wrath, heire of the vengeance of God by birth: yea and so from my first conception: and I had my fellowship with the damned diuells vnder the power of darknes and rule of Satan, while I was yet in my mothers womb: and although I shewed not the fruits of sinne as loone as I was borne nor long after: yet was I full of the naturall poison, from whence all wicked deedes do spring, and cannot but sinne outwardly, as soone as I am able to worke (be I neuer so young) if occasion be giuen: for my nature is to sinne as is the nature of a serpent to sting: and as a serpent yet young, or yet vnbrought forth, is full of poyson and cannot afterward (when time and occasion is giuen) but bring forth the fruites thereof: And as an adder, a toad, or a snake, is hated of man, not for the euill it had done, but for the poyson that is in it, and hurt which it cannot but doe: so am I hated of God for that naturall poyson which is conceived and borne with mee before I doe any outward euill. And as the euill which a venomous worme doth, maketh it not a serpent, but because it is a venomous worme, therefore doth

it euill, and poisoneth: euen so doe not our euill deedes make vs euill first, but because we are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the law, and are contrary to the will of God in our will, and in all things consent vnto the will of the fiend.

Timoth. As yet I neuer had such a feeling of my finnes as you haue had, and although I would be loath to commit any sinne, yet the Law was neuer so terrible vnto mee, condemning mee, pronouncing the sentence of death against mee, and stinging my conscience with teare of euermolting paine; as I perceine it hath bin vnto you: therefore I feare oftentimes lest my profession of religion should bee onely in truth meere hypocritie, I pray you let mee heare your mind.

Ensb. A true lying it is, that the right way to go vnto heauen, is to saile by hell, and there is no man liuing that feeleth the power and vertue of the blood of Christ, which first hath not felt the paines of hell. But yet in these paines there is a difference: and it is the will of God, that his children in their conversion shall some of them feele more, and some lesse. *Ezekiel* on his death-bed complaineth, *Esa. 38. 13. 14.* that the Lord breake his bones like a Lyon, that he could not speake by reason of paine, but chattered in his throat like a crane; and *warmed like a Dove*.

Iob saith, that *God is his enemy*, and *both set him as a marked house at*, and *that the arrows of the Almighty are upon him*, and *that the poison of them both drinke up his spirits*. *David* bewaileth his estate in many Psalmes, but especially in the 130. Psalm, where hee begetteth on this manner: *Out of the deepe places haue I called vnto thee, O Lord:* which is as though hee should say, O my poore soule fall not flatte downe, vex not thy selfe out of measure: the burden of thy finnes presse thee fore indeede, but bee thou not for all that quite ouerwhelmed, thou art thrust downe so low into the depth of deepes, that thou hast neede cry aloud to bee heard of him which dwelleth in the highest heights: and the euer-burning hell fire is not farre from that Lake whether thine iniquities haue plunged thee, so that thou maist receive as it were the Echo of thy cries and desperate howlings, which bee there cast out of all hope of euer coming forth. But the Lord which bringeth forth euery to the borders of hell his best beloued when they forget themselves, knoweth also how well to bring them backe againe. Goe no further then downward, but lift vp thy heart together with thine eyes, and seeke vnto the Lord, to reach vnto thee his mercifull and helping hand.

Againe, in the Scriptures wee finde examples of men conuerted vnto the Lord without any vehemence forrow of their finnes. What anguish of conscience had the thiefe vpon the crosse for his former life in his present conversion at the houre of Death? How was *Lydia* dismayed and cast down in respect of her wickednesse, like as *Dauid* was or *Iob*, whose heart God onely is said to haue opened to giue attendance to the preaching of *Paul* and *Silas*, who also euen presently after was ready to entertaine them and to make them a feast in his house, which hee could not haue done, if hee had bin in the perplexities of *Ezechie*, or *Dauid*. The same may bee spoken of the Iaylor, and of them which heard *Peter* sermon at Ierusalem, who for all they had murdered our Saviour Christ, yet in their conversion, their hearts were only for the time pricked. So then God in preparing vs, which in truth are nothing but fleshly and thinking dungbills of sinne, nay, very vncleanenes and pollution it selfe, I sa, in preparing vs to bee the Temples of his holy Spirit to dwell in, and the forth-putts to hoord vp his heavenly graces in, doth otherwhiles vse a milde and gentle remedie, and maketh the Law to looke vpon vs, though with no louing & gentle, yet with no fearefull countenance; and otherwhiles in some hee setteth a sharpe edge vnto the Law, and maketh it to wound the heart very deepe, and as a strong corrasie to torment them, and to frette and gnaw vpon their consciences. And yett by experience, that a botch or a bitt in a mans body, is as well eased of the corruption that is in it by the pricking of the point of a small needle, as by the launcing of a great raser. Wherefore if God by his Spirit haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieved with a godly sorrow for your sins, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God make me thankfull for it. And I pray you more plainly shew me the state of your life till this houre, that I and aliother may take warning by it.

Ensb. That which may doe good vnto other men I will neuer conceale, though it bee to my perpetuall shame. As I was conceived and borne in sinne, so my parents brought mee vp in ignorance, and neuer shewed mee my shame, and misery by Gods law: and I llied along time, euen as a man in a dead slepe or trance, and in truth I llied as though there were neither heauen nor hell, neither God nor diuell. And the diuell himselfe (as I now perceiue) did often perfwade my secure conscience that I was the child of God, and should be saved as well as the best man in the world: and I yielded to his perswasion, and did verily thinke it: so that when the Preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue fid vnto my neighbours, that I hoped I should be saved, and hee should goe to hell: and when I was asked whether I could keepe all the commandments of the law, I said that I could: and being asked whether I neuer sinned, I said I thought that otherwhiles I did: but for them which were but fewe, I hoped God would haue mercie,

and haue me excused, and all my neighbours were glad of my companie, they spake well of me, and I was taken for an honest man, when as indeede before God, I was a vile beast and the child of wrath, inspired with the spirit of the diuell continually. Well, after I heard the Law preached, and saw & remembered many fearful iudgements of God vpon men, whom I in reason thought were as good men as I, then I began to consider mine owne estate, and to perceiue my finnes, and my cursednesse, and vpon a time aboue all other, the curse of the law made me inwardly afraid, and my flesh then began to tremble and quake: then I could not sleepe in the night season, I was afraid of euery thing. If I were in my house, I thought the house would fall on my head: if abroad, I thought euery crannie of the earth would open it selfe wide, and swallow me. I started at euery straw, and at the moouing of a flie: my meate was loathsome vnto me, and I thought I was not worthy of so good a creature of God, and that God might iustly turne it to my bane: the griefe of my heart for my life past made me shed abundance of teares: and vpon that I remembred in *Deuils* Psalmes, that his teares were his drinke, and that he did wet his bedde with teares. And now the diuell changed both his coate and his note, and in fearful manner cried in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked mee, and haue made a iest of it. Wherefore I was faine to goe to a godly learned Preacher: I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which he shewed me in the booke of God, and by his feruent, godly, and effectuall prayers: and I thanke God euer since I haue had some assurance (in spite of the diuell) that I doe appertaine to the kingdom of heauen, and am now a member of Iesus Christ, and shall so continue for euer.

Tim. How know you that God hath forgiven your sinne?

Eufr. Because I am a sinner, and he is both able and willing to forgive me.

Tim. I grant that he is able to forgive you, but how know you that he will? you know your finnes are very great.

Eufr. I grant: but Christs passion is farre greater: and although my finnes were as red as skarlet and as purple, yet shall they be as white as snow, and as soft as wooll.

Tim. Oh but you haue sinned very often.

Eufr. Tell mee not I pray you what I haue done, but what I will doe.

Tim. What will you doe?

Eufr. By Gods grace it is my full purpose, and my earnest prayer to God is, hereafter to take better heede, and to amend my former life.

Tim. Is that enough thinke you?

Eufr. What lacketh?

Tim. The fauour and mercy of God, that may cleane forsake you.

Eufr. Nay, that I will neuer grant: for I am certaine I am perswaded of the fauour of God, euen to the saluation of my soule.

Tim. O shew me that, that is the thing I earnestly desire, to be assured of Gods speciall goodnesse, euen by your experience.

Eufr. According as God hath giuen me to feeble the same, so will he shew it to you. And first of all, the dealing of God towards me is a good argument to me. In the first Commandement, God hath commanded me to take him to be my God, and in the Lords prayer, he teacheth me to call him Father: hee hath created the world generally, and euery creature particular-ly for man, and so for me, to serue for my commodity, necessitie, and admonition. Also hee hath made mee for his owne image, hauing a reasonable soule, bodie, shape, where he might haue made me a Toad, a Serpent, a Swine, deformed, frantick. Moreouer, he hath wonderfully preferred mee in my infancy, childhood, youth, middle age hitherto from manifold dangers and perils: all which doe confirme in me a perswasion of Gods fatherly loue: & that I should not doubt hereof: where I might haue beene borne of Turkes: loe it was the will of God that I should be borne of Christian parents, and be brought into Gods Church by Baptisme, which is the Sacrament of adoption, and required faith, as well of the remission of my finnes, as of sanctification, and holinesse to be wrought of God in mee by his grace and holy spirit: where I might haue beene borne in an ignorant time and religion, God would that I should be borne in these daies, and in this countrey, where is more knowledge revealed, then euer was here, or in many places else is. Where I might haue beene of a corrupt parent, and intrangled with many errors of Papistrie, and of the Familie of Loue, and of the schisme of Browne, by Gods goodnes my iudgement is reformed, and he hath lightened mine eyes to see, and my heart to embrace his sincere truth. By all which things I doe confirme my faith of this, that God alwaies hath bene, is, and will be for euer my Father, and at my departing forth of this world will giue mee the crowne of euerallasting glorie. Secondly, when as man is euermore doubting of the promises of God be they neuer so certaine, God of his infinite mercie to prevent all occasions of doubtings, promiseth to giue his owne spirit as a pledge, pawne, or earnest-pennie vnto his children of their adoption, and election to saluation. Now, since it pleased God to call mee from hypocritie to be a member of his Church, I feeble that in my selfe which I neuer felt or heard of before. In times past, I came to prayers, and to the preaching of Gods word, euen as a Beare cometh to the flake; now the word of God is meate and drinke

to me, and prayer is no burthen vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue prayed: and when I thankes God, if I do any thing, it cometh into my mind to pray. In my prayers I finde great ioy and comfort, and exceeding fauour of God, I neuer thinke I can well take my rest, or doe any thing else except first I aske it: at Gods hand in Christ. Lastly, when my minde and heart is wholly occupied in worldly matters, I am stirred vp, and as it were driue to pray vnto God for the remission of my finnes, and the assurance of my saluation, and in prayer I haue had those grones which for their greatnesse cannot be expressed. Now from whence cometh all this? From the diuell? No. In these actions I haue found him my enemy, & a continual hinderer of them. For hee by his craft when I haue bene heauie and weake, hath failed to trouble mee to some finnes whereunto my curse and nature was not giuen; and I hauing yeelded to him, haue bene so hardened and blinded by those finnes, that for a time I haue made light account of the word of God and of his promises: but then perswaded by this came from mine owne selfe: no heither: This cursed nature of mine hath bene more pleased and delighted with sinne, and with the pleasures of the world, then with such exercises from which it draweth me and presseth me downe as lead. I cannot thinke that such a poisoning Cockatrice can lay such good eggs, or that wild crab trees (such as all men are in *Adam*) can bring forth sweete fruites, according to the will of God, except God plucke them forth of *Adam*, and plant them in the garden of his mercy, and flocke them, and graffe the spirit of Christ in them. Wherefore these are the works of Gods spirit, and my conscience is thereby certified, that God hath giuen mee the spirit of adoption, and therefore that his fauour and mercie shall continue towards mee for euer. For the gifts of God are without repentance, & whom God once loveth, him hee loveth for euer.

Thirdly, there be certaine fruits of Gods children which I find in me by which I am confirmed in Gods fauour. *S. Iohn* in his first Epistle faith, that hereby we know that we are translated from death to life; because wee loue the brethren. Truly, I feeble in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am very desirous to doe any good for them: and it drops of my heart blood would doe them good, they should haue them. Moreover I hate all sinne and wickednesse with a bitter hatred, and I long to see the coming of my Saviour Christ to iudgement, I am grieved and disquieted, because I cannot fulfill the law of God as I ought, all which I haue learned forth of Gods word to be tokens of Gods children. And you see what euidence I haue to shew that I am a true member of the Church militant, and in the fauour of God.

Tim. Haue you a stedfast faith in Christ, (as

these arguments seeme to prooue) without all wavering, doubting, and distrusting of Gods mercy?

Eufr. No, no. This my faith which I haue in Christ is euen fought against with doubting, and euer assailed with desolation, not when I sinne onely, but also in tentations of aduersities: into which God bringeth me to nurture me and to shew me mine owne heart, the hypocritie and false thoughts that there lie hid, my almost no faith at all, and as little loue, euen then happily when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue sinned faith is feeble; when wrong is done vnto mee I cannot forgive, in sickness, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feeble that there is no power to doe good but of God onely. And in all such temptations my faith perisheth not utterly, neither my loue and consent to the law of God: but they be weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a child, so now deale I towards God my loving Father. When I was a child, my father and mother taught me nurture and wisdom, I loued my father and all his commandements, and perceined the goodnesse he shewed mee, that my father loued mee, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for any neede hee hath thereof, but seeketh my profit onely: and therefore I haue a good faith vnto all his commandements, and loue all his commandements, and doe them with a good will, and with good-will goe euery day to the schoole. And by the way happily I saw a companie play, and with the sight was taken and ranshed of my memorie, and forgot my selfe, and stood and beheld, and fell to play also, forgetting father and mother, and all their kindnesse, and their lawes, and mine owne profit also: Howbeit the knowledge of my fathers kindnesse, the faith of his promises, and the loue that I had againe vnto my father, and the obedient mind were not utterly quenched, but lay hidden as all things doe when a man sleepech or lyeth in a trance. And as soone as I had played out all my lusts, or else by some had bene warned in the meane season, I came againe to my olde profession: Notwithstanding many tentations went ouer my heart, and the law as a right hang-man tormented my conscience, and went aight to perswade mee that my father would thrust me away, and hang mee if hee caught mee, so that I was like a great while to run away rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue, and of punishment, wrestled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage

of mine anger was past, and I rose againe as soone as the rage

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of the first tyme was past; and my minde was more quiet. And the goodnesse of my father and his old kindeesse came vnto my remembrance; either by mine owne courage, or by the comfort of another. And I beleued that my father would not put mee away, or destroy me; and hee hoped that I would doe no more so. And vpon that I gaue me home againe dismayed, but not altogether faithlesse; the old kindeesse would not let me despaire, howbeit all the world could not see mine heart at rest, vntill the paine had bene past, and vntill I had heard the voice of my father, that al his forgotten.

Timoth. Seeing that you haue thus plainly and truly shewed the weaknesse of you, and consequently of all mens faith, shew me I pray you, how by the weaknesse of faith a Christian is not rather discomforted, then comforted, and assured of his saluation.

Ensb. God doth not so much regard the quantity of his graces as the truth of them; hee approoueth a little faith if it be a true faith; yea, if faith iusts were no more but a graine of mustard-seed (which is the least of all other seeds) it should be sufficient, and God would haue respect vnto it. The poore diseased begger with a lame hand, hauing the palse also, is a able neuertheless to reach out the same and receive an almes of a king: and so in like manner a weak and languishing faith is sufficient to be able to reach out to selfe, and to apprehend the infinite mercies of our heavenly King offered vnto vs in Christ. Faith in the 3. of *Iohn* is compared vnto the eie of the Israelite, which although it were of dimme sight, or looked askint, yet if it could neuer so little behold the brazen serpent, it was sufficient to cure the stings of the fiery serpents, and to saue life.

Tim. Seeing that you satisfie mee in euery point so fully, shew me I pray you, whether a man may be wicked and haue faith, and whether faith entering expelleth wickednesse. For I haue heard some say, that a man might beleeue the word of God, and bee neuer the better in his life, or holier then before he was.

Ensb. Many there are, which when they heare or read of faith, at once they consent thereto, and haue a certain imagination and opinion of faith as when a man telleth a story, or a thing done in a strange land that pertaineth not to them at all: which yet they beleeue: and tell as a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say verily, this doctrine seemeth true, I beleeue it is euens so: then they thinke that the right faith is there, but afterward when they seeke in themselves no manner of working of the Spirit, neither the terrible sentence of the Law, & the horrible captivity vnder Sarran, neither can perceiue any alteration in themselves, & that any good works follow, but finde they are altogether as before, & abide in their old estate, then thinke they that faith is not

sufficient, but that works must be ioyned with faith to iustification: but true faith is onely the gift of God, and is mighty in operation, neuer working being full of vertue: it reneweth man, and begetteth him afresh, altereth him; changeth him, & turneth him altogether into a new creature and conseruation: so that a man shall feelee his heart cleane changed, & far otherwise disposed then before, and hath power to loue that which before he could not but hate & delighteth in that which before he abhorred, and hateth that which before hee could not but loue. And it setteth the soule at liberty, & maketh her free to follow the will of God; and is to the soule as health to the body: After that a man is pined with long sickness, the legges cannot beare him, he cannot lift vp his hands to helpe him, his talfe is corrupt, sugar is bitter in his mouth, his stomack lengtheth after flubbesauce and swabbs, which a whole stomack is ready to cast his gorge: when health cometh the changeeth and altereth him cleane, giueth him strength in all his members, lust and will to doe of his owne accord that which before he could not doe; neither could suffer that any man should exhort him to doe, and hath now lust in wholesome things, and his members are free and at liberty, and haue power to doe all things of his owne accord which belong to a sound and whole man to doe. And faith worketh in the same manner, as a tree brings forth fruit of his owne accord: and as a man neede not bid a tree bring forth fruit, so is there no law put to him that beleeueth and is iustified through faith, to force him to obedience, neither is it needful. For the law is written & grauen in the heart, his pleasure is daily therein, & as without commandment euens of his owne nature he eateth, drinketh, seeth, heareth, talketh, goeth: euens so of his owne nature without any compulsion of the law, hee bringeth forth good works: and as a whole man when hee is athirst trieth but for drinke, and when hee hungereth abideth but for meate, and then drinketh and eateth naturally: euens so is the faithful euers athirst, and an hungered after the will of God, and trieth but for an occasion; and whensoever an occasion is giuen, hee worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to do Gods will. He that hath not this faith, is but an vnprofitable babler of faith and works, and neither worteth what he babbleth, nor whereunto his words tend. For hee feeleth not the power of faith, nor the working of the Spirit in his heart, but interpreteth the Scriptures which speake of faith and workes after his owne blind reason, and foolish fantasies, not hauing any experience in himselfe.

Timoth. Every member of Christs congregation is a sinner, & sinneth daily, some more and some lesse: for as it is written, 1. *Ioh.* 1. 8. *I. We say we haue no sinne, we deceiue our selues, and the truth is not in vs.* And Paul, *Rom.* 7. 19. 20. *That good which I would, that doe I not: but that euill which I would not, that doe I: So it is not I that doe it (faith he) but sinne that dwelleth in me:* So the Christian man is both a sinner and no sinner: which how it can bee, shew it me by your experience.

Ensb. I beeing one man in substance am two men in quality, flesh and spirit, which in me fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one estate. If the spirit ouercome in tentations, then is hee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though shee had a mountaine on her backe, and as we sometime in our dreames thinke we beare heauier then a millstone on our breasts: or when wee dreame now and then that wee would runne away for feare of something, our legs seem heauier then lead: euens so is the spirit oppressed and ouerladen of the flesh through custome, that shee strugglith and striueth to get vp, and to breake loose in vaine, vntill the God of mercy, which heareth my groanes through Iesus Christ, come and looke her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regard the Spirit, the profession of my heart toward the law of God, my repentance & sorrow that I haue, both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercy in our Sauour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the old *Adam*, and as it were the stocke of the old oliue tree, euens and anon when occasion is giuen, shooting forth his branches, leaues, bud, blossom, and fruite also: which also is as the weaknesse of one which is newly recovered of a great disease, by the reason whereof all my deeds are imperfect, and when occasions be great I fall into horrible daedes, and the fruite of the sin which remaineth in my members breaketh out. Notwithstanding the spirit leaueth mee not, but rebuketh me, and bringeth me home againe vnto my profession, so that I neuer cast off the yoke of God from off my necke, neither yeeld vp my selfe vnto sin to serue it, but fight afresh, and begin a new battell. And I had rather you should vnderstand this forth of the Scriptures, by the example of *Iohn* and the Apostles. *Iohn* was the friend of God, and a chosen seruant of God to tell his will vnto the world. He was sent from the land of Israel, where he was a Prophet, to goe amongst an heathen people, and the greatest citie of the world, then called Ninive, to preach that which in foure daies they should bee destroyed for their sinnes: which messenger the free will of *Iohn*, had as much power to doe as the weakest hearted woman in the world had power, if shee were commanded to leape into a tubbe of liuing snakes and adders: as happily if God had commanded *Sarah* to sacrifice her

sonne *Isaac*, as he did *Abraham*, shee would haue disputed with God, ere she had done it, as though shee were strong enough. Well, *Iohn* hardened by his owne imagination, and reasoning after this manner; I am here a Prophet vnto Gods people the Israelites: which though they haue Gods word testified vnto them daily, yet despise and worships God vnder the likenesse of calues, and after all manner of fashions saue after his owne word, and therefore are of all nations the worst and most worthy of punishment: And yet God for loue of a few that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part so euill as these: If I therefore shall goe preach, I shall lie and shame my selfe and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrey where God is worshipped. When *Iohn* entred into the shippe, hee laid him downe to sleepe, for his conscience was tossed betweene the commandment of God which sent him to Ninive, and his fleshly wisdom which dissuaded and comforted him to the contrary, and at last preuailed against the commandment, and carried him another way, as a ship caught betweene two streames (as the Poets saie the mother of *Meleager* to be betweene diuers affections; while to avenge her brothers death she sought to slay her owne sonne:) whereupon for very paine and tediousnesse hee lay downe to sleepe to put the commandment out of mind, which did so gnaw and fret his conscience, as also the nature of all the wicked is, when they haue sinned in earnest, to seeke all means with ryot, reuell, and pastime to driue the remembrance of sinne forth of their hearts, as *Adam* did to couer his wickednes with aprons of fig-leaves. But God awoke him out of his dreame, and set his sinnes before his face: for when the lot had caught *Iohn*, then be sure that his sinne came to remembrance againe, and thar his conscience raged no lesse then the waters of the sea. And then he thought, he onely was a sinner, and thought also that as verily as hee had fled from God, as verily God had cast him away: for the sight of the rod maketh the naturall child not onely to see and acknowledge his fault, but also to forget all his fathers old mercie and goodnesse. And then he confessed his sinne openly, and of very desperation to haue liued any longer, he bade cast himselfe into the sea betimes, except they would be lost also; for all this God provided a fish to swallow *Iohn*. When *Iohn* bade bene in the fishes belly a space, the rage of his conscience was somewhat quieted, and he came to himselfe againe, and had received a little hope, and the qualmes and pangs of desperation which went ouer his heart were halfe

ouercome: then he prayed to God, and gaue thanks vnto him. When *Ionas* was cast vpon the land againe, then his will was free, and he had power to goe whither God sent him, & to what God commanded him, his owne imagination laid apart: for he had bin at a new schoole, and in a furnace, where he was purged of much refuse and dross of fleshly wisdom which resisted the wisdom of God. For as farre as we are blind in *Adam*, we cannot but feeke and will our owne profit, pleasure, and glory; and as far as we be taught in the Spirit, we cannot but feeke and will the pleasure of God onely. Then *Ionas* preached to Ninine, and they repented: then *Ionas* shewed againe his corrupt nature for all his trying in the Whalesbelly. He was so displeased because the Nininites perished not, that he was weary of his life, and wished death for very sorrow, that he had lost the glory of his prophesying, in that his prophesie came not to passe; but he was rebuked of God, as in his prophesie you may reade.

The Apostles, Christ taught them euer to be meeke and to humble themselves: yet oft they strided among themselves who should be greatest: the sonnes of *Zebede* would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend from heauen and consume the Samaritans. When Christ asked, *Math. 16. 16. Whom say men that I am?* *Peter* answered, *Thou art the Son of the living God*, as though *Peter* had bene as perfect as an Angell. But immediately after when Christ preached vnto them of his death and passion, *Peter* was angry, and rebuked Christ, and thought earnestly that hee had rauced, and not wilt what he had said: as at another time in which Christ was so feruently busied in healing the people, that hee had no leasure to eate, they went out to hold him, supposing that hee had bene beside himselfe. And one that cast forth diuels in Christs name they forbad, because hee waited not on them, so glorious were they yet. And though Christ taught alway to forgive, yet *Peter* after long going to schoole, asked whether men should forgive seuen times, thinking that eight times had bene too much. And at the last Supper, *Peter* would haue died with Christ, but yet within few houres after hee denied him both cowardly and shamefully. And after the same manner, though he had so long heard that no man must auenge himselfe, but rather turne the other cheek to the smiter againe, yet when Christ was in taking, *Peter* asked whether it were lawfull to smite with the sword, & tarried no answer, but laid on rashly. So that although we be once reconciled to God, yet at the first we be but children and young scholars, weak and feeble, and must haue leasure to grow in the spirit, in knowledg, loue, and deedes thereof, as young children must haue time to grow in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is

minished by little and little, and cannot before the houre of death be wholly taken away.

Timth. I perceiue by your godly discourse, the manifold conflicts betweene the flesh and the spirit, and that the flesh is like to a mightie gyant, such an one as was *Goliath*, strong, lusty, stirring, enemy to God, confederate with the diuell: and the spirit like to a little child, such an one as was little *Dauid* new borne, weak and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercy, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleasures from the flesh, and with exercises contrary to the vices which I find my body most inclined to, and with abtaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of playes and enterludes, wanton communication, foolish iesting, and effeminate thoughts, and talking of couetousnesse, which *Paul* forbiddeth, *Eph. 5.* magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of tentations and tribulations. Thus very often hee maketh me to take vp my crosse, and naileth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, hee will raise vp a tempest against thee, to proue whether thou wilt abide his word, and that thou maist feele thy faith and weaknesse, and perceiue his goodnesse: for if it were alwaies faire weather, and thou neuer brought into such iopardie, whence his mercy onely deliuereth thee, thy faith should be onely a presumption, and thou shouldst be euer vnthankfull to God, & mercilesse vnto thy neighbour. If God promise riches, the way therunto is pouerty: whom he louth, him he chasteneth: whom he exalteth, he casteth downe: whom he faueth, he first dameth: he bringeth no man to heauen, except he fend him to hell first: if he promise life, he layeth first: when he buildeth, hee casteth downe all first: he is no patcher: he cannot abide another mans foundation: hee will not worke till all be past remedie, and brought to such a case, that men may see how that his hand, his power, his mercy, his goodnesse, his truth hath wrought altogether: he will let no man be partaker with him of his praise & glory: his works are wonderfull and contrary to mans workes: who euer (saue hee) deliuered his owne Sonne, his onely Sonne, his deere Sonne, his darling vnto death, and for his enemies to winne his enemies, to ouercome them with loue, that they might fee loue and loue againe, and of loue likewise to doe to other men, and to ouercome them with well doing? *Ioseph* saw the Sunne and the Moone and ele-

uen starres worshipping him, neuertheless ere that came to passe God laid him where hee could see neither sunne, nor moone, neither any starre of the skie, and that many yeares, and also vnderfered, to nurture him, to make him apt and meete for the roome and honour against he came to it; that he might be strong in the spirit to minister it well. God promised the children of Israel a land with rivers of milke and honie, yet hee brought them forth the space of forty yeares into a land wherein no rivers of milke and honie were, but where so much as a droppe of water was not, to nurture and teach them as a father doth his sonne, and to doe them good at the latter end, to subdue their cankred nature, to make them strong in the spirit to vse his benefites aright. Lastly, God promised *Dauid* a kingdom, and immediately stirred vp *Saul* against him to persecute him, and to hunt him as men doe hares with grayhounds, and to ferret him out of euery hole, and that for the space of many yeares, to turne him, to make him to mortifie his lusts, to make him to feele his owne discases in fine, to make him a good man, and a good king.

Timth. But how if it come to passe that you be tempted to any great sinne, and the flesh ouercome the spirit, in what case are you then?

Euseb. There is no body here but you and I, and I take you to be a Christian and a faithful friend: therefore I will shew a little of my experience. The last yeare by reason of the dearth, I and my family were put to great pinches, and most commonly wee had nothing but Bread and Water: hereupon I be thought me how I might get somewhat to releue my family: it came into my minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and tooke a lambe, and I told my family that it was giuen me: I presently killed it, the skinn & the entrails I buried in my backside, the flesh we dressed by quarters, and did eate it with thanksgiving (as my manner is) but sorely very coldly, and methought my prayer was abominable in Gods sight. After I had thus done, we fared well for the space of two daies, but I felt my heart hardened, and my lippes were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carry me to prison, vpon that on a sudden I awaked, and being afraid looked about me, and felt to consider why I should be afraid, and I remembered that I had sinned against God by robbing my neighbour: O then my feare increased, and I thought that hell

gaped to deuoure me, and the law looked vpon me with such a terrible countenance, and so thundered in mine eares, that I durst not abide in my bed, but vp and to goe. Then the diuell assailed mee on euery side, to perfwade me that God had cast me away: saying, they that be Gods haue power to keepe his lawes; thou hast not, but breakest them: therefore thou art a cast-away & a damned creature, and hell gapeth and setteth open his mouth to deuoure thee. And I thought with my selfe that I had bin alwaies a ranke hypocrite: for as the cloudes of the aire doe couer the sunne, so that sometimes a man cannot tell by any sense that there is any sunne, the cloudes and winds hiding it from our sight: euen so my cecitie and blindness, and corrupt affections, and the rage of my conscience did so ouerwhelme the sight of Gods seede in me, and so ouerwhelme his spirit, as though I had bin a plaine reprobate. And thus it came to passe that *Dauid* making his prayer to God according to his owne sense and feeling, but not according to the truth; desired of God to giue him againe his spirit, which thing God neuer doth indeede: although he made me to thinke so for a time: for alwaies he holdeth his hand vnder his children in their falls, that they lie not still as other doe which are not regenerate. I being thus tormoled and stung with the conscience of sin, & the cockatrice of my poisoned nature, hauing beheld her selfe in the glasse of the righteous law of God, there was no other saluor remedie but to runne to the brazen serpent, Christ Iesus which shed his blood, (hanging vpon the crosse, and to his euerslating testament and mercifull promise) that was shed for me for the remission of my finnes: therefore I gotte me speedily into a cloase corner in my house, and there vpon my face groning, I confessed my sinne, and praised after this manner in effect: Father, what an horrible monster am I? what traitor? what wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured mee hauing deserved a thousand damnations. I haue finned against thy godly, holy, and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as my selfe: forgive me Father for thy sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord thy old mercies shewed vpon me, let them not at this time in me be quite remoued. On this manner praying I continued many houres, and God which is nerre to all them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience, I went to my neighbour, and betwene him and me vpon my knees confessed my fault with reares, desiring him to forgive me, and I would (as Gods law requirith) restore that which I stole, fourfold: he (I thank him) was contented, and tooke pitie on me and euer since hath bene by Gods mercy my

Good friend. So by little and little, God restored me to my first estate: but (me thinks) I have not that feeling which I had before, and have bene worse euer since: God of his great mercie amend me, and increase his graces in me.

Timoth. But I pray you, what thinke you, will not God condempne his owne elect children if they sinne?

Euseb. No, for the ground-work of our saluation is laid in Gods eternall election, and a thousand finnes in the world, may all the finnes in the world; nay, all the diuels in hell cannot ouerthrow Gods election. And it may be that finnes doe harden our hearts, weaken our faith, make lid the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his finnes, if he be adopted in Christ. For then Ioseph, Abraham, Dauid, Peter, Mary Magdalene should be condemned. God is like a father: and a father if his childe be sicke, and therefore be froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient and raue, and speake euill of his father, yet I say the father will not cast him forth of his doores, but pitieth him, and prouideth such things as may restore him to health, and when he is whole remembreth not his disordered behauiour in his sicknesse.

Timoth. What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Euseb. Surely I haue very great comfore by the Sacrament of the Lords Supper: for whereas I am spirittually diseased, and am prone and ready to fall, and am almost cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite piety and bottomlesse compassion set vp his Sacrament as a signe vpon an high hill, whence it may be seene on euery side farre and neere, to call againe them that be runne away. And with the Sacrament hee (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vse, to put vs in minde of his continuall mercy laid vp for vs in Christs blood, and to witnesse and testify it vnto them, and to be the seale thereof. For the Sacrament doth much more liuely print the faith, and make it sinke downe into the heart, then doe bare wordes onely. Now when the wordes of the Testament and promises are spoken ouer the bread (this is my body which was shedde for you) they confirme the faith; but much more when the Sacrament scene with the cies, and the bread broken, the wine powdered and looked on: & yet more when I tast and smell it: As you see when a man ma-

keth a promise vnto another with light wordes betwene themselves and so they departed, he to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remember his promise to abide by it or no. But when any man speaketh with aduiseiment, the wordes are more credible: and if he sweare, it confirmeth the thing more, and yet the more if he strike hands, if he giue earnest, if he call record, if he giue hand writing and seale it: so is he the more & more beleued, for the heart gathereth: so, he spake with aduiseiment, deliberation and good sadnesse, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to deny all this: shame shall make him abide his promise, though he were such a man as I could not compell him, if he would denie it. And thus we dispute: God sent his Sonne in our nature, and made him feele our infirmities, and named his name Iesus, that is a Saviour, because he should saue his people from their finnes, and after his death he sent his Apostles to preach these glad tidings, to thrust them in at the eares of vs, and set vp a Sacrament of them to testify them and to seale them, and to thrust them in, not at the eares onely by rehearing the promises of the Testament ouer it: neither at our eies onely in beholding it, but after his death he sent our feeling, tasting, and smelling also, and to be repeated daily and to be ministered to vs. He would not (thinke we) make halfe so much adoe, with vs if he loued vs not, and would not haue his Sacrament to be a witness and testimony betwene him and vs, to confirme the faith of his promises: that we should not doubt in them, when we looke on the seales of his obligations wherewith he hath bound himselfe: and this is to keepe the promises and couenants better in minde, and to make them the more deeply to sinke into our hearts, and be more earnestly regarded.

Timoth. Considering that this which you say is too plaine, great shame it is that there is such neglect of the Sacrament as there is, & that it is so seldom vied: but surely want of faith & the security which ouerspreadeth this our countrie is the cause of it, the Lord if it be his will remouue the same. Now let me heare a little how you lead your life: and haue your conseruation among men.

Euseb. I haue my conseruation among men as sincere as I can in righteousness and holines, which is after Gods commaundements: our Saviour faith, *Let your light so shine before men, that they may see your good worke, and glorify your father which is in heauen:* Matthe. 5. 16.

Timoth. It is but a dimme light which wee can carrie before men, and small are our good workes, and to be esteemed of no value: if wee were preachers, or rich men, or noble men, then we might saue foules, giue coun-

counsell, helpe many by our almes, but you & I are poore men, of base birth, and of low degree, how can we then doe any good workes?

Euseb. As touching good workes by that measure of knowledge that God hath giuen mee, I thinke that all workes are good which are done according to the obedience of Gods law in faith, and with thanksgiving to God, & with a minde desirous of his glory alone, and I thinke that I or any man else in doing them please God, whatsoever I doe within the law of God, as when I make water. And trust me, if either wine or water were stopped, I should feele what a precious thing it were to doe either of both, and what thanks ought to be giuen God therefore? Moreouer, I put no difference betwene workes, but whatsoever cometh into my hands, that doe I as time, place, and occasion giueth, and according to my degree. For as touching to please God there is no work better then other: God looketh not first on my workes as the world doth, or as though he had need of them: but God looketh first on my heart what faith I haue to his word, how I beleue him, trust him, and how I loue him, for his mercie that he hath shewed to mee, he looketh with what heart I worke, and not what I worke, how I accept the degree hee hath put mee in, not of what degree I am. Let vs take example. You are a minister and preach the word, I am a kitchen-boy, and wash my masters dishes. Of the Ministerie hearken what the Apostle saith: If I preach, I haue nought to reioyce in, for necessitie is put vpon mee: If I preach not the Gospell, as who should say, God hath made me so, woe is to me if I preach not. If I doe it willingly (saith he) then I haue my reward: that is, then I am sure that Gods spirit is in me, and that I am elect to eternall life. If I do it against my will, the office is committed to mee, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpose, and had rather otherwise liue: then doe I that office which God hath put vpon mee, but doe not please God. So then if you preached not, or in preaching had not your heart right, you minister the office, and they that haue the spirit of God heare his word, yet, though it were spoken by an Aste, and the woe belongeth to you: but if you preach willingly with a true heart and conscience to God; then you shall feele the earnest of eternall life, and the working of the spirit of God in you, & your preaching is a good worke in you. Now I that minister in the kitchen, & am but a kitchen-boy, receiue all things at the hand of God, I know that God hath put mee in such an office, submit my selfe to his will, and serue my master not as a man, but as Christ himselfe, with a pure heart according as Paul teacheth mee, putting my trust in God, and of him seeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is pre-

ached by you, and see the people turning vnto God: I consent to this deed, my heart breaks out in me, yea it springeth and leapech in my breast that God is honoured, and in my heart I doe the same that you doe with the like declaration and seruencie of spirit. Now he that receiveth a Prophet, in the name of a Prophet, receiveth a Prophets reward, Mathe. 10. 41. that is, he that consenteth to the deece of a Prophet, and maintaineth it, the same hath the spirit and earnest of euertlasting life, which the Prophet hath, and is elect as the Prophet is. Now if we compare worke to worke, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseeth God, but as farre forth as God hath chosen a man, and hath put his spirit in him, and purified his heart by faith and trust in Christ. As the scriptures call him carnall which is not renewed by the spirit and borne againe in Christs flesh, and all his workes alike, even the very motions of the heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoever he doth, though they seeme spirituall and after the law of God neuer so much: So contrariwise he is spirituall which is renewed in Christ, and all his workes which spring from faith seeme they neuer so grosse, as the washing of the disciples feete done by our Saviour Christ, and Peters fishing after the resurrection, yea deedes of matrimonic are pure and spirituall if they proceed of faith, and whatsoever is done within the lawes of God though it be wrought by the body, as the wiping of shoes and such like, howeuer grosse they appeare outwardly yet are sanctified.

Tim. What be the speciall things in which you leade your conseruation?

Euseb. One thing is the reading of the Scripture.

Timoth. It is dangerous to reade the Scriptures you that haue no learning may easily fall into error, and heresies.

Euseb. As he which knoweth his letters perfectly, and can spell, cannot but reade if he be diligent: & as he which hath cleere eies without impediment or let, and walketh thereon in the light and open day, cannot but see, if he attend and take heede: euen so I hauing the professio of my baptisme onely written in my heart, and feeling it sealed vp in my conscience by the H. Ghost, cannot but vnderstand the scripture, because I exercise my selfe therein, and compare one place with another, and make the manner of speech, and aske here and there the meaning of a sentence of them that be better exercised then I: for I feele in my heart, and haue a sensible experience of that inwardly, which the spirit of God hath delineated in the Scriptures. So that I finde mine inward experience as a commentarie vnto mee.

Tim. We are all baptized, belike then wee shall all vnderstand the Scripture.

Ensb. But alas, very few there be that are taught and feele their ingrafting into Christ, their iustification, their inward dying vnto sin, and liuing vnto righteousness, which is the meaning of their baptism. And therefore we remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay-man. And the Scripture is become so darke vnto them, that they grope for the doore, & can find no way in, and it is become a maze vnto them in which they wander as in a mist, (as we say) led by *Robbins Goodfellow*. And their darknesse cannot comprehend the light of the Scriptures, but they reade them as men doe tales of *Robbins hood*, as Riddles, or as old Priests their Ladies Martins which they vnderstood not. And vntill a man be taught his Baptisme, that his heart feeles the sweetnesse of it, the Scriptures are shut vp from him, and so darke that hee could not vnderstand it, though *Peter, Paul*, or Christ himselfe did expound it vnto him, no more then a man sharke blinde can see, though thou set a candle before him, or shew him the Sunne, or point with thy finger vnto that thou wouldest haue him looke vpon. As for heretie there is no danger, if a man come to the Scripture with a mecke spirit, seeking there to fashion himselfe like vnto Christ, according to the profession and vow of his Baptisme: but contrariwise he shall there finde the mighty power of God to alter & change him in the inner man by little and little, till in proceesse he be full shapen after the image of our Sauioir in knowledge and loue of all truth, and power to work thereafter. Hereties spring not of Scripture, no more then darkenesse of the Sunne, but are darke cloudes which spring out of the blinde hearts of hypocrites ginen to pride and singularity, and doe couer the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

Tim. By this I also can gather, that the Papists which cannot read the Scriptures, except they fall into errors, haue not the spirit of Christ working in them, & teaching them, but the ylying spirit of Antichrist the diuell, and that if God would giue them any true feeling, and open their eyes, they would quite change their mindes. But what other exercise haue you?

Ensb. Prayer and thanksgiving to God. For God hath promised very bountifully vnto them which pray in truth, and it is one of the greatest comforts I haue at all times. Againe, God which commanded mee not to feale, commanded me also to pray, and his will is, that one commandment should be as well kept as another: and therefore I am perswaded that condemnation wil beset a man as well for the one as for the other. And that prayer ought to be continually euen in euery busines a man doth, me thinkes it is most agree-

able to Gods will. For if I should come vnto my neighbours house, and take his goods, and vse them, not borrowing them, or asking any leave, they would lay hands on me, and make mee a thiefe. The world and all the things in the world are the Lords, not mine: so then if I shall daily vse them, neuer seeking to the Lord by prayer for the vse of them, before God I am an vlturper, nay a ranke thiefe, and therefore I desire of God heartily that I may vse all his good creatures with feare and reuerence; and that I may sanctifie his name in them, which *Paul* shews me to be done by the word of God & prayer, the word shewing me the lawfull vse of his creatures: prayer obtaining at Gods hands, that I may vse them aright. If this practise were vsed of men in their professions & callings, I am perswaded there would be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I thinke the rest of your Christian exercises be the practising of the commandments of the law.

Ensb. Yea they are indeede.

Tim. Me thinkes it is an hard point of the law for a man to loue his enemy.

Ensb. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercy of God is most plentifull to their saluation, and all this God confirmeth and sealeth vnto them by his holy spirit, and therefore they cannot but loue God againe, and that with a feruent loue euen above all things in the world, and so they loue all Gods creatures, and euen their enemies, because they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not: though faith onely iustifie and make the marriage betweene our soule and Christ, and is properly the marriage garment, yea, and the signe *Tau*, that defendeth vs from the smiting and power of euil angels, and is also the rock on which Christs Church is built and standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charity. Then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law: & in like manner if he will know whether hee loue the law, that is, loue God and his neighbour, then let him examine himselfe whether he beleue in Christ onely for the remission of his sinne, and obtaining the promises made in the Scripture. And euen so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in this life, which hatred the loue of the law ingendreth in him. And if they accompany not one another all three together, then let him be sure all is but hypocricie.

Timoth. Yet by your leaue, faith cannot make a man iust before God without hope & charity:

charity: then they also with faith haue some stroke in iustification.

Ensb. I answer, though they be inseparable, yet I praise God I doe conceiue how these three haue three separable and sundry offices. Faith, which onely is an vndoubted and sure affiance in Christ; and in the Father through him, certifieth the conscience that the sinne is forgiven, and the damnation of the law taken away. And with such perswasions mollifieth the heart and maketh it loue God againe, and his law. And as oft as wee sinne, faith onely keepeth, that we forsake not our profession, and that loue vtrly quench not, and hope faile, and onely maketh the peace againe: for a true beleueer trusteth in Christ alone, and not in his owne workes, nor ought else for the remission of sins. The office of loue is to poure out againe the same goodnesse that it hath received of God vpon her neighbour, to be to him as it feeleth Christ to be to himselfe. The office of loue is only to haue compassion, and to beare with her neighbour the burthen of his infirmities. *1. Pet. 4. 8.* Loue couereth the multitude of sinnes: that is to say, considereth the infirmities, and interpreteth al to the best, and taketh for no sin at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet a whole towne, and sometime a whole realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall downe vnder the Crosse, or cast it off our backs. Thus these three inseparable haue separable offices and effects, as heate, and drinesse, being inseparable in the fire, haue yet their separable operations: for drinesse onely expelleth the moistnesse of all that is consumed by the fire, and heate onely destroyeth the coldnesse. And it is not all one to say, the drinesse onely, and the drinesse that is alone, neither is it all one to say, faith onely, and faith that is alone.

Timoth. You are to bee commended, you are so perfect in these high points of religion, but I know you speake of experience, for in you faith and hope towards God, and charity towards your neighbour are inseparable.

Ensb. I require no commendations: shame and confusion befall me eternally, that al glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we must performe if we will liue Christian like among men. And I pray you tell mee, what doe you meane that you giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience, if you had ability, you would doe more then an hundred of those rich men doe.

Ensb. God knowes my heart, it is a hell vnto me to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among christian men, loue makes al things common: euery man is others

A debter, and euery man is bound to minister to his neighbour, and to supply his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoever another hath: if then my brother or neighbour neede, I haue to helpe him; and if I shew not mercy, but withdraw my hand from him, then I rob him of his owne, and am a thiefe. A Christian man hath Christs spirit: now Christ is mercifull. If I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit, then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto mee, I must knowlege my sin & desire mercy in Christ.

Timoth. If a man must be franke and free, then a man must giue of his owne stocke to the poore members of Christ, and diminish his owne substance.

Ensb. Yea indeede (if need so require) wee are made stewards of those goods which God hath giuen vs: shall a steward take all vnto himselfe without reproofe? I am sure that they which were conuerted at *Peters* first sermon after Christs ascension, diminished their substances when they sold them, and gaue them to the poore: I am sure that the Churches which were in Macedonia, which felt reliefe vnto other being in extreame pœuerty, did diminish their possessions: and God grant our conuersations may be like theirs. And that we should be like them, their examples of great compassion are recorded in the Scriptures.

Timoth. Many of vs haue our selues, wife, children, father, mother, and kinsfolke to releeue, so that it will be hard to deale after this manner.

Ensb. Had not these men for yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, and then descend I wot not by what steps. Loue seeketh not her owne profit, but makes a man to forget himselfe and turne his profit to another man, as Christ sought not himselfe or his own profit, but ours. This tearme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man neither putteth difference betweene one another. In Christ we are all of one degree without respect of persons. Notwithstanding though a Christian mans heart be open to all men, and receiveth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made, that euery man should care for his own household, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. When a man hath done his dutie to his household, and yet hath further abundance of the blessings of God, that hee oweth to the poore that cannot labour, or cannot

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get worke, and yet are destitute of friends; to the poore I meane which he knoweth, and to them of his owne parilh. For that prouision ought to be had in the Church, that euery parish prouide for the poore. If his neighbours which he knoweth be serued, then is he a debter to the brethren a thousand miles off, if he heare of their necessity and haue himselfe any plenty: yea, to the very Infidels he is a debter if they neede, as far forth as he doth not maintaine them against Christ. Thus is euery man that needeth my helpe, my father, mother, sister, and brother in Christ: euen as euery man that doth the will of the Father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade mee of that which me thought at the first blash was against common sence.

Euseb. By Gods grace I will perswade you more yet. How if, our Saviour Christ Iesus should now dwell vpon the earth in poeerty and want, could not you be content to bestow halfe your goods on him?

Tim. Halfe my goods? Nay, truly all: and heart-blood: for I know if I should lose my life for him, I should laughe.

Euseb. Very well. Christ is all in all. Euery Christian man to another is Christ himselfe, & whatsoever is done to the poore is done to Christ himselfe: & therefore your neighbours neede hath as good right in your owne goods as hath Christ himselfe which is heire & Lord ouer all. And looke what you owe to Christ, that you owe to your neighbors need: to your neighbour owe you your heart and life, and whatsoever you haue or can doe.

Timoth. We neede not giue our reliefe except the poore require it.

Euseb. Aske or not, if they want you are bound to releaue them; As Christ loued you, so loue them. Christ loued you being his enemy, when I am fure of it, you neuer asked remission of finnes.

Timoth. We neede not releaue them often, neede we?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ should forgie vs but once, we should come short of heauen.

Tim. The world is full of naughtines, and lewd people, take pleasure in doing wrong, & in slanderung and hindering their brethren: how can you live among them in quietnesse, doe you vie to giue like for like?

Euseb. No, you must vnderstand that there bee two states, or regiments in the world: the kingdome of heauen which is the regimēt of the Gospell: and the regiment of the world, which is the temporall kingdome. In the first estate there is neither father nor mother, neither master, mistres, maid, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is al, & each to other is Christ himselfe, there is none better then other, but all alike good, all brethren, and Christ only is Lord ouer all, neither is there any o-

ther thing to doe, or other law, saue to loue one another as Christ loued vs: in the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistres, maid, maneruant, subiect, Lord. Now euery person is a double person, and vnder two regiments: In the first regiment I am a person of mine owne selfe, vnder Christ and his doctrine, and may neither haue nor be angry, and much lesse fight or reuenge: as but must after the example of Christ, humble my selfe, forsake and deny my selfe, and hate my selfe, and cast my selfe away; and be meeke and patient; and let euery man goe ouer mee, and tread me vnder foote, and doe me wrong: and yet am I to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoever is not of loue is damnable and cast forth of that kingdome. In the temporall regiment, thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, & there thou must doe according to thine office. If thou be a father, thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring al vnder obedience, whether by faire meanes or by foyle: thou must haue obedience of thy wife, of thy seruants and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as farre as the law of God and the law of the land will suffer thee. Now to the purpose: whether a man may resist violence, and defend or reuenge himselfe. I say nay, in the first state where thou art a person for thy selfe alone; and Christs Disciple, there thou must loue, and of loue doe, studie, and enforce; yea & suffer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which faith: *Blessed are the peace-makers, for they shall be the children of God.* If thou suffer and keepe peace in thy selfe only, thy blessing is the possession of the world: but if thou loe the peace of thy brother, that thou leaue nothing vndone or vnfinished to further it, thou shalt possesse heauen. But in this worldly state, where thou art no priuate man, but a person in respect of other, thou must, and art bound vnder paine of damnation, to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprison, and slay too, not of malice and hate to reuenge thy selfe, but to defend thy subiects, and to maintaine thine office: the ruler must not oppress his subiects with rents, fines, and customs at all; neither pill them with taxes, and such like to maintaine his owne lulls: but be louing and kinde vnto them as Christ was to him: for they bee the price of his blood. I will shew my minde more plainly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertaines to the father only. But if your father giue you au-

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thoritie in his absence, and command you to smite, if they will not be ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and proue all things to rule with loue: but if loue will not serue, then you must vie the office of another person, or sinne against your father. Euen so when you are a temporall person, you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbour in your heart, because he is your brother in the first state; yet you must obey your Ruler which hath power ouer you, and when neede requireth, at his commandement you must goe with the Constable or like officer and breake open your neighbours doore, if he will not open it in the Kings name: yea if he will not yeeld in the Kings name, you may smite him to the ground till hee bee subdued, and looke what harme he getteth, that be vpon his owne head.

Timoth. I vnderstand you well. As I am a member of the spiritual body of Christ, I must in all my conseruation follow him with patience, meekenes, and long suffering, ouercoming other mens euils, with well doing: yet if the hurt be greater then I can beare, I must take a new person on mee, and if I be a Ruler, with loue seeke amendment; if a subiect, then in the feare of God, complaine to my Ruler. But further I pray you foyle me this doubt. If I shall be taken for a souldier, me thinkes that I should then shake off all loue & meeknes, & then I could not practise this Christian rule.

Euseb. Yes, if our King (G O D sue his Grace) should lead you on war-fare into another country, you must obey at Gods commandement, and goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two states in which you are: and know, that in the first state, that is, the regiment spirituall, you must loue them with whom you fight, and that they are your brethren bought with Christs blood, as well as you, and for Christs sake hate them not: yet as you are in the second state, a souldier at your Princes commandement, you must fight against them, & maintaine your Princes quarrell, and bring them vnder his power and therewithall be content with your Princes wages, neither d'sire your aduersaries life or goods, saue to aduantage your Prince. So then a souldier, neede not cast away meekenesse, for he may fight with his enemy and slay him, and yet loue him.

Timoth. Another thing I would know of you, which now cometh to my mind, I haue a Landlord, hee seemeth to be a very good man, he countenances all the good preachers in our country, and hee rideth vially tenne milles to heare sermons: I hold of him a house and a little land, not scarce enough to finde my poore family: my lease is come out, and I haue

taken a new lease, but I haue paid such a great fine, and my yeerly rents are so racked, that I feare I and my houshold are like to begge our bread: this is it disquieteth me, and almost maketh mee at my wits end. What is your counsell and aduise?

Euseb. Surely, it maketh my heart to bleed to see how many men brag of the Gospell, and yet what little fruit the Gospell hath in them, & what little loue they shew, euen they which abound in rents and lands. My poore aduise is this, that you would with patience depend vpon Gods prouidence. It is said, Blessed are the meek, for they shall inherit the earth. Then let all the world study to do you wrong, yea let them study to bring you to extreme miserie, and doe it too: yet if you be meeke, you shall haue foode and rayment enough for you and yours. And no doubt, God (who is alwaies true of his promise) shall raise vp some to help you. And my counsell is, that you giue your Landlord now & then a capon, now a pigge, now a goose, and if you be able, a lame or a calfe; and let your wife visit your Landlady now and then with spiced cakes, with apples, peares, cherries, and such like: and be you ready with your oxen, or horses, five or sixe times in the yeere, to fetch home their wood, to plow their land; then no doubt God may soften their hearts, and mooue them to haue some pitie and compassion on your poore estate.

Tim. I haue done all this. (Nay may it be spoken betwene you and mee) I am at commandement, and am as a drudge to them, to doe their businesse, and to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euseb. More is the pittie. But remember that they which cannot come to see men deale vprightly in the world, yet doe in their hearts hunger and thirst after righteousnesse, are pronounced blessed.

Timoth. To let this passe: shew me one rule how I might generally in all matters bechaunge my selfe among men, and then for this time I will cease to trouble you.

Euseb. Aske your own conscience what you may or ought to doe: Would you men did fo with you? Then doe you it. Would you not be fo dealt with? Then do it not. You would not that men should doe you wrong and oppresse you. You would not that men should doe you shame & rebuke, lie on you, kill you, hire your house from you, or tice your seruant away, or take against your wil ought that is yours. You would not that men should sell you false ware, when you put them in trust to make it ready, or to lay it for you: and you would not that men should deceiue you with great oaths, swearing that to be good which is indeed very naught: you would not that men should sell you ware that is naught, and too deare to vndo you: doe you no such thing then vnto your neighbours, but as loath as you would be to buy false ware, & too deare, for vndoing your selfe:

I. I 3

strike a great feare into him: for the feare of eternall death, and the horror of Gods iudgement will come to his remembrance, the consideration of which is most terrible. Vndoubtedly this religion must needs be comfortable. Alas poore foules, wee are no better then passengers in this world, our way is in the middle of the sea, where we can haue no sure footing at all, and which way soeuer we cast our eyes, wee see nothing but water, euen opening it selfe to deuoure vs quicke: the diuell and our rebellious flesh raise vp against vs infinite thousands of tempests and stormes to ouerthrow vs: but behold, God of his great and endless mercie hath brought vs to Christ, as to a sure anchor-hold, hee biddeth vs to vndoe our gables, & fling vp our anchors within the vaile, and fasten them in Christ: we doe it as we are commanded: but a sifter of ours (I meane the Church of Rome) passing in the shippe with vs (as it seemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: the vnloofeth our anchors: and cutteth in peeces our gables, she telleth vs that we may not presume to fasten our anchor on the rocke: shee will haue vs freely to roue in the middle of the sea in the greatest fogs and the fearfulllest tempests that be: if we shall follow her aduise, wee must needs looke for a shipwracke: for the least flaw of winde shall ouerturne vs, and our poore foules shall be plunged in the gulfe of hell.

III. Lastly, iustification by workes causeth trouble & disquietnes to the conscience. No mans conscience can bee appeased, before Gods wrath be appeased, and Gods wrath cannot be appeased by any workes: for the best workes the regenerate can do, are imperfect & are stained with some blemish of corruption, as may appeare (a) both in the prophet *Esey*, and in *Paul*, both which hath a great misliking of that good which they did, because it was mingled with sinne. And againe, euery man is bound in duty to keepe the whole law, so that if a man could keepe it perfectly, hee should doe no more then he is by duty inioyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, trusteth but to a broken staffe, and is like the bankerout that will pay one debt by another: for by his sinne, euery man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his sins: this debt, the Papist faith, wee may discharge by obedience to the law, that is, by a new debt, which we are as well bound to pay to our God as the former.

To end this point, let a man looke to bee faued by workes, & therefore let a man employ himselfe to doe the best workes he can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath: and this vncertainty, al his life, but especially in the houre of death, must needs disquiet him. And truly, when a man shall haue done many thousand workes, yet his heart can neuer be at quiet, as

it appeareth by the yong man, who thought he had laboured all his life to fulfill the law thereby to be faued, yet distrustful all his doings, he asketh further of our Saviour Christ, what hee might doe to be faued.

Furthermore, it is the doctrine of the Church of Rome, that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spot. A doctrine that will make any Christian conscience despaire. For if a man shall fall to examine himselfe, hee shall finde, (b) that he is sold vnder sinne. (c) compassed about of sinne, (d) hee shall see his particular sinnes to be as the heires of his head: at the sight and feeling of which, hee shall finde that there is much matter in him worthy of harred and damnation too. Hee being in this case, will begin to doubt whether he be the child of God or not; & persecuting in this doubting he shall be driuen to despaire of Gods loue towards him, considering that hee cannot finde any such pureness in himselfe as the doctrine of the Church of Rome requirith.

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the conscience, in that some for the maintaining of it haue despaired. As *Francis Spira*, who against his own conscience hauing abjured the truth, and subscribed to the doctrine of the Romish Church, most fearfully despaired of his saluation: which could not haue bin if that doctrine had beene agreeable to Gods word, which is spirit and life to the receiver. For the same cause *Lasomus* a doctor of Louane despaired, crying that he was damned, because he had opposed himselfe to the knowne truth. This also befell *Gardner* at his death, as the booke of Acts and Monuments declareth.

The third argument.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly professe it.

The Proofs.

I neede not stand to prouoe the proposition, the assumption is rather to be confirmed: which first I will prouoe by induction of particulars. First, that a man should be iustified by workes, is an opinion fetled in nature, as may appeare in them that crucified our Saviour Christ: for when they were pricked in their hearts at *Peters* sermon, they said, *Men and brethren, what shall we doe to be faued*; and this said the yong man before named, not what should I beleue, but what should I doe to be faued. So then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be faued by doing of somewhat. A Papist will say, though this bee naturall thus to thinke, yet it may be good: for there is some goodnes in nature. I answer, that the wisdom of the flesh is enmity to Gods wisdom, *Rom. 8. 7.* and all men by nature are nothing but flesh: for naturally they are the children of wrath.

Secondly,

Secondly, the worshipping of God in images is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I prouoe: (a) Idolatry is naturall, and a worke of the flesh; but to worship God in images, is idolatry. The children of Israel when they erected the golden calves; they did commit idolatry, and yet they did not worship the calfe it selfe, but God in the calfe. For when the calfe was made, they proclaimed an holy day, not to the calfe, but to the Lord. And *Baal* that detestable idol, was nothing but the image of God, as appeareth in *Hosea* the Prophet. At that day faith the Lord, (c) thou shalt call mee no more *Baal*. It remaineth therefore, that to serue God in an image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature.

Thirdly, pride, and a desire to be advanced aboue other, is naturall corruption: to this agreeth the Popes primacy, his double sword, and triple crowne: yea the outrageous pompe of that seate is as a paire of bellows to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame.

Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes.

Fifthly, selfe-love, and selfe-liking are naturall corruptions: and to this agreeth that doctrine of the Papists, not ouermuch to abase our selues, but to maintaine Free-will by nature, and to thinke that wee haue so much goodnesse, that wee are able to prepare our selues to receiue, and in some sort to merit grace.

Sixtly, Idleness and riotousnesse is a naturall corruption, and to it very fitly answereth the great number of feasts, of holy-daies, of halfe holy-daies, which the Church of Rome vseth.

Seuenthly, Couetousnesse is a naturall corruption, and to the feeding of this vice ferueth Purgatorie, a fire of great gaine, which in very truth, if it had not burned very hot, the fire in the Popes kitchen had burned very cold: hitherto serue Pilgrimages, saying of Masses, and selling of Pardons for money.

Eightly, to beat libertie is the desire of nature: answerable to this is that opinion, that the spiritalitie is to be exempted from subiection to Magistrates.

Ninthly, to commit adultery is naturall: to this agreeth the Stewes, and the permission of simple fornication.

Tenthly, ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is enioyned the lay-man as a meane of his saluation: for hee must beleue as the Church be-

leueeth, hee is not bound to know.

XI. Infidelity is naturall, and to this agreeth that they call vpon Saints and Angels, the Lord hauing commanded them to call vpon him in the name of Christ: what argueth this else, but hearts distrustful Gods goodness, and guiltie consciences?

XII. Images in the Church of Rome came from infidelitie, because men in reason could not perfwade themselfes that God was present, vnlesse that were made manifest by some signe and image. Which thing the Ifacalites declared when they said to *Adon* in the wildernesse in *Moses* absence, *Make vs Gods to goe before vs.*

XIII. Satisfactiones for sinne are naturall: for wicked (d) men when they haue offended God, they haue alwaies used some ceremonies to pacifie God with, which when they haue done enough.

XIV. The Church of Rome faith, that the Scriptures are darke and obscure: the blinde man findeth fault with the darkenesse of the Sunne: If the Scriptures appeare to any to be obscure, the fault is not in the Scripture, but in the blindnesse of the minde of him which readeth and heareth them.

XV. Lastly pardons open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sins, for a little peece of money, as twenty shillings, or foure nobles? And what is it but cosenage to sell pardons which shall be of force many yeeres after the end of the world, as the Pope doth?

It is naturall to a man to serue God in certaine ceremonies, without the power of godlines: and this seruice is prescribed by the religion of the Church of Rome, which standeth only in outward and corporal ceremonies, as the outward succession of Bishops: garments, vestures, gossures, colours, choise of meat, difference of daies, times, & places, bearing, seeing, saying, touching, staffing, numbring of beades, guilding and worshipping of images, building Monasteries, rising at midnight silence in cloisters, abstaining from flesh and whitemeat: fasting in Lent, keeping Inber daies, bearing Masse & diuine seruice, seeing & adorning the body in forme of bread, receiving holy water, and holy bread, creeping to the Crosse, carrying Palmes, taking ashes, bearing Candles, lighting images, gongs, censuring, kneeling, knocking, altars, superaltars, candlesticks, pardons: In orders, crossing, anointing, shunning forswearing marriage, In baptisme fasting, crossing, spaling, exorcizing, waiking of hands: At Easter, confession, penance, diuine satisfactions, & in receiving with bearded new shauen, to imagine a body where they see none: and though he were there present to be seene, yet the outward seeing and touching of him, of it selfe without faith conducteth no more then it did the Lewes. At Rogation daies, to carry banners, to follow the Crosse, to walke about the fields. After Pentecost, to go about with Corpus Christi plays. At Hollowmasse, to watch in the Church

Heb. 6.
10. 19.
Cant. 1. 5.

III.

Esa. 61.
6.
Rom. 7.
14. 15. 6.

Mat. 19.
16. 17.

Conc.
Trid.
16. 5.

Rom.
7. 14.
8. Heb.
12. 11.
Phil.
40. 12.

Illust.
de fide,
Epist.
Senec.
de morte
Diazii.

I

Ac. 2.
37.
Ioh. 6. 8.
Mat. 10.
17.

11.

12.

Exod. 32.

13.

Mich.

6. 7.

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Church, so say Dirge or commendation, and to ring for all soules, to pay riches truly, to give to the hie Altar. And if a man will be a Priest, so say Masse or Mattens, to true the Saints of that day, and to lift wether the head. In sickness to be annointed, to take his rites, after his death to have funerall and obsequies said for him, and to be buried for as his Funerall, months minde, and yeare minde. This is the summe of the Catholic religion, standing in bodily actions, not in any motions or worke of the holy Ghost, working in the heart.

The morall law containing perfect righteousness, is flat opposite to mans corrupt nature: therefore whatsoever religion shall repeale & make of none effect the commandments of the morall law, the same religion must needs ioyne hands with the corruption of nature, & stand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth: and if it shall frustrate but any one point of any one commandment, yea, the whole law thereby is made in vaine. The first commandment requirith, that we haue the true Iehouah for our only God: the Church of Rome maketh other Gods beside this true God: it maketh the body of Christ to be God, because they hold it may be in many places, in heaven, in earth at the same time, which thing is only proper to God. It maketh euery Saint departed to be God, because it holdeth the Saints doe heare vs now being vpon the earth, and that they know our thoughts when wee pray to them, which none but the true God can doe. It maketh the Pope to be God and that is plaine words. Pope Nicholas faith, *Constat summum Pontificem a pio principe Constantino Deum appellari*. It is well knowne that the Pope of the godly Prince Constantine was called God. Againe, in the extravagants of the same Canon law it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, *Christophorus Marcellus* said to the Pope, *Tues alter Deus in terra*. Thou art another God vpon earth: and the Pope tooke it to himselfe. As the Pope in plaine words is made God, so the power given to him declareth the same. Hee can make holy that which is vnholie, & iustifie the wicked, & pardon sinns. Hee may dispenze contrary to the saying of an Apostle: hee can change the nature of things, and of nothing make somewhat.

What is all this, but to place the Pope in Gods roome, and to robbe the Lord of his Maiesty? Againe, the Church of Rome maketh Mary the mother of Iesus to be as God. In the Breuiary reformed and published at the commandment of Pius the first: Shee is called a *God-desse*, in expresse words: and she is further reuered the *Queene of heauen*, the *Queene of the world*, the *gate of heauen*, the *mother of grace* and *mercy*. Yea she is farr exalted above Christ: & he in regard of her is made but a poore vnderling in heauen: for Papists in their seruice vnder her pray on this manner, saying, *Shew thy selfe to*

be a mother: and cause thy Sonne to receive our prayers: set free the captiues, and giue light to the blinde. (b) Lastly, the very crosse is made as a God. For they salute it by the name of their only hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God, distinguished into three persons, the Father, the Son, and the holy Ghost, maketh also many other, and so in truth hath repealed his first commandment.

And they haue very plainly repealed the second commandment, in that they teach it lawful to make images of the true God, & to worship him in them. For the flat contrarie is the very scope of this commandment: namely, that no image must be made of the true Iehouah: nor any worship be performed vnto him in images, which appears thus. In Deuteronomie *Moses* maketh a large Commentary of this commandment, and this very point he sets downe expressly, saying, *Take heede to you selves: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire: that ye corrupt not your selves, and make you a graven image, or representation of any figure, &c.*

His argument I set downe thus: As God appeared in mount Horeb, so he is to be conceived and represented: but he appeared in no image in mount Horeb, only his voice was heard: therefore he is not to be conceived or represented in any image: but men are to be content, if they may heare his voice. Againe, that sin to which the people of Israel were specially giuen, euen that doth the Lord specially forbid: but to this were the people of Israel specially giuen, not so much to make images of false gods, as to make images of the true God, & to worship him in them: which I prouue thus.

In the booke of Iudges it is said, that the children of Israel did wickedly in the sight of the Lord, and serued Baalim. Now these Baalims, what are they? Surely idols resembling the true God: as the Prophet *Hosea* declareth. And at this day faith the Lord, thou shalt call me *Ishui*, and shalt call me no more *Baal*. Here it appeareth, that the Israelites meaning was not to worship a false God, but the true God in Baalim. And *Aaron* when he made the golden calfe, proclaimed that the next day should be holie day, not of any false God, but of the Lord that brought them out of Egypt: The Prophet *Esaie* after that he had set forth Gods maiesty verie worthily, he comes in with this conclusion: To whom then will ye liken God? or what similitude will ye set vp of him? which declareth that the Iewes after the manner of the Gentiles ran whoring after idols, that is, images not onely of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this commandment.

Neither doth it shew lesse fauour to the third commandment: which also is repealed, First, in that they teach men to giue the glory which

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Deu. 4.
15, 16.

Iudg. 10.

Hof. 1.

Exod. 31.

Esa. 40.

18.

Ier. 17. 5.

which is proper to God, to some thing else: it is proper to God after the day of iudgement, to be all in all: this they giue to Mary, saying that shee is all in all.

It is proper to Christ in respect of other creatures, to be a light lightening all that come into the world: yet they pray to Mary to giue light to the blind. It is proper to Christ to be the Redeemer of mankind, and this worke of redemption is ascribed to Mary, whom the Papists call their hope, their ioy, their mediatrix, a medicine for the diseased, a defence from the enemy, a friend in the house of death. Againe, they make S. Martin a Priest according to the order of *Metaphysich*, which is proper to Christ.

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vntill it be in an vnknown tongue, and so they maintain ignorance, and the prophaning of Gods name: for the preaching of Gods word, and therefore also the hearing, learning, reading, searching of it, is the glorifying of the word, and so the glorifying of Gods name.

The fourth commandment is repealed, in that they require that their feast-daies should be kept as solemnly as the Lords Sabbath: For they must be kept in all honour and comeliness: and men must rest from their labours, from morning to evening, as on the Sabbath: whereas contrariwise the Lord hath giuen permission to his seruants to labour the sixe daies, so be it, on the seventh they will rest from the works of their callings, and doe the works of the spirit.

They repeale the fifth commandment in that they teach, that their Clergie hath an immunitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clergie* are to be iudged of *Bishops*: & that they are onely to rescue them from iniuries. Againe, that the Bishop must not be ludged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, & Emperours, but hath power to make them, & to put them downe at his pleasure. But S. Paul for the maintaining of the fifth commandment, bids euery soule be subiect to the higher powers: and therefore the Pope with his Clergie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vntill they will exclude themselves out of the number of men, for Paul speaks to all.

Against the sixth commandment they haue decreed asyles for murderers, plainly permitting them which teare authority, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods commandment, yea and more then this, whither tends all that they teach but to the very murdering of soules? For example, saluation by workes of grace is one of their chiefe points: But that man that is perfwaded that he must be saved by his workes, must also put his trust in them, and he which trusteth in his workes is accursed before God, *For cursed is that man that trusteth in man*, whether it be himselfe or others.

The seventh Commandment is repealed diuers waies. First, in that they maintaine the occasions of a dultery & fornication: namely, the vow of single life both in men & women, when as they haue not receiued the gift from God to be continent: which gift when they want, & yet are bound to single life, they must needs breake out into much looseness. This sin made *Monach*, *Plungius*, and *Petrarch* to cry out against the Church of Rome. Againe, some Papists defend the toleration of the stewes in Rome, for the auoiding of greater evils. And in the council of Trent, chastity & Priests marriage are made opposite, so that marriage with them is a filthie thing, although God hath ordained it for the auoiding of fornication in al. Furthermore, that which is most abominable, and proues the Church of Rome to be an Antichristian Church, they maintaine marriages within the degrees forbidden both by the law of nature, and of Gods word. For in the table of consanguinity they which are placed in the transuerse vnequall line cannot marry, because they are as parents and children, yet if they be distant foure degrees on diuers sides from the commo stocke, they may marry together by the Canon law.

As for example, the grand vnicle may marrie his sisters nephewes neece, a thing very filthie in nature, considering that a man cannot marrie with any homelike his sisters child. To goe further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidde to marry together, as cousin Germans. Thus the daughter of *Zelophehad* were married to their fathers brothers sons: this example (as I take it) may be a warrant of the lawfulness of this mariage: yet the canon law vtterly condemnes this mariage of cousin Germans, & the mariage of their children after the, though they be 8 degrees distant. Thus the Church of Rome doth ouerthrow the Lord: where he giues libertie, they restraints it; and when hee restraineth men, then they giue libertie.

They repeale the 8. Commandment by their spiritual merchandize, in which they sell those things which are not to be sold, as Crosse to dead men, Images, prayers, the sound of bells, remission of sinnes, and the merits by which men may come to the kingdome of heauen: their shaueling Priests will doe no dutie without they be fed with money: hence comes the proverb, No penny, no Pater noster.

They teach men to beare false witness, and so to sinne against the ninth commandment, in that they hold that Mary is the Queene of heauen: whereas indeed she is no Queene, but doth continually cast downe her crowne before Christ with the rest of the Saints. And a man may as well beare false witness in speaking too much, as in speaking too little.

In the 10. Commandment the first motions that goe before consent are forbidden: otherwise there shall be no difference between it and the rest. For they also are spiritual, and

Eclg. 5.
14, 19.

Self. 34.
c. 6.

Greg. cap.
8, le con-
fing. aru-
culus ma-
ximus. b-
nepos is.

Nam. 36.
11.

Reu. 11.
20, 5, 16.

Math. 15. 6.

Deo. diff. 69.
fatis ed-
denter.

Extra. 101. 22.
cum in-
ter, in
glossa.
Later.
scilicet.

Extra.
de maior
& obedi-
entia.
Dist. 34.
can. 120.
in glossa.
dist. 82.
can.
Presbit.

In offi-
cio bea-
tæ Mariæ
et Marci.

forbid inward motions; but the difference is that they forbid only the motions that goe with consent. Now the Papists say, that these motions are no sinne properly, vnlesse consent follow; and therefore they in expresse words repeale this commandment. For if consensuence and the first motions be no sins properly, then there neede no prohibition of them.

The fourth Argument.

That religion which is contrarie to it selfe, is only a mere inuention of man: the religion of the Church of Rome is quite contrary to it selfe: therefore it is only an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The proofe.

The proposition is most true, because it is a priuilege of Gods word, and so of the true religion gathered forth of it, to be consonant to it selfe in all points: which properly no doctrines nor writings beside can haue. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome faith, that men are faued by grace: & againe, it faith that men are faued by works. A flat contradiction. For Paul faith, if election be of grace, it is no more of works: or else were grace no more grace: but if it be of works, it is no more grace: or else were works no more work. Answer is made, that in this place Paul speaketh of workes of nature, which indeed are contrary to grace, but not of workes of regeneration, which are not contrary to grace. This answer is false; for Paul in a like place vnto this opposeth grace and workes of regeneration. Ye are faued by grace (saith he) through faith, and that not of your selues: for it is the gift of God, not of works, least any should boast himselfe: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which any man may most of all boast? And what are the workes, for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneration, dipped and dyed in the blood of Christ (as they speake) wherefore it is euident, that Pauls meaning is to conclude, that if we be faued by grace, we cannot be faued by workes of regeneration.

II. The Church of Rome consisteth and condemneth in Councils, and deniceth this doctrine that we teach, that fithers are to be iustified by the imputation of the righteousness of Christ, which righteousness is not in vs but in Christ. And the Rhemists call it a fantastical iustice, a new no iustice. But herein that Church is contrary to it selfe; for it defendeth workes of supererogation, and workes of satisfaction of one man for another: and their ground is, because the faithfull are all members of one body, and haue fellowship one with another, and therefore one may satisfie for another. Hereby it is plaine, that the

A Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath impugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousness satisfie for vs? shall God accept the worke of one man for another, and not accept the righteousness of Christ for vs? Truly there is greater fellowship and coniunction betweene the head and the members, then of the members among themselves because they are ioyned together by meanes of the head.

III. It holdeth that the guilt and fault of sinne may be remitted by Christ; and yet the temporal punishment of sinne bee vnremitted: but these are quite contrary. Paul faith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condemnation should now remaine in him. And David faith, Blessed is the man to whom the Lord imputeth no sinne: therefore he to whom the Lord imputeth no sinne, hath not onely the guilt of sinne, but also the punishment of his sinne remitted; otherwise he could not be blessed, but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guilty of no sinne, that then any punishment should be laid on. And S. Austin faith that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion that Christ hath taken away the guilt of sinne, ouerthroweth all satisfactions and Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christs body to be in many places: an euident contradiction. For it is of the nature & essence of a body to be in one place only: which I proue thus: A body is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a body cannot be but in one place. In this argument the doubt is onely of the last part: which vndoubtedly is most true: for it is called a continued quantitie because his parts are continued & knit together the one with another in a common teame or bond, as a line by a point, a plane & his parts by a line, a solid by a superficies or plane. Now these points can in no wise be continued, vnlesse every one of them keepe one onely speciall place: For examples sake:

a	e	f	
i	k	l	m
d	g	h	

suppose

Rom. 8. 1.

Phil. 2. 1.

Augu. de civ. di. 37.

Asht. Can. 10. 1.

Rom. 8. 10.

Can. Tres. sine dot. penna. dist. 1. Lumb. 14.

suppose the plaine, *a, b, c, d*, to be deuided into three parts, *i, k, l*, by two lines, *e, g*, and *f, h*, which doe both deuide the three parts, and continue them the one with the other, Now I say, that every one of the parts may be continued with his next fellow, is is necessarie that every one of them should haue one speciall & distinct place: That the first place of the plane, *i*, may be continued with *k*, it must be situated onely there where it is, and no where else: for if it shall be situated elsewhere, as in the place *m*, the it cannot be continued with *k*. Now then, if the parts must of necessity haue their owne particular place onely: then the whole figure, *a, b, c, d*, must also be onely in one place. And this is that with the Prince of Philosophers teacheth, that every magnitude hath his parts fitted in some one place, one by another, so that a man may say of them, here it is, & there it is not. To conclude therefore, this must needs agree to a body, and to the parts of it, to be in one place alone. So that the Church of Rome, when it faith that Christs body is in many places, in effect they say, that Christs body is no body. They object, that God is omnipotent. True indeede, but there bee some things, the doing of which agreeth not with Gods power, as to make *contradictoria*, things contradictory to be both true: of which sort these are. For, that Christs body is a true body and that it is in many places at once, are flatte contrary: because (as hath bin shewed) it is essentiall to all magnitudes to be in one place, and therefore to a body. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the accidents of bread and wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in Schooles, *Accidens est, essentia inesse*. It is the essence of an accident to be in the substance. Now therefore, if the accidents be, there is also the bread & wine: and if there be no substance of bread or wine, neither can there be any accidents. 3. It holdeth that bread is turned into the body of Christs, & therefore it must needs hold, that Christs body is made of bakers bread, & yet it holdeth and teacheth, that Christs body is onely made of the feede of Marie, quite ouerthrowing the former Transubstantiation.

V. It teacheth, that a man must alwaies doubt of his saluation: & likewise it teacheth, that in praying wee are to call God Father, which are things quite contrarie. For who can truly call God Father, vnlesse he haue the spirit of adoption, & be assured that hee is Gods child? For if a man call God Father, and yet in his heart doubt whether hee be his Father or not, hee playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say, Our Father, &c. in truth are contrarie.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to satisfie for sinnes. But prayer indeed is an asking of par-

don for sinne. Now asking of pardon and satisfaction for sinne, are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction is no satisfaction. And indeede let vs consider what madnesse is contained in this popish diuinity: the poore begger cometh very hungry to the rich mans doore to craue his almes; and straight way by his begging hee will merit and deserve it. The same doth the Papist, hee prayeth very poorly for the thing which hee wanteth, yet hee looketh very proudly to merit no lesse then the kingdom of heauen by it.

VII. Doubting of saluation and hope cannot agree together, for hope maketh a man not to be ashamed, that is, neuer disappointeth him of the thing which hee looketh for. And therefore it is called the anchor of the soule both sure and steadfast, which encreth into that which is within the vails. So that true hope and the certaine assurance of saluation goe together.

VIII. True prayer & iustification by works cannot stand together. For he which prayeth truly must be touched inwardly with a lively feeling of his owne miserie, and of the want of that grace wherof he stands in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdom of heauen by his workes: for he that can doe this may iustly conceiue some feat of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately vnto God, without the intercession of Saints: and therefore the vse to pray to (s) Marie, that shee would pray to Christ to helpe them: yet one the contrarie when they haue so done, they pray to God immediately, that he would receiue the intercession of Mary for them. And thus they are become intercessours betweene Mary and God. Yet when they offer vp Christ, praying God to accept their gifts and sacrifices, the humble priest that will not pray to God but by the mediation of Saints, is then a mediator betweene Christ Iesus and God the Father.

X. It holdeth, that in the Masse the Priest offereth vp Christ to his Father, an vnbloody sacrifice. This is a thing impossible: for if Christ in the Masse be sacrificed for sin, then hee must die and his blood must be shed, Heb. 9. 22. And in the Scriptures these two sayings, [Christ is dead, Christ is offered vp in sacrifice] are all one. So then, the Papist when hee suppose that there may be an vnbloody sacrifice, in effect hee faith thus much: There is a sacrifice, which is no sacrifice. And it is not possible that a bloody sacrifice should be offered in an vnbloody manner.

XI. In the Canon of the Masse, the Church of Rome prayeth on this wife. Wee humbly beseech thee most mercifull Father, by Iesus Christ thy Sonne and our Lord, that thou wouldest accept these gifts & oblations, & these holy Sacrifices, which thy Church offers to thee, &c. where first they offer vp Christ to God the Father, in the name of Christ, & to

dist. 16. Can. de quouis. die. p. n. dist. 37.

Rom. 5. 1. Heb. 6. 19.

Reuilar. 1. Missa. 1. refect. vbi que

M m they

ney make Christ to be his owne Mediatour. Again, they desire God to blesse and to accept his owne Sonne: and they offer vp Christ. If they say, henedeth now the blessing of his Father, they make Christ a weak and imperfect Christ: if he needs not the blessing of his Father, their prayer is needlesse. Also they desire God to accept not one gift or one sacrifice, but in the plural number, these gifts and sacrifices: whereas they hold that Christs body is one oaly, and therefore but one sacrifice. And thus they are at variance with themselves.

X I I. Papiſts, in word they say, that they beleue and put their trust in God: yet where-as they looke to be faued by their works, they set the confidence of their hearts in truth vpon their owne doings.

X I I I. They put such holines in matrimo-nie, that they make it one of their seauen sacra-ments, which * conferre grace to the par-takers of them: yet they forbid their cleargie to marrie, b because to liue in marriage is to liue according to the flesh, and the Councell of Trent opposeth marriage and chastitie.

X I V. It teacheth that foules kept in Purgatorie, may be redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of *S. Hierome*,^c we know that in this life we may helpe one another, either by prayer, or by good counsell: but when we shall come before the iudgement seate of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, may intreat for any: but every man is to beare his owne burden. And according to another Canon going vnder the name of *Gelasius* Bishop of Rome: Either there is no Purgatorie, or the

foules which goe thither shall neuer returne. X V. And to conclude, the most points of their religion are contrary to their Canons, as by searching may appeare in these examples:

1. The dead cannot heare the prayers of them which call vpon him.
2. *Peter* and *Paul* were two of the chiefe Apostles, and it is hard to say, which was a-boue the other.
3. *Leu* the 4. liuing in the yeere 846. ac-knowledged *Labarum* the Emperour for his Prince.
4. No Bishop may be called vniuersall.
5. The Church of Rome: hath no more authoritie ouer other Churches, then other Churches ouer it.
6. A Priest and a Bishop were in times past all one.
7. The Pope hath no power to giue or sell pardons.
8. There can be no merit by fasting, or ab-stinence from flesh.
9. The Masse is nothing but the forme of diuine sacrifice.

By this which hath beene said, it doth in part appeare, that the religion of the Church of Rome is repugnant to it selfe, and it could not to be, if it were from the word of God.

A Corollarie gathered out of the former Assertion.

A man being indued with no more grace then that which hee may obtaine by the religion of the Church of Rome, is still in the state of damnation.

1. Can. de tendum, 139.
2. C. de i. a. 97.
3. C. de Capit. l. i. d. d.
4. C. de l. i. d. d.
5. C. de l. i. d. d.
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as a loathsome botch or leprosie.

1. Thy minde knoweth not the things that be of God.

3. In the law of God thou art starke blinde, sauing that thou halt a few principles of it to make thee inexcusable.

4. The Gospel is foolishnesse and madnesse vnto thee: thou makest no better account of it then of thine owne dreame.

5. Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6. Thy memory keepeth and remembereth nothing, but that which is against Gods word: but things abominable and wicked it keepeth long.

7. Thy will hath no inclination to that which is good, but only to sinne and wickednesse.

8. Thy affections are set onely on wickednesse: they are mightie gyants and princes in thee, they haue thee at commandement. Remember that for very anger thou hast bene sicke: that the lust of the flesh hath driuen thee to madnesse: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnesse, and infinite other wicked desires, which haue led thee captive, and made thee outragi-ous in all kind of naughtinesse.

9. Thy actual sinnes committed partly in secret, partly in publike, are most filthy and most infinite. Remember how in such a place, at such a time, thou didst commit fornication: in another place thou didst steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercy is cut off from thee.

Christian. But Gods mercie farre exceedeth all these my sinnes: and I cannot be so infinite in sinning, as God is infinite in mercy, and pardoning.

Satan. Darest thou presume to thinke of Gods mercy? Why, the least of thy sinnes de-serueth damnation.

Christian. None of my sinnes can feare mee, or dismay me. Christ hath borne the full wrath and vengeance of his Father vpon the crosse, euen for mee, that I might be deliuered from condemnation, which was due vnto me.

Satan. If Gods purpose were not to con-demne thee, persuade thy selfe, he would ne-uer lay so many afflictions and crosses on thee, as he doth. What is this want of good name? this weaknesse and sicknes of thy body? these terrors of the minde? this dulnesse and fo-rwardnesse of thy heart? what are all these (I say) and many other evils, but the beginnings and certaine flashings of the fire of hell?

Christian. Nay, rather my afflictions are liuely testimonies of my saluation. For God as a louing Father, partly by them, as with scour-ges chasteneth my disobedience & brings mee into order: partly coformeth me vnto our Sau-our Christ, and so by little and little, layeth o-pent to me mine owne sins, that I may dislike

my selfe and hate them: and maketh me to re-nounce the world, thy eldest sonne, & stirreth me vp to call vpon him, and to pray earnestly with groanes and sighes, which I am not able to expresse with any words as I feele them.

Satan. Thy afflictions are heauy, and comfortlesse, therefore they cannot beargu-ments of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauinesse to the soule, but I haue had ioy in the midst of my afflictions, and strength sufficient to beare them, and after them haue bene many waies bettered, which befallth to none of the wicked: and for that cause, it is a great perswasion to mee that I shall not be damned with the wicked world, but in spite of all thy power, passe from death to euermlasting life.

Satan. After these thy manifold afflic-tions, thou must suffer death, which is most terrible, and a vnto entrance into hell.

Christian. Death hath lost his sting by Christs death; and vnto me it shall be nothing else but a passage vnto euermlasting life.

Satan. Admit thou shalt be deliuered from hell by Christ, what wilt this auail thee, con-sidering that thou shalt neuer come to the kingdome of heauen? for Christs death onely deliuereth thee from death eternall, it can-not advance thee to euermlasting life.

Christian. I am now at this time a mem-ber of Christs kingdome, and after this life shall reigne with him for euer in his euermlasting kingdome.

Satan. Thou neuer diddest fulfill the law, therefore thou canst not come into the king-dome of heauen.

Christian. Christ hath perfectly fulfilled eu-ery part of the law for me: and by this his o-bedience imputed vnto mee, I my selfe doe keepe the law.

Satan. Be it so, for all this, thou art farre enough from the kingdome of heauen, into which no vnclane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee; yet thou art in part vnclane: thy cursed nature and the seeds of sinne are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holinesse of his humane nature is imputed to mee: euen as *Isaac* put on *Esaus* garments to get his fathers blessing; so I haue put on the righteousness of Christ, as a long white robe coting my sinnes, and making me appeare perfectly righteous, euen before Gods iudgement seate.

Satan. Indeede God hath made promise vnto mankind of all these mercies and bene-fits in Christ: but the condition of this pro-mise is faith, which thou wastest, & therefore canst not make any account, that Christs suf-ferings, Christs fulfilling the law, Christs per-fect holiness, can doe thee any good.

Christian. I haue true fauing faith.

Rom. 5.
23.
Rom. 8.
28.

Pls. 119.
71.

Rom. 8.
34.

Rom. 2.
13.
16.
19.

1. Th. 1.
4. 15.

A Dialogue containing the conflicts betweene Satan and a Christian.

Satan.

Vee hell-hound, thou art my slaue and my vassall, why then shakest thou off my yoke?

Christian. By nature I was thy vassall, but Christ hath redeemed me.

Satan. Christ redee-meth no reprobates such as thou art.

Christian. I am no reprobate.

Satan. Thou art a reprobate, for thou shalt be condemned.

Christian. *Lucifer*, to pronounce damnation belongs to God alone: thou art no iudge, it is sufficient for thee to be an accuser.

Satan. Though I cannot condemn thee, yet I know God will condemne thee.

Christian. Yea but God will not condemne mee.

Satan. Go too, let vs trie the matter. Is not God a Lord and a King ouer thee? and may he not therefore giue thee a law, to keepe, and p-unish thee with hell-fire, if thou breake it?

Christian. Yes.

Satan. And hast thou kept the Law of this thy Lord and King?

Christian. No.

Satan. Let vs proceede further: Is not the same Lord also a most righteous Iudge? And therefore a most sharpe reuenger of sinne?

Christian. Yes truly.

Satan. Why then wilt thou flatter thy selfe thou hypocrite? God cannot winke at thy sins, except he should be vnjust. Wherefore there is no remedie, thou art sure to be dam-ned: hell was provided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deli-uer mee from condemnation. For God is not onely (as thou affirmest) a Lord and a Iudge, but also a fauing, and a most mercifull Father. Satan. But thou fire-brand of hell-fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for,

1. Original sin runneth wholly ouer thee,

The conflicts of Sathan with the strong Christian.

Sathan. Thou saidst thou hast true faith, but I shall sift thee and disprove thee.

Christian. The gates of hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be faued?

Christian. No.

Sathan. What, shall some bee faued, and some condemned?

Christian. So faith the word of God.

Sathan. Thou then art perfwaded that God is true euen in his mercifull promises, and that he will faue some men, as *Peter*, and *Paul*, and *David*, &c. and this is the onely belief, by which thou wilt be faued.

Christian. Nay, this I beleue, and more too, that I particularly am in the number of those men which shall bee faued by the merit of Christs death and pafion: and this is the belief that faueth me.

Sathan. It may be thou art perfwaded that God is able to faue thee: but that God will faue thee, that is, that he hath determined to aduance this thy body, and this thy soule into his kingdome, and that he is most willing to performe it in his good time; herein thou wauereft and doubtst.

Christian. Nay Sathan, I in mine owne heart am fully perfwaded, that I shall be faued, and that Christ is specially my Redeemer: and (O Lord) for Christs sake, helpe thou my doubting and vnbelief.

Sathan. This thy full perfwasion is onely a phantafie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speak. For methinks I am as certaine of my faluation, as though my name were registered in the Scriptures (as *Dauid* and *Paul* are) to be an elect vessel of Gods: and this is the testimony of the holy spirit of Iesus Christ, assuring mee inwardly of my adoption, and making mee with boldnesse and confidence in Christ, to pray vnto God the Father.

Sathan. Still thou dremeft and imaginest; thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea but God of his goodnes hath brought forth such tokens of faith in mee, that I cannot be deceiued.

I. I am displeased with my selfe for my manifold finnes, in which sometime I haue delighted and bathed my selfe, *Rom. 7. 15. 24.*

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to be doing those things which God commandeth.

IV. Those that bee the children of God: If I doe but heare of them, I loue them with my heart, and with vnto them as to my selfe, *1 Iohn 2. 14.*

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the coming of Christ Iesus, that an end may be made of sinning and of displeasing God, *Apo. 22. 20.*

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenesse, meekenesse, patience, temperance: the workes of the flesh I abhorre them, fornication, adultery, vnclennesse, wantonnesse, idolatrie, strife, enuie, anger, drunkennesse, bibbing and quaffing, and all such like, *Gal. 5. 19. 20. 21.*

All these cannot proceede from thee, Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would neuer suffer thee to sinne as thou dost.

Christian. I shall sin as long as I liue in this world, I am sure of it; because I am taught to aske remission of my finnes continually. But the manner of my sinning now is otherwise: then it hath bene in times past. I haue sinned heretofore with full purpose and consent of will: but now doublelesse, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my minde and purpose: in doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet by the tyranny of my flesh being overcome I doe it: afterward, when it is committed, I am grieved and displeased at my selfe, and doe earnestly with teares aske at Gods hand forgiveness of the same sinne.

Sathan. Indeede, this is very true in the children of God: but thou art sold vnder sin, and with great pleasure dost commit sinne, and louest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sinne, so often as thou dost. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

Christian. Indeede it is dangerous to fall againe into the same sinne after repentance: yet it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, and from the repentance which they protested: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had sacrifices offered euery day for the sins of all the people, and for particular men, both for their ignorances and their voluntarie finnes: which signifieth, that God is ready to forgive the sins of his children, though they sinne often. *Abraham* wife lyed & swore that *Sarah* was not his wife. *Ioseph* swore twice by the life of *Pharo*. *Dauid* committed adultery often, because he tooke vnto him *Bathsheba*, *Uriahs* wife, and also kept fixe wiues, and ten concubines. Gods will is, that men forgieue till seauentie seuen times: and therefore hee will haue much more mercie. And for my part, so oft as I shall fall into the same sinne,

1 Ioh. 2. 1.
Dan. 9. 6.

Rom. 7. 15.
Math. 6. 15. 24.
7. 21. 25.

Rom. 10. 14.

1 Ioh. 1. 8.
1 Ioh. 2. 1.

Gen. 14. 13.
Gen. 10. 23.
Gen. 49. 15.

10

so oft I shall haue Christ my aduocate and intercessour to the Father for mee, who will not damne me for the infirmities which he findeth in me. I will abstaine from externall iniquities, and I will not make my members seruants vnto sinne: and so long I tuit my imperfections shall haue no power to damne me: for Christs perfection is reputed to bee mine by faith, which I haue in his blood: God is not displeased, if my body be sicke and subiect to diseases; no more is he displeased at the disease and sicknesse of the soule. A naturall father will not flay the body of his childe, when he is sick, and abhorreth comfortable meats: and my heavenly father will not condemne my soule, although through the infirmities of faith, and the weaknesse of the spirit, I commit sinne, and often loath his heavenly word, the food of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthy sinnes to my great profit, and to the amendment of my life: like as the good Physician, of ranke poyson is able to make a fourraigne medicine to preferue life.

Sathan. Well, be it so, that now thou art in the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

Christian. I know I am a member of Christs myttall body: I feele in my selfe the heavenly power and vertue of my head Christ Iesus: and for this cause I cannot perish, but shall continue for euer, and reigne in heauen after this life with him.

The conflicts of Sathan with the weak Christian.

Sathan. Thy minde is full of ignorance and blindness, thy heart is full of obstinacie, rebellion, and frowardnesse against God: thou art wholly vnfit for any good worke; wherefore thou hast no faith, neither canst thou be iustified, and accepted before God.

Christian. If I haue but one drop of the grace of God, and if my faith be no more then a little graine of mustard-seede, it is sufficient for mee: God requireth not perfect faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine opinion thou didst beleue, then thou hadst nothing but a shadow of faith and a foolish imagination, which all hypocrites haue.

Christian. I will put my trust in God for euer, and his former mercies shewed me heretofore, strengthen me now in this my weaknesse.

1. He created me when I was nothing.

2. Hee created mee a man, when he might haue made me an vgly toad.

3. He made me of comely body, & of good discretion, whereas he might haue made mee vgly, and deformed, frantick and mad.

4. I was borne in the daies of knowledge, when I might haue bene borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other favage people for my parents.

6. I might haue perished in my mothers wombe, but he hath preferred me, and provided for mee by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue cast mee into hell, but contrariwise I was baptized, and so received the seale of his blessed covenant.

8. I haue had by Gods goodnesse some sorrow for my finnes past, and haue called on him, in hope and confidence that hee would heare me.

9. God might haue concealed his word from me, but I haue heard the plentiful preaching of it: I vnderstand it, and haue received comfort by it.

10. Lastly, at this time God might poure his full wrath on mee: which he doth not, but mercifully maketh mee to feele mine owne wants, that I might be humbled, and giue all glory vnto him for his blessings. Wherefore there is no cause why I should be disquieted; but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a lively sense of the rebellion of thy heart, and of thy lewd and wretched conversation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith, yet I will beleue in Iesus Christ, and trust to be faued by him.

Sathan. Though the children of God haue bene in many perplexities, yet neuer any of them haue bene in this case, in which thou art at this present.

Christian. Herein thou proucest thy selfe to be a lying spirit: for the Prophet *Dauid* faith of himselfe: that he was foolish, and as a beast before God: and yet hee euen then trusted in God. And *Paul* was so led captiue of sinne, that he was not able to doe the good he would, but did the euill which he hated: and so in great penitency of heart, desired to be deliuered from this world, that he might bee disburdened of his corrupt flesh.

Sathan. Thou miserable wretch, dost thou feele thy selfe gracelesse, and wilt thou beare the face of a Christian? and by thy hypocricie offend God? As thou art, so shew thy selfe to the world.

Christian. Ansoide Sathan, Christ hath vanquished, and overcome thee for my cause, that I might also triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore some testimony of my faith, at this time I am lesse moued, though faith seeme to be absent,

M m 3 like

1 Ioh. 1. 12.
1 Ioh. 6.
35. 54.
Mark. 6. 35.

2 Cor. 1. 27.
Eph. 1. 14.
Rom. 8. 16. 26.

AG. 1. 5. 9
1 Thes. 1. 3.

Phil. 3. 1.
1 Cor. 5. 21.

Phil. 7. 22. 3.
Rom. 7. 12. 35.

like as a man may seeme to be dead, both in his owne sense, and by the iudgement of the Physician, and yet may haue life in him: so faith may bee, though alwaies it doe not appeare.

Sathan. But thou art a man stark dead in sinne, God hath now quite forsaken thee: hee hath left thee vnto mee to be ruled: hee hath giuen mee power ouer thee, to bring thee to damnation: hee will not haue thee to trust in him any longer.

Christen. Strengthen mee, good Lord: remember thy mercifull promises, that thou wilt reuine the humble, and giue life to them that are of a contrite heart.

Sathan. These promises concerne not thee, which haue no humble and contrite, but a froward and a rebellious heart.

Christen. Good Lord, forget not thy former mercies: giue an issue to these temptations of mine enemy Sathan. And you my brethren, which know my estate, pray for me, that God would turne his fauourable countenance towards mee: for this I know, that the prayer of the righteous aualeth much, if it be fervent.

How a man should apply aright the Word of God to his owne soule.

I.

Every Christian contains in himselfe two natures, flat contrary one to the other, the flesh and the spirit: and that hee may become a perfect man in Christ Iesus, his earnest inuicour must bee, to tame and subdue the flesh, and to strengthen and confirme the spirit.

II.

Answerable to these two natures, are the two parts of Gods word. First, the Law, because it is the ministry of death, it fidly serueth for the taming and mastering of the rebellious flesh: and the Gospel containing the bountifull promises of God in Christ, is as oyle, to poure into our wounds, and as the water of life, to quench our thirstie soules: and it fidly serueth for the strengthening of the spirit.

III.

Well then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh carrieth thee captive vnto sinne? Lookenow only vpon the Law of God, apply it to thy selfe, examine thy thoughts, thy words, thy deeds by it: pray vnto God, that he would giue thee the spirit of feare, that the law may in some measure humble and terrifie thee: for (as Salomon (ith) Blessed is the man that feareth alwaies, but cursed is hee that hardeneth his heart.

I V.

In the Law, these are most effectuell meditations to humble and bridle the flesh, which follow. First, meditate on the greatnesse of thy finnes, and of their infinite number: and if it may be gather them into a catalogue, let it be before thee: and looke vnto it, that thou thinke no sinneto be a small sinne, no nor the bare thoughts & motions of thy heart. Often with diligence consider the strange iudgements of God vpon men, for their finnes, which thou shalt finde, partly in Scriptures, partly by daily experience. Doubtlesse thou must thinke, that euery iudgement of God, is a sermon of repentance. Thinke oft on the fearefull curse of the law due vnto thee, if thou shouldest sin neuer but once in all thy life, and that neuer so little. Remember, that whensoever thou committest a sinne, God is present, and his holy angels, and that he is an eye-witnesse, that he taketh a note of thy sinne, and registreth it in a booke. Thinke daily of thy end: and know that God may strike thee with sodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of saluation. Thinke on the sodaine coming of our Saviour Christ to iudgement, let it moue thee continually to watch and pray. If these will not moue thee, thinke on this, that no creature in heauen or in earth, was able to pacifie the wrath of God for thy finnes: but his owne Son must come downe from heauen, out of his Fathers bosome, and must beare the curse of the law, euen the full wrath of his Father for thee.

V.

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods iudgement for thy sinne: haue recourse to the promises of mercie contained in the old and new Testament. Is thy conscience stung with sinne? With all speede runne to the brazen serpent Christ Iesus, looke on him with the eye of faith, and presently thou shalt be healed of thy stingor wound.

VI.

When thou dost meditate on the promises of the Gospell, diligently consider these benefites which thou enioyest by Christ. Through *Adam*, thou art condemned to hell; by Christ thou art deliuered from it. Through *Adam*, thou hast transgressed the whole law; in Christ thou hast fulfilled it. Through *Adam*, thou art before God a vile, & a loathsome sinner: through Christ thou dost appeare glorious in his eyes. By *Adam* euery little croffe is the punishment of thy sinne, and a token of Gods wrath by Christ, the greatest croffes are easie, profitable, and tokens of Gods mercie. By *Adam*, thou diddest leese all things, in Christ all things are restored to thee again. By *Adam*, thou art dead; by Christ thou art quickened, & made aliue again. By *Adam* thou art a slaue of the diuell, and the child of wrath, but by Christ, thou art the child of God. In

Adam,

How the law is to be applied to worke humilitation.

1.
2.

3.

4.

Dan. 9.
10.
12.
13.

Job. 34.

How the Gospell is to be applied for comfort.

1.

2.

3.

4.

5.

6.

7.

Adam, thou art worse then a toad, and more detestable before God: but by Christ, thou art about the Angels. For thou art ioyned vnto him, and made bone of his bone, mytically. Through *Adam*, sinne, and Sathan haue ruled in thee, and lead thee captive: by Christ, the spirit of God dwelleth in thee plenteously. By *Adam* came death to thee, and it is an entrance to helly by Christ, though death remaine yet it is onely a passage vnto life. Lastly, in *Adam*, thou art poore and blind, and miserable: in Christ thou art rich and glorious, thou art a king of heauen and earth, fellow-heire with him, and shalt as sure be partaker of it, as he is euen now. *Adam*, when he must needs taste of the fruite, which God hath forbidden him, he hath made vs all to rue it, euen till this day: but here thou seest the fruits that grow, not in the earthly paradise, but on the tree of life, which is within the heauenly Ierusalem. Feare no daunger, be bold in Christ to eate of the fruit, as God hath commanded thee: it will quicken thee: and reuine thee being dead, thou canst not doe Sathan a worse displeasure, then to feede on the goodly fruite of this tree, & to smell on the sweete leaues, which it beareth continually, that giue such a refreshing fauour.

VII.

Most men now a daies, are secure and cold in the profession of the Gospell, though they haue the plentifull preaching of it. And the reason is, because they feele not in themselves the vertue and mightie operation of Gods word to renew them: and they cannot feele it, because they doe not apply the word aright vnto their owne soules. Plasters, except they be applied in order and time, and be laid vpon the wound, though they be neuer so good, yet they cannot heale: and so it is with the word of God, and the parts of it, which except they be vsed in order and time conuenient, will not humble and reuine vs, as their vertue is.

VIII.

The common Christian euery where is faultrie in this thing. Whereas he loueth himselfe, he doth vially apply vnto his owne soule the Gospell alone, neuer regarding the Law, or searching out his finnes by it. Tel him w^{at} ye will, his long is this: God is mercifull, God is mercifull. By this meanes it cometh to passe, that he leadeth a secure life, and maketh no conscience of countenances, of vlturie, of deceite in his trade, of lying, of swearing, of fornication, wantonnesse, intemperance in bibbing and quaffing, &c. But he plaisth the vaskifull Chirurgeon, he vseth healing plaisters, before his poisoned & cankered nature haue felt the power and paine of a corasue. And it will neuer bee well with him, vntill hee take a new course.

IX.

On the contrarie part, many good christians leaue to apply the comfort of the Gospell to themselves, and onely haue regard to their

owne finnes, and Gods infinite vengeance. And euen when Satan accuseth them, they will not stick to giue care to Sathan, and also accuse themselves: and so they are brought into fearefull terrors, and often draw neere to desperation.

X.

There is a third sort called Sectaries, who addit themselves to the opinion of some man. These commonly neuer apply the law or the Gospell to themselves, but their whole meditation is chiefly in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Christian life: they regard not that: but about consubstantiation and vbiqutrie, about Images and such like trumperie, they infinitely trouble themselves and all Europe too.

And in England there is a schismaticall and vndiscrete companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it, and yet they are enemies to it: as for the law of God, and the promises of the Gospell, they litle regard: they maintaine vile finnes in refusing to heare the reading or the preaching of the word: and this is great contempt of Gods benefites and vnthankfulness to him. They are full of pride, thinking themselves to be full whē they are empty: to haue all knowledge, when they are ignorant and haue need to be catechized: the poison of Aspes is vnder their lippes; they refuse not to speake euill of the blessed seruants of God. Well, doe they about all things seeke the kingdom of God? then let them be sincere seekers of it: which they shall doe, if in seeking Christs kingdom they seeke the righteousness thereof: vnto which they can neuer come but by the applying of the threatnings of the law, and the comforts of the Gospell to their owne consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

Consolations for the troubled consciences of repentant sinners.

Sinner.

Good fir, I know (a) the Lord hath giuen you the tongue of the learned, so be able to minister a word in time to him that is wearie: therefore I pray you help me in my misery.

Minister.

Ah my good brother, what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord hee knoweth it, after the maner of the world, in all the lusts of my fleshy flesh, & then I was neuer troubled: but it hath pleased GOD of his mercie to touch my heart, and to send his owne Sonne that good shepheard Iesus Christ:

to fetch me home to his owne fold, euen vpon his owne necke: and since that time it is a wonder to see how my poore heart hath bin troubled: my corruption so boiles in me, and Satan will neuer let me alone.

Minister. Your case is a blessed case: for not to be troubled of Satan, is to be possessed of him: that is, held captiue vnder *(a)* the power of darkness, and to be a slaue and vassall of Satan: *(b)* for as long as the strong man keepeth his hold, all things are in peace. Contrariwise, he that hath receiued any sparkle of true faith, shall see *(c)* the gates of hell, that is, the diuell and his angels in their full strength to stand vp against him, and to fight with an endlesse hatred for his final confusion.

Simier. But this my trouble of minde, hath made me oftentimes feare lest God would reiect me, and vtterly depriue mee of the kingdom of heauen.

Minister. But there is no cause why it should so do. For how should heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shed them not? You would bee free from miseries, you looke for heauen vpon earth: but if you will goe to heauen, the right way is to faile by hell. If you will sit at Christs table in his kingdom, you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flail, the fanne, the millstone, and the ouen, before you can be Gods bread. You are one of Christs lambs, looke therefore to be fleeced, and to haue the bloodie knife at your throate all the day long. If you were a market sheepe brought to bee sold, you should be stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempests, Satans snatches, the worlds wounds, contempt of conscience, and frets of the flesh. But in this your miserie I will be a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reueale your minde vnto me.

Christian. I will doe it willingly: my temptations are either against my faith in Christ, or against repentance for my finnes.

Minister. What is your temptation as to itching faith?

Christian. Ah woe is me, I am much afraid, lest I haue no faith in Christ my Saviour.

Minister. What causeth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with many doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quit out of my selfe from the fauour of God.

Minist. But you must know this one thing, that hee which neuer doubted of his saluation, neuer beleued; and that hee which beleued in truth, feeleth many doubtings and wauerings, euen as the found man feels many

grudgings of diseases, which if hee had not health, he could not feele.

Christian. But you neuer knew any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that said, *(d)* Lord I beleue, Lord helpe my vnbeleefe? And of *Dauid*, who made his moane after this manner: *Is his mercie cleane gone for euer? Deth his promise false for euermore? Hath God forgotten to be mercifull? hath hee shut vp his tender mercie in displeasure?* Yea, he goeth on further, as a man in despaire, *(e)* And I said, this is my death. Hereby it is manifest, that a man indued with true faith, may haue not onely assaults of doubting, but of desperation. This further appeareth, in that he faith in another place, *(f)* Why art thou cast downe my soule? Why art thou disquieted within me? Waite on God, for I will yet giue thanks, hee is present helpe and my God. And in very truth you may periuade your selfe, that they are but *(g)* vnreasonable men, that say they haue long beleued in Christ without any doubting of their saluation.

Christian. But *Dauid* had more in him then I haue, for me thinks there is nothing in this wicked heart of mine, but rebellion against God, nothing but doubting of his mercie.

Minister. Let mee know but one thing of you: the doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleue.

Min. In man we must consider his estate by nature, & his estate by grace. In the first, he and his flesh are all one, for they are *as man & wife*: therefore one is necessary to the doings of the other. What the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth, being in this estate with the flesh, a louing couple they are, they liue and die together. But in the estate of grace, though a man haue the flesh in him, yet he and his flesh are diuorced asunder. This diuorcement is made when a man begins to dislike and to hate his flesh, and the euill fruites of it: this seperation being made, they are no more one but twaine, and the one hath nothing to do with the other. In this case though the flesh beget sin, and perish therefore, yet the christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you wauerings, doubtings and distrustings: what then troubleth you, but feare not, remember your estate; you are diuorced from the flesh, and you are new married vnto Christ: if these finnes be laid at your doore, account thet not as your children, but renounce them as bastards: say with *Paul*, I doubt indeed, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish, when I shall be saved by Christ.

Christian.

Christian. This which you haue said doeth in part content mee: one thing more I pray you shew mee concerning this point: namely, how I may be able to overcome these doubtings.

Minister. For the suppressing of doubtings, you are to vse three meditations.

The first, that it is Gods commandement that you should beleue in Christ: So *S. Iohn* faith, *This is his commandement that we beleue in the name of his Sonne Iesus Christ.* Thou shalt not steale, is Gods commandement, and you are loath to breake it, lest you should despise God, and pull his curse vpon your head. This also is Gods commandement, thou shalt beleeue in Christ, and therefore you must take heed of the breach of it: lest by doubting and wauering you bring the curse vpon you. Secondly, you must consider that the promises of saluation in Christ are general, or at the least indefinite, excluding no particular man: as in one for all may appeare: *God so loued the world that he gaue his onely begotten Sonne, that whoso- ever beleue in him should not perish, but haue euerm-lasting life.* Now then, so often as you shall doubt of Gods mercie, you exclude your own selfe from the promise of God, whereas he excludeth you not. And as when a Prince giues a pardon to all theues: euery one can apply the same vnto himselfe, though his name bee not set downe in the pardon: So the King of kings hath giuen a general pardon of free remission of finnes, to them that will receive it. Beleeue therefore that God is true in his promise, doubt not of your owne saluation, challenge the pardon to your selfe. Indeece your name is not set downe, or written in the promise of grace, yet let not any illusiō of Satan, or the consideration of your owne vnworthines exclude you from this free mercy of God: which he hath offered to you particularly, first in Baptisme, then after in the Lords supper: and therefore you are not to wauer in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sinne. *(a)* You doe not aboue hope beleue vnder hope as you should doe. Secondly, you rob God of his glorie, in that you make his infinite mercie to be lesse then your finnes. Thirdly, you make him a liar, who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toyled with vnbeleefe and doubtings, then in all hast draw your selfe into some secret place, humble your selfe before God, poure out your heart before him: desire him of his endlesse mercie to worke faith, and to suppress your vnbeleefe, and you shall fee *(b)* that the Lord ouer all is rich vnto all that call vpon his name.

Christian. The Lord reward you for your kindeesse: I will hereafter doe my endeavour to practise this your counsell. Now I will make bold to heare another that makes me to feare lest I haue no faith: *And it is, because I doe not feele the assurance of the forgiveness of my finnes,*

Minister. Faith standeth not in the feeling of Gods mercie: but in the apprehending of it; which apprehending may be when there is no feeling; for faith is of inuisible things, and wher a man once commeth to enioy the thing beleued, then he ceaseth to beleue: And this appeareth in *Iobs* example, when he faith, *(Le, though he slay me, yet will I trust in him, and I will reprove my wises in his sight: he shall be my saluation also for the hypocrite shall not come before him)* he declareth his faith: yet when he faith presently afterward, *wherefore hidest thou thy face, and keepest me from thine enemy?* hee declareth the want of that feeling which you speake of.

Christian. Yet euery true beleuer feels the assurance of faith: otherwise *Paul* would not haue said, *Prooue your felices wheneuer you are in the faith: for not.*

Minister. Indeece sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance: onely this I feele that I am a most rebellious wretch, abounding euen with a whole sea of iniquities: mee thinkes I am more vgly in the sight of God, than any toad can be in my sight. O then what shall I doe? let me heare some word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainly: you say you feele no assurance of Gods mercy.

Christian. No indeede.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeede,

Minister. Then doubt not, you shall feele it.

Christian. O blessed be the Lord, if this bee true.

Minister. Why, it is most true. For the man that would haue any grace of God tending to saluation, if he doe truly desire it he shall haue it: for so Christ hath promised, *I will giue to him that is athirst of the well of the water of life freely.* Whereby I gather, that if any want the water of life, hauing an appetite after it, hee shall haue enough of it: & therefore feare you not; onely vse the means which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods word, and receiving of the Sacraments: and then you shall see this thing verified in your selfe.

Christian. All this which you say I finde in my selfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdom of heauen and the righteousnes thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be carefull to giue honour to God for that you haue receiued already. For these things are the motions of the spirit of God

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Heb. 11.
1. Rom. 8.
23.

2. Cor.
13. 5.

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Reuel.
21. 6.

a Coloss.
1. 13.
b Luk.
11. 24.

c Mat. 16.
18.

Bradford

d Mar. 2.
24.
e Psal. 77.
8. 9. 10.

euer. 11

f Psal. 11.
11.

g 2. Thim.
3. 4.

Rom. 7.

Rom. 4.
18.

Rom. 7.
17. Rom. 8.

Rom. 10. 12.

Phil. 1.6. dwelling in you. (a) And I am persuaded of this same thing, that God which hath begun this good work in you, will perfect the same unto the day of Iesus Christ.

Christian. The third thing that troubles me, is this: I have long prayed for many graces of God, and yet have not received them, whereby it comes off to my minde, that God loves me not, that I am none of his child, and therefore that I have no faith.

Minister. You are in no other case then David himselfe, who made the same complaint: *I am wearie of crying; my throat is drie, mine eyes faile while I waite for my God.*

Phil. 6.9. **Christian.** But David neuer prayed for many yeares without receiving an answer as I have done.

Minister. Good Zacharie waited longer on the Lord, before he granted his request, then ever you did: it is like he prayed for a child in his younger yeares, yet his prayer was not heard before he was old. And further, you must note that the Lord may heare the prayers of his servants, & yet they be altogether ignorant of it. For the manner that God vseth in granting their requests, is not alwaies knowne; as may appeare in the example of our Saviour Christ, *Who in the daies of his flesh, did offer up prayers & supplications with strong crying & tears, unto him that was able to save him from death, and was also heard in that which he feared.* And yet we know that he was not freed from that cursed death, but must needs suffer it. How then was he heard? On this manner: he was strengthened to beare the death, he had an Angel to comfort him, he was afterward freed from the sorrows of death. And so it is with the rest of Christs body, as it was with the head. Some being in want pray for temporal blessings: God keepeth them in this want, & yet he heareth their prayers, in giving them patience to abide that want. Some being in wealth and abundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall misery, & yet he heareth their prayers, by giving them blessednes in the life to come. You pray for the increase of faith and repentance, and such like graces: you feele no increase after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your request, he hath stirred up in you the spirit of prayer, he hath humbled you, and made you feele your owne wants, the better to depend on his mercie, for the beginning and increasing of every spiritual grace.

Christian. The fourth thing that troubles mee, is that I cannot feele faith purifie my heart, and to worke by love in bringing forth lively fruites.

Minister. If this be so continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certaintime it may be so: faith hath not only a spring time and a summer season, but also a winter when it beareth no fruit. And there is man-

ny a true Christian like the bruised reede, that is ouerturned with every blast of winde: and like the flaxe that hath fire in it, which by reason of weaknesse, gives neither heate nor light but only a smoke.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid lest I have not truly repented, and therefore that all my profession is onely in hypocrisy.

Minister. What moueth you to thinke so?

Christian. Two causes especially, the first, is they which repent leave off to sinne: but I am a miserable sinner, I doe continually displease God by my euill thoughts, words and deedes.

Min. You neede not feare, *For where sinne aboundeth (that is, the knowledge and feeling of sinne) there grace aboundeth much more.*

Christian. I finde not this in my selfe.

Minister. But yet you feele thus much in your selfe: those corruptions which you feele, & these sins that you commit, you hate them, you are displeased with your selfe for them, and you endeavour your selfe to leaue them.

Christian. Yea, that I doe with all my heart.

Minister. Then how miserable fouler you feele your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, but shall most certainly escape the same. Take this for a most certaine truth, that the man that hates and dislikes his sinnes, both before and after he hath done them, shall neuer bee damned for them.

Christian. I am euen heart-sicke of my manifold finnes and infirmities, and these good words which you speake are as flagons of wine, to refresh my weary laden, and weltring soule. I have begun to flee sinne and to detest it long agoe. I have bene oft displeased with mine infirmities and corruptions: when I offend God my heart is grieved, I desire to leaue sin, I flee the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God that he would giue me grace to doe so: yet (which is my griefe) by the strength of the flesh, by the sleights and power of Satan I am often ouertaken, and fall maruellously, both by speech and deede.

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, I argueth plainly that you are a member of Christ: according to that of Paul: *They which are of the spirit, shew the things of the spirit.* Well then, if Satan euer object any of your finnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if he vrges you for them, referre him ouer vnto Christ. For there is no suit in the law against the wife, the

husband

husband liuing: yea, I adde further, if you be ouercarried with Satrans temptations, and so fall into any sinne, you shall not answer for it but Satan, it shall surely be reckoned on his score at the day of iudgement, for he was the author of it. If you fall by the frailtie of your flesh, it shall perill therefore: but you shall still haue Christ your aduocate.

Christian. Indeepe as you say, I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of God are in this life, (a) God regardeth more the affection to obey, then the obedience it selfe: *And they shall be vnto me, saith the Lord of hostes in that day that I shall doe this for a flocke, and I will spare them, as a man spares his owne come that serues him.* The father when he shall list his child to doe any busines, though he do it neuer so vntowardly yet, if he shew his good will to doe the best he can, his father will be pleased, and so it is with the Lord toward his children, you looke to haue some perfection in your selfe, but in this life you shall receive no (b) more but the first fruits of the Spirit, which are but as a handfull of come, in respect of the whole come-field: and as for the accomplishment of your redemption, you must waite for it till after this life: you would be kissed with the kisses of Christs mouth, but here in this world you must be content, if you may with Mary Magdalen kisse his feete.

For the perfection of a Christian mans life stands in the feeling and confession of his imperfections. And as Ambrose saith, obedience due to God, stands more (c) in the affection then in the worke.

Christian. But why will God haue those whom hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, hereby he teacheth his seruants to see in what great need they stand of the righteousness of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens hearts, and humbleth them by counterailling the graces which they haue received, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daily occupied in purifying themselves.

Christian. But to go on forward in this matter, there is another cause that makes me feare, lest I haue no true repentance.

Minister. What is that?

Christian. I oftentimes find my selfe like a very timberlog, void of all grace and goodnes, forward & rebellious vnto any good worke, so that I feare lest Christ haue quite forsaken me.

Minister. As it is in the fraile fles, the water ebbs & flows, so it is in the godly: in them as long as they live in this world according to their owne feeling, there is an access and recess of the spirit. Otherwhiles they be troubled with deadnes & dulnes of heart, as David was, who

prayed to the Lord, *to quicken him according to his louing kindnes that he may keepe the remembrance of his mouth.* And in another place hee saith, *that God promises quickened him.* Which could not be, vntlesse he had bin troubled with great dulnes of heart. Again, sometimes the spirit of God quite withdraweth it selfe to their feeling: as it was in David: *In the day of trouble (saith he) I sought the Lord, and my soule refused comfort. I did thinke vpon God and was troubled, I prayed, and my spirit was full of anguish. Againe, Will the Lord absent himselfe for ever? and will hee shew no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this: *In my bed I sought him by night whom my soule loved: I sought him, but I found him not.* And againe, *My welbeloued put in his hand by the hole of the doore, and my heart was as affectioned towards him: I rose up to open to my welbeloued, my hands did drop down mirrhe, my fingers: pure mirrhe vpon the handles of the bar. I opened to my welbeloued, but my welbeloued was gone and past, mine heart was gone who be did speake, I sought him, but I could not find him, I called but hee answered me not.* Contrariwise, God at some other time floods abroad his love most abundantly in the hearts of the faithful: and Christ lieth betweene the breasts of his Church, as a posse of mirrhe giuing a strong smell.

Christian. But how can he be a Christian that feele no grace nor goodnesse in himselfe?

Minister. The child which as yet can vse no reason is for all that a reasonable creature: & the man in a frowne feele no power of life, and yet he is not dead. The Christian man hath many quames come ouer his heart, and he falls into many a frowne that none almight would looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of Peter when he denied our Saviour Christ with cursing and banning, *his faith only faimed for a time, it faimed not.*

Christian. I haue now opened vnto you the chiefe things that troubled me and your comfortable answers haue much refreshed my troubled minde. The God of all mercy and consolation require you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto me; if you finde any helpe thereby, giue God the praise therefore, and carrie this with you for euer, that by many afflictions both in the bodie and the minde, you must enter into the kingdom of heauen. Raw flesh is noysome to the stomacke, and is no good nourishment before it be foddren: and vnmortified men and women be no creatures fit for God: and therefore they are to be soaked and boyled in afflictions, that the tofsones and rankenes of their corruption may be delatied, and that they may haue in them some relish acceptable vnto God. And to conclude, for the avoiding of all temptations, vseth this sweete prayer following which that godly Saint M. Bradford made.

O Lord God and deare Father, what shall I say that feele all things to bee (in manner)

Phil. 119. 88.

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with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupiscence is in me, as a spring of a stinking puddle. Oh how faint is faith in me? how little is my loue to thee or thy people? how great is my selfe-loue? how hard is my heart? by reason whereof I am moued to doubt of thy goodness towards mee, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauiug of these were the cause, and not the fruit rather of thy children. The cause why thou art my father, is thy mercifull goodnes, grace, and truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne me this good will to bring me into thy Church by baptisme, and to accept mee into the number of thy children, that I might bee holy, faithfull, obedient, and innocent: and to call me diuers times by the ministry of thy word into thy kingdome: besides the innumerable other benefites alwaies hitherto powred vpon me. All which thou hast done of this thy good will, which thou of thine owne mercy bearest to me in Christ before the world was made. The which thing as thou requirest straightly that I should beleue without doubting, so wouldest thou that I in all my needs should come vnto thee as to a father: and make my mone without mistrust of being heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare father I come through thy Sonne our Lord, our Mediatour, and Advocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnesse and mercie in Christ to be mercifull to mee a sinner, that I may indeed feele thy sweet mercy as thy child: the time (oh deare Father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a litle while thou hast left me, so thou wilt come and visite mee, and that in thy great mercie,

A whereof I haue great neede, by reason of my great misery. Thou art wont for a litle season in thine anger to hide thy face from them whom thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For when thou leapest vs, O Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our increase and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrow may be recompensed plentifully with the lively sense of hauiug thee to our eternall ioy: and therefore thou swearest that in thine euertlasting mercy thou wilt haue compassion on vs. Of which thing to the end we might be most assured, thine oath is to be marked, for thou sayst: As I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne, that I will neuer more be angry with thee, nor reprove thee. The mountaines shall remooue, and the hills shall fall downe, but thy louing kindnesse shall not mooue, and the bond of thy peace shall not faile thee: thus saiest thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne truth and mercies sake the promise and euertlasting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the onely true God, and Iesus Christ whom thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may bee holy in thy sight through Christ: that I may alwaies not onely strue against sinne, but also overcome the same daily more and more, as thy children doe: about all things desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Advocate, Amen.

A DECLARATION

A DECLARATION OF CERTAINE

SPIRITVALL DESERTIONS, SERVING TO TERRIFIE all drowle Protestants, and to comfort them which mourne for their sinnes.



Among all the workes of Gods eternall counsell, there is none more wonderfull then is *Desertion*: which is nothing else but an action of God forsaking his creature.

Furthermore, God forsakes his creature, not by withdrawing his essence or being from it: for that cannot be, considering God is infinite: and therefore must needs at all times be euery where: but by taking away the grace and operation of his Spirit from his creature.

Neither must any thinke it to be crueltie in God to forsake his creature which hee hath made: for he is soveraigne Lord ouer all his workes: and for that cause he is not bound to any; and he may doe with his owne whatfoeuer he will. And this his will is not to be blamed: for men are not to imagine, that a thing must first be iust, & then afterward that God doth will it: but contrariwise, first God wils a thing, and thereupon it becomes iust.

Againe, sinne is so wretched a thing in the eyes of God, that he vterly forsakes his creature for a punishment thereof. Now euery thing, so farre forth as it is a chastisement or punishment, is good, considering that the inflicting thereof is the execution of iustice.

And God neuer forsakes the creature against the will thereof: but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, and chooseth to bee forsaken: wherefore if any hurt or misery insue thereof, let the creature blame it selfe, and praise the Lord.

Desertions thus described are of two sorts, eternall and temporarie.

Eternall desertions are chose, whereby God vpon iust causes knowne to himselfe forsakes his creature wholly and for euer. Thus the diuell with his angels, and that part of mankind which is prepared to destruction, is forsaken. For first, God before al worlds, did decree according to the purpose of his owne will, to refuse them without the grant of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauour. For Christ is onely the Redeemer of the Elect, and of no more: which may thus appeare. For whom Christ makes no intercession, for them he hath wrought no Redemption: But for them onely which are elected and shall beleue in him, he makes intercession. I pray (with he) *not for the world, but for them which thou hast giuen mee.*

And againe, I pray not for these alone, but for them also which shall beleue in me through their word. Wherefore Christ is a redeemer to none but to the elect. Thirdly, he referueth them to eternall damnation for their sinnes; which is a totall separation from God, and the accomplishment of all other desertions.

For the effecting of this, God exerciseth wicked men and reprobates in this life with diuers particular Desertions, and that after this manner: Hee bestoweth all sorts of benefites on them as his owne seruants: but yet so, as that hee withdraweth that part of his benefite, which hath the promise of life eternall annexed to it in the word. And in this matter hee dealeth as a man that sets many trees in his Orchard, but so as hee takes away the heart or pith thereof. And this the Lord doth either in temporal or spiritual benefites.

I. For temporall benefites, as wealth, honour, liberty, outward peace, the Lord dealeth very bountifully with them: He makes his Sonne to shine vpon the iust and vniuise: he fills their bellies with his bread and fowles: And as David saith, *I frequented at the fountaine, when I saw the prosperitie of the wicked: for there is no bands in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet hee holds backe that which is the principall thing, and the very glorie of these benefites, that is, *the right use of them.* For that a man may purely vse Gods creatures, two things are required. First, his person must stand iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, he must vse the same creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their set and appointed ends; which are, Gods glory, a mans owne and his neighbours good. But all this is flat contrarie in the vngodly man. For first, he is host of Christ, so that his person stands vnjust before God. And therefore all his actions (euen those which otherwise are lawfull & good) in him are mere finnes. Secondly, he vseth Gods gifts & blessings with an euil conscience. For by reason of his want of grace to beleue, he cannot resolve himselfe, that God as his father doth bestow his blessings on him as his beloved child in Christ; yet as a thiefe & an vspurer against his conscience he vseth them. Adde further, the creatures are vfed of him without inuocation: for such an one cannot pray; and therefore he

Math. 5. 45.
Psal. 73. 45.

De legiti-
mum 1.
lege per-
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Tit. 15.

doth but as the swine in the forest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill ends: because either he makes an idoll of them by setting his heart on them, or else he employeth them to riyot, pride, and the oppression of godly men. A matter of musick hath his house furnished with musickall instruments of all sorts; and he reacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them: there comes in strangers, who admiring the said instruments, haue leaue giuen them of the master to handle them as the schollers do: but when they come to practise, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master and haue his commendation. This world is as a large and sumptuous pallace, into which are receiued, not only the sons and daughters of God, but also wicked & vngodly men: it is furnished with goodly creatures in vse more excellent then all musickall instruments: the vse of them is common to all; but the godly man taught by Gods spirit, & directed by faith, so vseth the, as that the vse thereof is acceptable to God: as for the impure and vnbefleeing indeede they enioy the creatures and gifts of God, but the pure vse is wanting: for they cannot but abuse them: and therefore the wicked and the reprobate, though they should commit no other finnes in the world, yet for the vse of their wealth and honour, for their very eating & drinking (which in themselves are most lawfull) shall be damned.

II. Concerning spirituall blessings, first, God ceaselesly grant so much as an outward calling to many men. For how many nations since the beginning of the world, much more particular men, haue there bin, are, & shall be, which neuer heard the preaching of the Gospel: nay not so much as the name of Christ? God is known in Iury (saith David) & he hath not done so to any nation. And often in Moses & the Prophets it is mentioned, that the covenant was in former times made peculiar to the Iewes. And Paul saith in *Act. 14. 16.* that God suffered the Gentiles in former times to walke in their own waies; and of the Ephesians, before their calling he saith, *Eph. 2. 12.* that they were strangers from the promises, and without God in the world.

III. He grants the outward meanes of saluation, namely, the Word, Prayer, Sacraments, Discipline abundantly: but yet he cueth withdraweth the operation of his spirit, whereby a conuersion might be wrought. For they neuer haue that piercing of the care which David mentioneth, nor the opening of the heare with Lydia, nor that teaching of God, while they are diuine of the father to Christ. And in so doing indee, onely he offereth grace, but doth not exhibite and conferre it: not that he mocketh any, but that in so doing he may eury way conuince & breake them of excuse. As the Lord speaketh to *Esa. 40. 5.* & say to this people, I shall heare in-

deed, but ye shall not understand: ye shall plainly see but not perceiue: make the heart of this people fat, make their eares heavy, & shut their eyes: lest they see with their eyes, and heare with their eares, and understand with their heares, and conuert, and bee healed them. *Iffom Gospel be hid (saith Paul) it is hid in them that perishe.* Men that haue long liued vnder the preaching of the Gospell, and yet still remaine ignorant and impenitent, let them beware & take heede of this desertion: and they are with trembling to lay to their hearts, that which the holy Ghost speaketh of *Isa. 66. 1.* & Phinehas, They obeyed not the voice of their father, because the Lord would destroy them.

IV. To goe further, he bestoweth on them many worthy properties of faith. As first, a knowledge of the diuine truth in the Law and the Gospell. Secondly, an assent to the said truth. Thirdly, a ioyful reioicing and boasting in speaking and hearing of it. Fourthly, an outward profession of it for a time. But he doth not bestow that qualitie and vertue of faith, which is as it were, the very soule of it: without which faith is dead and faueth none, namely, the inward assurance & certificate of his loue and fauour in Christ, with a sense and feeling of the same in the hart. Neither are the former duties of faith perpetual and found in them, for the reprobate is not induced to them by any assurance of Gods mercy, but by other sinister occasions, as are: First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise & commendation among men. Fourthly, the maintaining of wealth and honour. Fifthly, the getting of wealth or honor. Sixthly, a desire to be at vinity & concord with the nation or people where the Gospell is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. Al in our Church will profess faith in Christ: yet seeing the sound conuersion to God, and the sincerity of life & doctrin is very rare, we may presume, that that maine propertie of faith, which is the receiuing and apprehension of Christ, is wanting in most: therefore let eury man looke to himselfe, and betime labour to turne his temporarie faith (if he find it in himselfe) into a true lauing faith. Wherefore he must strue first to feele his extreme neede of Christ and his merits. Secondly, to hunger, & thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe, that he may be all in all out of himselfe in Christ. Fourthly, to be able to say that hee liueth not, but Christ liueth in him by faith. Fifthly, to loath his owne sins with a most vehement hatred, and to prize and value Christ and the least drop of his blood about a thousand worlds.

V. Again, in repentance he bestowes, first, a sight of sin: secondly, a kinde of sorrow for it: thirdly, a confession of it: fourthly, a resolution for a time to sin no more. But that part of repentance, which hath the promise of mercy

annexed, that is, a conuersion of the whole man to God, he neuer giueth it.

VI. Lastly, God giueth to the reprobate his spirit, but to farre forth as it shall not any whit regenerate or renew his nature: but onely in the outward action repress the act of sin: so as thereby without any inward change he shall bee as ciuilly iust and vpriight in outward conuersion, as in the world.

Thus much of those desertions which befall the diuel and his angels and all Reprobates: now follow those wherewith God exerciseth euen his owne elect children: for the blessings that God bestoweth on them are of two sorts, either positive or priuative: positive are real graces wrought in the heart, by the spirit of God: priuative are such meanes whereby God preferres men from falling into sinne: as crosses, desertions. And these in number exceede the first, as long as men liue in this world.

Before it can be declared what these desertions are, this conclusion is to be laid downe; *Hee which once in the estate of grace shall bee in the same for euer.* This appeareth in *Rom. 8. 30.* where Paul sets down the golden chaine of the causes of saluation that can neuer be brokens: so that he which is predestinate shall bee called, iustificed, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods Elect? and Who shall euer vs from the loue of Christ? and I am perswaded that no creature shall be able to snar vs from the loue of Christ:* which he would not haue said, if men beeing in the estate of grace, might fall quite from grace. And how should they which are iustificed haue peace with God, if they were not sure to perseuererighteous before God to the end? And how shall it be said, that hope maketh not ashamed, because the loue of God (wherewith God loues his Elect) is shed abroad in their hearts, by the holy Ghost which is giuen them, if any man vtterly fall from that loue? How should the testimonie of the spirit, which testifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguished? Lastly, how shall that of Iohn be true, *1. Ioh. 2. 19.* They went from vs, because they were not of vs, if they had beene of vs, they should haue remained with vs, if a man may wholly fall from Christ which hath once bin made a true member of him? Our Saviour Christ saith, *Ioh. 10. 27 & 6. 37.* My sheepe heare my voyce: and I know them, and they follow me: and I giue life eternal to them, and no man shall take them out of my hand, or out of my fathers hand: and whatsoever my father giueth mee shall come vnto me: & whosoever cometh to me, I will not cast out. And if any of the elect being effectually called might wholly fall from grace, then there must bee a second infusion or ingrafting into the mytticall body of Christ, and therefore a second Baptisme: may for eury fall a new infusion, & a new Baptisme; which mult in no wise be granted: wherefore: they which are predestinate to be in the state of grace, are also predestinate to perseuerer in the same to the end.

Hereupon it followeth that the desertions of Gods elect, are first of a partiall, that is, such as wherein God doth not wholly forsake them but in some part. Secondly temporary, that is, for some space of time, and neuer beyond the compasse of this present life. For a moment saith the Lord in *Esa. 54. 10.* in mine anger I hid my face from thee for a little season, but with everlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer. And to this purpose David well acquainted with this matter, prayeth *Psal. 119. 8.* for sake me not ouer long.

This sort of desertions, though it be for a time, yet no part of a Christian mans life is free from them: and very often taking deepe place in the hart of man, they are of long continuance. David continued in this dangerous fall about the space of an whole yeare before hee was recovered. Luther confesseth of himselfe, that after his conuersion, he lay three daies in desperation. And common experience in such like cases can make record of long terme.

The manner God vseth in forsaking his owne seruants, is of two sorts; the first, is by taking away one grace, and putting another in the roome: the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will load the with crosses; and yet he will make a good supply by giuing patience. David is driuen out of his kingdome by his owne son: a heauie crosse: yet the Lord mislieth an humble and patient spirit, so as hee was content to speak, *2. Sam. 15. 26.* If the Lord thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes. So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence and persecution of tyrants; yet inwardly they are stablished by the power of the might of God, when they are most weake, they are most strong & while they are most foiled, then they obtaine victory.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternal. *Eph. 5. 7. 1.* The righteous is taken away from the euill to come. This is manifest in Iosias, of whom it is said, *2. Kin. 22. 20.* Behold: I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring upon this place.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a season, & then in the roome thereof he kindles an earnest desire and thirsting with groanes and crying vnto heauen, to bee in the former fauour of God againe. This was Davids case, when he complained and said, *My voice came to God when I cried, my voice came to God and hee heard me: in the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: I prayed and my spirit was full of*

Pla. 40. 5.
Act. 16.
14.
Ioh. 6. 45

Esa. 40. 5.
10.

Psal. 77.
1. 2. 3.

anguish. Selah. The like was the estate of the Church making her mone vnto God in *Esa. 63. 17.* *O Lord, why hast thou made vs to erre from thy waies? and hardened our hearts from thyfear? Returne for thy seruants sake, and for the tribes of thine inheritance.*

IV. Fourthly, God grants his seruants the holy means of saluation, namely preaching, prair, Sacraments, and holds backe the efficacy of his spirit for a time. In this case they are like the corne-field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shew of any blade appears aboue. Thus the spouse of Christ, when she comes into his wine celler, she falls into a swoone; so she must be *staied with fagions, and comforted with apples, because she is sick of loue, Cant. 2. 4. 5.*

V. Fifthly, God giueth his children a strong affliction, to obey his will, but he lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his layler, hath an affection to runne a thousand miles euery houre, but hauing happily his boltes on his legges, he cannot for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling againe into the hands of his keeper. This is it that *Paul* complaineth of when he saith, *a I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my mind, and leading me captiue to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from this body of death?*

The second manner of Gods forsaking his Elect, is when he hides his graces for a time: not by taking them quite away, but by couering them, and by remouing all sense and feeling of them. And in this case they are like the trees in the winter season, they are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, because the sap doth not spread it selfe, but lies hid in the roote. *Dauid* often was in this case as namely when he saith, *Psalm 77. 7. 8. 9. Will the Lord absent himselfe for euermore and will he shew no more fauour? Is his mercie cleane gone for euermore? dath his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut up all his tender mercies in displeasure? Selah.*

This comes to passe, because the Lord very often and by one contrarie works another. Clay and spittle tempered together in reason should put out a mans eyes: but Christ vsed it as a means to giue sight to the blinde. Water in reason should put out fire: but *Elia* when he would shew that Iehoua was the true God, pourses water on his sacrifice, and fills a trench therewith to make the sacrifice burne. The like, appeareth in the worke of grace to saluation. A man that hath liued in security, by Gods goodnesse hath his eyes opened to see his finnes and his heart touched to feeble the huge and loathsome burthen of them, and therefore to bewaile his wretched estate, with

bitternesse of heart. Hereupon hee presently thinks that God will make him a firebrand of hell: whereas indeed the Lord is now about to worke, and frame in his heart sanctification and found repentance neuer to be repented of. The man which hath had some good perfwasions of Gods fauour in Christ, comes afterward vpon many occasions to be troubled and to be ouerwhelmed with distrustfull and grievous doubtings of his saluation, so as hee iudgeth himselfe to haue bene but an hypocrite in former times, and for the time present a cast-way. But indeed hereby the Lord exerciseth, fashioneth, and increaseth his weak faith. In one word, marke this point, *that the graces of God peculiar to the Elect, are begun, increased, and made manifest in or by the contraries.*

A man in this defection can discern no difference betwene himselfe & a cast-away: and the rather if this with defection be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer befel the poore soule of a Christian man, and that is a vrasling and strugling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusation of the diuel, which are oftentimes very irkefome and terrible, but against the wrath of a reuenging God. This hidden and spiritual temptation more tormenteth the spirit of man, than all the rackes and gibbers in the world can doe. And it hath his fits after the manner of an ague, in which euen Gods owne seruants ouercarried with sorrow may blasphem God, and crie out that they are damned. *Iob* was in this estate: as he testifieth, *Iob. 6. 2, 3, 4. Oh that my griefe were waied (saith hee) and my miseries were layd together in the ballance: for it would be heavier then the sand of the sea: therefore my words are swallowed up for the arrows of the Almighty are in me: the venom thereof doth drinke up my spirit, and the terrors of God fight against me.* And further he complaineth *Iob. 13. 14. that the Lord is his enemy, that hee writes bitter things against him; & Iob. 16. 12. that hee sets him as a But to shoot at. This was Dauids temptation when he said, Psalm. 6. 1, 2, 3, 4. O Lord rebuke me not in thy anger, neither chastise me in thy wrath, haue mercy on me, O Lord for I am weak; O Lord heale me, for my bones are vexed, my soule is also troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my soule, saue mee for thy mercies sake.*

Hence it followes, that when any that hath bene a professour of the Gospel shall despaire at this end; that men are to leaue secret iudgements to God, and charitably to iudge the best of them. For example, one Master *(b) Chambers* at Leicester of late in his sickness grievously despayred, & cried out that he was damned, and attended yet it is not for any to note him with the blacke marke of a reprobate. One thing which he spake in his extremitie *(O that I had but one drop of faith)* must moue all men to conceiue well of him. For by this it seemes that hee had an heart which desired to repent

and

and beleue; and therefore a repentant and beleueing heart indeed. For God at all times, but especially in temptation, of his great mercie accepts the will for the deede. Neither is it to be regarded that he said he was damned; for men in such cases spake not as they are, but as they feele themselves to be.

Yea, to goe further, when a professour of the Gospel shall make a way himselfe, though it be a fearefull case, yet still the same opinion must be carried. First, Gods iudgements are very secret. Secondly, they may repene in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomlesse depth of the graces and mercies which are in Christ.

Thus much of the manner which God vseth in forsaking of his elect; Now follow the kindes of defection, which are two: defection in punishment, defection in sinne.

Defection in punishment, is when God deferreth either to mitigate, or remouee the crosse and chastiment which he hath laid vpon his childre. This befel Christ on the crosse, *(a) My God, (saith hee) why hast thou forsaken me?* This was the complaint of *Geason*, *Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, & deliuered vs into the hands of the Midianites, Iudg. 6. 13.* *(b) Master Robert Glouer* Martyr at Concentre, after hee was condemned by the Byshop, and was now, at the point to be deliuered out of the world, it so happened, that two or three daies before his death, his heart beinge lumpish and desolate of all spirituall consolation, felt in himselfe no apnesse nor willingnesse, but rather heauinesse and dullnesse of spirit, full of much discomfort to beare the bitter crosse of martyrdom ready now to be laid vpon him: whereupon hee fearing in himselfe, lest the Lord had withdrawn his wonted fauour from him, made his mone to one *Ausfine* his friend, signifying vnto him how earnestly hee had prayed day & night vnto the Lord, and yet could receiue no motion nor sense of any comfort from him, vnto whom the said *Ausfine* answered againe, willing him patiently to waite the Lords pleasure, & howeouer his present feeling was, yet seeing his cause was iust and true, he exhorted him constantly to stick to the same, to play the man, nothing doubting but the Lord in his good time would visite him, & satisfie his desire with plentie of consolation, &c. The next day when the time came of the martyrdom, as he was going to the place, & was now come to the sight of the stake, although at the night before praying for strength and courage, hee could feele none, suddenly hee was to be replenished with the holy Ghost, that hee cried out clapping his hands to *Ausfine*, and saying with these words; *Ausfine, he is come, he is come, &c.* and that with such ioy and alacrity, as one seeming rather to bee risen from some deadly dangert to libertie of life, then as one passing out of the world by any paines of death.

Defection in sinne, is when God withdraw-

ing the assistance of his spirit, a man is left to fall in to some actual and grievous sinne. And for all this no man is to thinke that God is the author of sinne, but only man that faileth, and Satan. A resemblance of this truth we may see in a flaffe which, if a man shall take and let vpright vpon the ground, so long as hee holds it with his hand, it stands vpright; but so soone as he withdraws his hand, though he neuer push it down, it falls of it selfe. In this defection was the good king *Hezechias*, of whom the holy Ghost speaketh thus; *Hezechias prospered in all his waies, therefore dealing with the Ambassadors of the Princes of Babel which sent to him to inquire of the wonder which was done in the land, God left him, (namely) to the pride of his heart to exalt himselfe in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Neer drunkennes, Dauids adultery, Peters deniall of Christ.* The reason of such defections may be this: If a patient shall be grievously sicke, the physician will vse all manner of means that can be deuised to recouer him, and if hee once come to a desperate case, the Physician rather then hee will not restore him, will employ all his skill he will take payson, and so temper it, and against the nature thereof hee will make a foueraigne remedie to recouer health. The elect children of God are diseased with an inward, hidden, and spiritual pride; whereby they affect themselves, and desire to be something in themselves forth of Christ; and this sinne is very dangerous; first, because when other sins die in a man, this secret pride gets strength: for Gods grace, this matter of pride, in such wise that a man will bee proud, because hee is not proud: for example; if any shall be tempted of the diuill to some proud behauiour, and by Gods grace get the victorie; then the heart thus thinketh, *Oh thou hast done well, thou hast foiled the enemy, neither pride, nor any other sinne can preuaile against thee; such and such could neuer haue done so; and a very good man shall hardly be free from such kind of motions in this life.* Secondly, there is no greater enemy to fayth then pride: for it poisoneth the heart & maketh it vn capable of that grace, so long as it beareth any sway: for hee that will beleue in Christ must be annihilated, that is, he must be bruised & battered to a flat nothing in regard of any liking or affection to himselfe, that hee may in spirit mount vnto heauē, where Christ sits at the right hand of the Father, & as it were with both the hands of faith graspe him with all his blessed merits, that he may be wise, meek, righteous, sanctified, redemption, life, good works, & whatsoever good thing he is, neither in, nor by, nor for himselfe; but euery way forth of himself in Christ. Now, this blessed condition of a beleueing heart, by naturall self-love & self-liking is greatly hindered. God therefore in great mercy to remedy this dangerous corruption, lets his elect seruants fall into trouble of minde and conscience, and if they haply be of greater hardnesse of heart,

2. Chr. 32
31. 32.1. Cor. I.
30
Ioh. 15. 2.
Gal. 2. 20a Rom. 7
25. 23. 24Contra
Deiope
raune in
medis
contrasKindes of
defecti-
ons* Mar. 27
26.* Fox
Ad. &
Mon
1595
Septembb Seeke
booke
written
of his
death.

into some actual sinne: and so declaring his wonderfull mercie in sauing them, hee is faine against his mercy to bring them to his mercy, and by sinne to saue them from sinne. By this meanes the Lord, who can bring light out of darknesse, makes a remedie of sinne to flay pride, that insuincible monster of many heads, which would flay the soule.

Though this be so, yet none must hereupon
venter to commit any sin against Gods com-
mandements, lest in so doing they call away
their soules. For the godly man though he fall
into sin, yet it is against his purpose, & it makes
his heart to bleed : and the course of his life
shall be alwaies vpright & pleasing vnto God:
because he is led by the spirit of God.

The ends for which God vseth Desertions are three: the first, is the chastisement of sinnes past in the former part of mans life, that hee may search them out, consider them, and bee heartily sorrowfull for them: for this end was *Iobs* trial, *Iob. 13. 26. thou writest* (saith he) *bitter things against me, and makest me to possesse the sinnes of my youth.*

The second end is, that God may make trial of the present estate of his servants: not that he is ignorant what is in man, but because he would have all men know themselves. To this effect faith *Moses*, *Deut. 8.2-8* & *13.3*. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness: to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.* This also was the end why the Lord left *Ezechias* to procure & trie what was in his heart.

This triall by defection serueth for two purposes; for otherwhiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may bee deeperly humbled, and craue more earnestly pardon of that and other sins. For as the begger is alwaies mending and piecing his garment where he findes a breach: so the penitent and beleeuing heart must alwaies be exercised in repairing it selfe where it findes a want.

Again, oftentimes this trial serves to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of them in the heart. The good husband-man cuts the branches of the Vine, nor that he hath a purpose to destroy them, but to make them *bear more fruit*. In the Canticles when Christ left his spouse, then she riseth out of her bed, she opens the doore, *her hands drop mirrhe on the burr of the doore*: then further *hee seeks and calls* for him, and praifeth him more then euer before. *Dauid* testifieth the like of himselfe: *In my prosperity I said I shall neuer be moued: &c. but thou dost hide thy face, and I was troubled. Therefore I to thee, O Lord, and prayed to my Lord.* Lastly, men that liue in the Church being for a time left of God, become so impenitent as that they must be giuen vp to Satan: yet for no other cause, but that the flesh may bee killed, and the spi-

A rit made aliue in the day of the Lord.

The third end is, the preventing of sinne to come. This appeareth in *Paul*; *Less* (saith he) *should be exalted out of measure through the abundance of revelations, there was giue unto me a prick in the flesh, the messenger of Satan to buffet me, &c.*

In the former times when the Lord among many others had set out *Cranner* for the maintenance of his blessed truth against his & Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby he prevented many sins, and prepared him to a glorious martyrdom. As some of his owne words may testify which he spake a litle before his end: *And*

B now (faith) he *I come to the great thing that so much trusteth in his confidence more then any thing that ever I did or said in all my life, and that is the setting abroad of a writing contrary to the truth; which now here I renounce as things written with my hand contrary to the truth, which I thought in my heart, & that for fear of death, and to save my life, &c. and for as much as my hand offended, writing contrary to my heart, my hand shall be first punished therefore; for may I come to the fire, if I shall be burned.* Answerably, when he was at the fire, first he burnt his right hand which subscribed; his body suffered the flame with such contumacie and steadfastnes, as his heart almost moved: his eyes lift vp to heaven often he repeated his vnworthy right hand. Thus, death which he most feared, he most desired, that he might take revenge of himselfe for his sinnes.

FINIS.

A CASE OF CON- SCIENCE, THE GREA- TEST THAT EVER WAS: HOW

A MAN MAY KNOW WHETHER HE
be the childe of God, or no.

Resolved by the word of God.

VVhereunto is added a briefe Discourse taken out
of *H. Zanchius.*

2. P E T . I . verse 10.

*Giue all diligence to make your calling and election sure: for if
ye doe these things, ye shall neuer fall.*



LONDON,
Printed by JOHN LEGATT,
1626.

To the godly Reader,

IN Gods Church commonly they who are touched by the Spirit, and begin to come on in Religion, are much troubled with feare, that they are not Gods children; and none so much as they. Therefore they often thinke on this point: and are not quiet till they finde some resolution.

The Spirit of God (as best knowing the estate of Godschilren) hath penned two parcels of holy Scripture, for the full resolving of this case; namely, the 15. Psalme, and the first Epistle of S. Iohn.

And for the helping of the simple and vnlearned, who desire to bee informed concerning their estate, I haue propounded these two parts of Scripture in the forme of a Dialogue: and haue ioyned thereunto a little discourse concerning the same matter, penned in Latine by H. Zanchius, a learned Diuine, and now Englished.

Vse this labour of mine for thy benefit and comfort: and the Lord increase the number of them which may reioyce that their names are written in heauen.

WILLIAM PERKINS.

THE

THE FIRST EPISTLE OF IOHN, IN FORME OF A DIALOGVE.

The speakers. *Iohn. Church.*
CHAP. I.

CHVRCH.



Any among vs deny the God-head, and many the manhood of Christ.

Ioh. That which was from the beginning [and therefore true God] which wee haue heard [namely] speaking] which we haue seene with these our eyes, which we haue looked vpon, and these hands of ours haue handled of that word [not the sounding but the essential word of the Father], of life [living of himselfe, and giuing life vnto all other].

Ch. Before you goe any further, this word of life is inuisible, how then could it be seene?

Ioh. [For] that life was made manifest [to wit, in the flesh,] and we [with many others] haue seene it, and beare witnesse, and publish vnto you that eternall life, which was with the Father eternally before his manifestation [and was made manifest vnto vs].

Ch. Menander, Ebion, and Cerinthus, hauing bene teachers among vs, confidently deny these things which you say: and they beare vs in hand, that they seeke our good.

Ioh. That [which I will reape againe for more certainties sake] which we haue seene & heard, declare we vnto you, that ye may haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

And these things write wee vnto you, that your ioy might be full [i. might haue sound consolation in your consciences].

Ch. Well then, say vs downe some ground, whereby we may come to be assured that we haue fellowship one with another, and with Christ.

Ioh. This then is the message which wee haue heard of him, and declare vnto you, that God is light [i. purenesse is selfe and blindness; whereas men and Angels are neither, but by participation] and in him is no darkenesse.

Ch. Some that make profession among vs, continue still in their old course and conversation; and yet they say they haue fellowship with God.

Ioh. If we say that we haue fellowship with him, and walke [teade the course of our liues] in darknesse, [i. ignorance, error, impiety,] we lie, [dissemble,] & do not truly [deale not sincerely].

Ch. Wha is then the true marke of one which hath fellowship with God?

Ioh. If we walke in the light [teade the course of our liues in sincerity of life & doctrine] we haue fellowship one with another.

Ch. We are so diled with siane, that we often doubt, lest we haue no fellowship with God.

Ioh. The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

Ch. Some among vs are come to that passe, that they say they haue no sinne: and that this estate is a signe of fellowship with God.

Ioh. If we say we haue no sinne, we deceiue our selues [imagining that to be true which is otherwise] and the truth is not in vs.

Ch. How then may we know that our sins are washed away by Christ?

Ioh. If we confesse our finnes [namely with an humbled heart desiring pardon] we are faithfull & iust [in keeping his promise,] to forgive vs our sins, and to cleanse vs from all vnrighteousnes.

If we say [as they before named doe] we haue not sinned, we make him a lyer, whose word speaks the contrary, [and his word is not in vs,] [his doctrine hath no place in our hearts].

CHAP. II.

Ch. If this bee true which hath bene said, [that the blood of Christ doth cleanse from all sinne] that if we do offend them they shall be pardoned, our corruption tells vs, that we may sin freely.

Ioh. My little children, these things I write vnto you, that ye sinne not.

Ch. Alas; wee fall off by infirmities: what shall we then doe?

Ioh. If any man sinne, we haue an aduocate [who in his owne name and by his owne merits pleads our cause] to the Father, Iesus Christ the iust [and therefore fit to make intercession].

Ch. But how may everyone of vs in particular know that Christ is his aduocate?

Ioh. He is the propitiation [i. a covering of sin or reconciliation, as the propitiatory of the Arke covered the law,] and not for our finnes onely, but also for the finnes of the whole world [not onely Jewes, but also Gentiles of all sorts].

Ch. Be it that I know how to bee my aduocate, may I not be deceiued? how may I know that this my knowledge is effectuall to saluation?

Ioh. Hereby are we sure that we know him [here that knowledge is meant, whereby a man applies Christ and all his benefites to his owne soule] if we keepe [so keepe is not to forsake, but to haue a care and desire to doe it,] for God of his mercie, in his seruants accepts the will for the deede [his commandements].

Ch. Many among vs professe that they know Christ, but their liues be not according.

Ioh. He that saith, I know him, and keepest not his commandements, is a lyer, and the truth is not in him.

Ch. How may it be proued, that the endenour to keepe Gods commandements is a marke of faith and fellowship with Christ.

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verf. 5.

Ioh.

Ioh. Hee [in whom the loue of God is perfect, may hereby know, that he is in Christ:] But hee that keepeth his word, in him the loue of God: [not that loue wherewith God loueth him; but that, whereby he loueth God] is perfect indeed [sincere and sound perfection, being opposed to imperfection, but to hypocrisy:] hereby [therefore] we know that we are in him.

He that faith he remaineth in him, ought to walke euensō, as he hath walked: [and therefore he must needs endeavour himselfe in the commandments.]

Ch. Declare vnto vs some of the principall of these commandments?

Ioh. Brethren, I write no new commandment vnto you: But an old commandment which ye haue heard from the beginning: this old commandment is the word which yee haue heard from the beginning.

Again, a new commandment I write vnto you, that which is true [to wit that the commandments is now which hee will not write] in him [who renueth the commandments of old giuen to Moses] and also in you, for the darkenes is past [i.e. the hardening of the minds of men vnder the old testament, whereby they did but in a small measure understand the word] and that true light [a greater measure of illumination, as also the writing of Gods lawes, not in tables of stone, but in the fleshe beate: so as they be transformed into the obedience thereof] now shineth.

Ch. Well, set downe this commandment which is so ancient, and is now renued.

Ioh. He that faith [as many among you do] that he is in that light [that is, that he is born plentifully enlightened and borne anew] and hates his brother, is in darknes. [vnder the estate of damnation, not yet truly regenerate,] vntill this time.

Hee that loueth his brother abideth in that light [is truly enlightened and regenerate:] and there is no offence, [i.e. hee will giue no occasion of euill] in him.

But [on the contrary] he that hateth his brother is in darknes, and walketh in darknesse, [leadeh his life in ignorance, and vngodlines] and knoweth not whither hee goeth because that darknesse hath blinded his eyes.

Ch. What moutheth you to deliuer vnto vs all these notes and signes of our new birth, and communion with Christ?

Ioh. Little children I write vnto you because your finnes are forgiven you: for his names sake [i.e. Christ and his merit: that ye may be certified to your comfort of this.]

[And that to kinde of men among you might doubt of this,] I write vnto you fathers, because ye [delighting to tell and heare of old and ancient matters] haue known him [that is, Christ] that is from the beginning. I write vnto you young men, because ye [delighting to shew your valour and strength] haue overcome the euil one [that is, Satan]. I write vnto you little children, [who delight alwayes to be vnder the fathers wing] because ye haue knowne the father.

[And againe, because we are dull to marke and

remember that which is good for vs:] I haue written vnto you fathers, because ye haue knowne him that is from the beginning: I haue written vnto you young men, because ye are strong, and the word of God abideth in you: and ye haue overcome that wicked one.

Ch. If wee be in the state of grace vnder Gods fauour in Christ, how may wee abide in it?

Ioh. Loue not this world [the corrupt estate of mankind out of Christ] neither the things that are in the world [for first of all: to giue reasons,] if any man loue this world, the loue of the Father [wherewith he loueth the Father] is not in him.

(Secondly) for all that is in this world, as the lust of the flesh [the corruption of nature, which chiefly breaketh out in euil concupiscence] the lusts of the eyes [the fruit of the former, stirred up by outward provocations, especially in the eye, as it is manifest in adultery or concupiscence,] & the pride of life [i.e. Arrogancy and ambition among men in common conversation of life,] is not of the Father but of the world.

And [thirdly] this world passeth away and the lusts thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. What other thing are we to doe that wee may continue?

Ioh. Little children, it is the last time: and as ye haue heard, that Antichrist shall come, [a speciall Antichrist, the chiefe of all other: who is now manifest to be the Pope of Rome] euen now there are many Antichrists [hereticks, denying either the natures of Christ, or his offices: or the union and the distinction of his natures:] (whereby we know that it is the last time.

Ch. Those whom you call Antichrists, were of your company, and professed as we doe.

Ioh. They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

Ch. How can we be assured of our continuance in grace: for we may fall as well as they doe?

Ioh. But ye haue an oymnt, [the grace of Gods holy spirit, resembled by the anointing in the old Testament] from that holy one [Christ, Luke, 1.15.] and know all things.

Ch. If wee know all things, then you neede not write vnto vs of these matters.

Ioh. I haue not written vnto you, because ye know not the truth: but because you know it, & that no lie is of the truth [i.e. ye can distinguish between the solid doctrine of the Gospel, & errors.]

Ch. What is this lie which you speake of?

Ioh. Who is a liewer [a deceiver, a seducer, but he that denieth that Iesus Christ, (the Messiah, or Saviour of mankind): The same is that Antichrist, that denieth the Father & the Sonne.]

Ch. These whom you meane [say they] depend on the doctrine of God as well as wee: and they este to call him Father.

Ioh. Who so denieth the Sonne, hath not the Father.

Ch.

Ch. What doe you inferre vpon this, if it be the last time as you haue said?

Ioh. Let therefore abide in you, that fame [doctrine concerning Christ] which yee haue heard from the beginning: [which the Apostles preached, and before them the Prophets since the beginning of the world] If that which yee haue heard from the beginning remaine [ye beleauing and obeying it] in you, ye shall also continue in the fame, and in the Father.

And this is the promise which he hath promised vs, euen life eternal.

Ch. We cannot perswade our selues of perseverance, seeing men so commonly fall away from Christ among vs.

Ioh. These things haue I written vnto you, concerning them that deceiue you: [not meaning them of you, as you seeme to take it.]

But that anointing [the spirit which ye haue receiued of Christ, and which hath led you into all truth] which ye haue receiued of him, dwelleth in you [abideth in you, and will so continue:] and ye neede not that any man teach you, [any other doctrine beside this which ye haue learned, already:] but as the same Anointing teacheth you all things, and is true and not lying, and as it taught you, ye shall abide in him.

And now, little children abide in him, that when he shall appeare, we [being iustificd in Christ,] may haue boldnesse and not bee ashamed, [neither Satan, nor our consciences accusing vs for sinne,] before him at his coming.

Ch. We are still in doubt to returne backe to that which you said before, how an endeuour to keep the commandments should be a signe of fellowship with Christ.

Ioh. If ye know that he [God] is righteous, know ye that he which worketh righteousses is borne of him [as a child is knowne to haue such a man for his father, because he resembleth him.]

CHAP. III.

Ch. Re not we then borne of God?

Ioh. Behold what loue the Father hath giuen to vs, that we should be called the sonnes of God.

Ch. The world doth not repute vs as the sonnes and daughters of God, but for the refuse and off-souring of the world.

Ioh. For this cause the world knoweth not you, because it knoweth not him.

Ch. Can Gods children be subiect to such infirmities and miseries as we are?

Ioh. Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shall be made manifest, we shall be like him: [hauing not equallitie, but likeness of holinesse and glorie:] for wee shall see him as he is: [for now we see him as he were through spectacles in the word and Sacraments.]

Ch. Alas poore wretches, we are not like Gods children, for we are euen sold vnder sinne, and daily carrie a masse of corruptions about vs.

Ioh. Eueny one that hath this hope [to see him as he is] purifieth himselfe [i.e. though he be subiect

to sin, yet he desireth, and with the meanes to cleanse himselfe from sinne:] euen as he is pure, [setting before him Christ as a pattern to follow.]

Ch. How prooue you that an endeauour to purifie our selues is a note of adoption?

Ioh. [By the contrary] who soeuer committeth sinne [passeeth sinne with full consent of will, not endeavouring himselfe in holines of life,] transgresseth all the law: [and for that cause, being vnder the curse of the law, cannot bee Gods children:] for sinne is the transgression of the law, [vnderstand by Law, not morall Law, but any commandment of God, whether it be in the law or Gospel.]

And [againe] ye know that hee was made manifest, [tooke our nature on him] that he might take away our finnes [the guilt and punishment at once, and the corruption by little and little,] and in him is no sinne.

(Thirdly) who soeuer abideth in him sinneth not: [he doth not giue himselfe to sinne, so as it should reigne in him:] Who soeuer sinneth, hath not seene him, nor knowne him: [to wit, effectually, so as he can apply Christ and all his benefites to himselfe.]

Ch. But some teach that faith is sufficient, and they embolden vs to lue as we will.

Ioh. Little children, let no man deceiue you, he that worketh righteousses, is righteous, as he is righteous.

He that committeth sinne, [though he say he doth beleue, and therefore thinks himselfe iustificd before God,] is of the Diuell, [resembleth the Diuell, as the child doth the father: and is governed by his spirit:] for the diuell sinneth from the beginning, of the world: [which appeareth that] for this purpose was made manifest the Sonne of God, that he might dissolve the workes [for the beginning and continuance of all rebellion and disobedience to God,] of the Diuell.

(And further, to display these seducers) who soeuer is borne of God sinneth not, [i.e. doth not keepe a course in sinne, how soeuer he fall by infirmities,] for his seede [i.e. Gods word cast into the heart by the operation of the spirit, making a man to spring into a new creature,] remaineth in him: neither can he sin because he is borne of God.

Ch. Briefly, so come to the point: how may it be knowne, who is Gods child, and who [is to be reputed] the child of the diuell?

Ioh. In this are the children of God known, and the children of the diuell: who soeuer worketh not righteousses, is not of God: neither [to giue you a plaine example,] he that loueth not his brother.

For, this is the message which ye haue heard from the beginning, that we should lue one another.

Not as Cain: he was of that euill one [Satan] and slue his brother: and therefore slue he him? because his owne workes were euill, and his brothers good.

Ch. Yet if we lue those which be our brethren, according to the flesh neuer so much, they cease not to hate and persecute vs?

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verse 12.

verf. 13. Job. Mervail not my brethren, though this world hate you.

verf. 14. Ch. If not to love, bee a note of the child of the devil, what is the note of Gods child?

verf. 15. Job. We know that we are translated from death to life, because we love the brethren, (i. such as be Christians; because they are Christians,) (as is the contrary) he that loveth not his brother, abideth in death (is under the state of damnation.)

verf. 16. Whosoever hateth his brother is a man-slayer, and ye know that no man-slayer hath eternal life abiding in him.

verf. 17. Ch. You have shewed us fully; that love is a work of adoption: Now shew us how we may know whether we love our brethren or not?

verf. 18. Job. Hereby we have perceived love, that hee laid downe his life for vs: therefore we ought (carried with the like affection of love) to lay downe our lives for the brethren.

verf. 19. Ch. Many in speech doe pretend love, but we find not this willing affection and readinesse to shew love.

verf. 20. Job. Whosoever hath this worlds good, (where with this life is sustained) and seeth his brother hath neede, and shutteth vp his bowels (i. hath no compassion, because it sheweth love by the rolling of the intrail) from him, how dwelleth the love of God in him?

verf. 21. Ch. What other note is there of true love?

verf. 22. Job. My little children, let vs not love in word, nor in tongue only, but in deede and truth (sincerely.)

verf. 23. 1. For thereby we know that we are of the truth. (Sound professors of the Gospel of Christ,) and shall before him appeare our hearts (in regard of any accusation that our conscience shall lay unto us before Gods judgement seat.)

verf. 24. If your heart condemne vs, (an evil conscience accuse vs) Gods is greater then our heart (namely, in judging of us) and knoweth all things.

verf. 25. Ch. How may we know that our consciences will not condemne us?

verf. 26. Job. Beloved, if our hearts condemne vs not, then have wee boldnes toward God, (i. to come unto him by prayer.)

verf. 27. Ch. What other fruit is there of true love?

verf. 28. Job. Whatsoever we aske, we receive of him because we keepe his commandements, and doe those things which are pleasant in his sight.

verf. 29. Ch. What are these commandements?

verf. 30. Job. This then is his commandment, that wee beleve in the name of his Sonne Iesus Christ, and love one another as he gave commandment.

verf. 31. Ch. Have they which keepe these commandments their prayers granted; proueth this.

verf. 32. Job. (Yes) For hee that keepeth his commandments dwelleth in him, and hee in him.

verf. 33. Ch. How may we know that God dwelleth in vs, and we in him?

verf. 34. Job. Hereby wee know that hee abideth in vs, by that spirit [of sanctification, where-

by wee are renued] which hee hath giuen vs. CHAP. IV.

Ch. To returne againe to that which was before mentioned, shall wee beleue all that say they have the spirit?

verf. 1. Job. Dearly beloved, beleue not every spirit (i. doctrs, which men bragging of the spirit doe teach;) but trie the spirits whether they bee of God: for many false prophets are gone out into the world.

verf. 2. Ch. How may we discern of spirits?

verf. 3. Job. Hereby shall ye know the spirit of Gods every spirit (doctrine) which confesseth that Iesus Christ (the Messias) is come in the flesh [is made true man; this being the substance of the Gospel] is of God.

verf. 4. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye have heard, that he shall come, and now already he is in the world.

verf. 5. Ch. We feare because these false spirits are of great power, to persuade and seduce many.

verf. 6. Job. Little children, ye are of God, and have overcome them: for greater is he that is in you (Gods spirit) then he that is in the world, the spirit of Sathan.

verf. 7. Ch. But the doctrine of these men is of great account, and hath many followers in the world, ours hath but few which imbrace it.

verf. 8. Job. They are of this world, therefore speak they of this world, and this world (i. ignorant and ungodly men) heareth them.

verf. 9. We are of God: hee which knoweth God heareth vs: he which is not of God heareth vs not. Hereby know we the spirit of truth, and the spirit of error (namely, by the liking and applause of the world.)

verf. 10. Ch. How may wee preserve our selves against those seducers?

verf. 11. Job. Beloved, let vs love one another, for love commeth of God: and every one that loveth is borne of God, and knoweth God: [by a speciall knowledge, whereby they are assured that God the Father of Christ is their father, Christ their Redeemer, the holy Ghost their Comforter.]

verf. 12. He that loveth not, knoweth not God, for God is love, [i. wholly bent to shew his love and compassion to his people.]

verf. 13. [For a proofe of this.] Herein was that love of God made manifest among vs, because God sent that his only begotten Sonne into the world, that he might live through him.

verf. 14. Herein is that love, not that we loved God; but that he loved vs: and sent his Sonne to be a reconciliation for our sinnes.

verf. 15. Ch. What of all this?

verf. 16. Job. Beloved, if God so loved vs, we ought also one to love another.

verf. 17. Ch. How can God manifest his love to vs, he being a spirit invisible?

verf. 18. Job. No man hath seene God at any time; [nevertheless] if we love one another, [that is a signe] that God dwelleth in us, and his love is perfect in vs: [that love wherewith he loveth, is

throughly

throughly made manifest towards vs by our love; as the light of the Moone shining on vs, argueth the light of the Sunne shining upon the Moone, of whom (as from the fountaine) the Moone takes her light.

verf. 1. Ch. How doe we know that God dwelleth in vs?

verf. 2. Job. Hereby doe we know, that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

verf. 3. Ch. What other signe haue you of Gods dwelling in vs?

verf. 4. Job. We haue seene and doe testifie, that the Father sent that Sonne to bee the Saviour of the world.

verf. 5. Whosoever confesseth [in faith and love] that Iesus is the Sonne of God; in him dwelleth God, and he in God.

verf. 6. Ch. The dwell will confess Christ.

verf. 7. Job. And we [which is more] haue knowne and beleueed the love which God hath in vs.

verf. 8. Ch. Declare how our love should bee a signe of Gods dwelling in vs?

verf. 9. Job. God is love, and [therefore] he that dwelleth in love, dwelleth in God, and God in him.

verf. 10. Ch. Gods love wee grant, but how may wee know that God is love to us?

verf. 11. Job. Hereby is that love perfect [i. fully made manifest in vs;] that we might haue boldnesse [to stand before him without feare,] in the day of judgement: for euen as he is, euen so are we in the world [not in equality, but in conformitie of holinesse.]

verf. 12. [As may appeare by the contrary] there is no feare in love [i. when a man is assured of Gods love to him, he doth not distrust nor feare him in respect of his finnes] but perfect love casteth out feares: for feare hath painfullnesse [chekings and torments of conscience;] and hee that feareth is not perfect in love.

verf. 13. Ch. What other signe is there that God is love to us?

verf. 14. Job. We love him because he loved vs first, [as when a man warmes him, the heat of his body is because the fire is first hot.]

verf. 15. Ch. If this be so, then they which love not their brethren, are loved of God in Christ; seeing all generally say they love God.

verf. 16. Job. If any man say, I love God, and hate his brother, he is a lyar: for how can he that loveth not his brother whom hee hath seene, love God whom he hath not seene.

verf. 17. And this commandment haue we of him, that he that loveth God, should love his brother also.

verf. 18. CHAP. V.

verf. 19. Whosoever beleueeth that Iesus is that Christ, [true Messias] is borne of God: and every one that loves him which did beget, [i. God the Father] loves him also which is begotten of him, [the child of God as a true Christian.]

verf. 20. Ch. This being manifest, that they are hypocrites which say they love God, yet shew no love to their brethren; teach us how we may know that we love our brethren.

verf. 21. Job. In this we know that we love the children of God, when we love God and keepe his commandments, [that is, endeavour to keepe; the beginning of the action being put for the whole.]

verf. 22. For this is the love of God [the duty of love to God] that we keepe his commandments. Ch. But no man can keepe the law.

verf. 23. Job. His commandments are not burdensome [to them that are in Christ, and are freed from the curse of the law, which makes the law grievous; and are also guided by his holy Spirit.]

verf. 24. [And this is apparent] for all that is borne of God overcommeth the world, [Sathan with all corruptions and workes of darkenesse.]

verf. 25. Ch. By what means?

verf. 26. Job. And this is the victory which hath overcome the world, euen our faith [which is the instrument and hand whereby wee lay hold on him, that he, in vs, and so we by him might overcome the world.]

verf. 27. Who is it that overcommeth this world, but he which beleueth that Iesus is that Son of God?

verf. 28. Ch. How may we be resolved that Iesus of Nazareth the sonne of Mary, was the sonne of God, and the Messias? hee came but basely into the world.

verf. 29. Job. This is that Iesus Christ which came by water, [sanctification signified by the legall washings;] and blood [imputation of Christs righteousness;] or the sprinkling of his blood: [not by water only, but by water and blood: because Christ worketh both justification and sanctification together:] and it is that spirit [a mans owne conscience inwardly purified] that beareth witness: for that spirit is truth: [that is, that the testimony of the spirit of adoption, certifying vs that we are the sonnes of God, is true.]

verf. 30. For [that I may speake yet more plainly] there are three which beare record in heauen, the Father, the Word, [the Sonne] and the holy Ghost: and these three are one [namely, in testimonie.]

verf. 31. And there are three which beare record in earth, the Spirit, and the water, and blood; and these three agree in one.

verf. 32. Ch. How shew you that these witnesses be authentical, and not beleued?

verf. 33. Job. If we receive the witness of men, that witness of God is greater: for this is the witness of God, (i. that was said to come from heaven;) which he testifieth of his Sonne.

verf. 34. [Again] hee that beleueth in that Sonne of God, hath the witness in himselfe, (the peace of conscience which hee may feele in himselfe:)

verf. 35. [And further,] he that beleueth not God, maketh him a lyar; because he beleueth not the record, that God witnesseth of his Sonne.

verf. 36. Ch. What is the effect of that which these witnesses testify?

verf. 37. Job. And this is that record, to wit, that God hath giuen unto vs eternall life, and this life is in his Sonne.

verf. 38. He which hath the Sonne, hath life: and hee

verf. 2. An endeavour to obey the commandments, a signe of love of our brother.

verf. 3. manifest a signe of love of our brother.

verf. 4. manifest a signe of love of our brother.

verf. 5. manifest a signe of love of our brother.

verf. 6. manifest a signe of love of our brother.

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verf. 34. manifest a signe of love of our brother.

verf. 35. manifest a signe of love of our brother.

verf. 36. manifest a signe of love of our brother.

verf. 37. manifest a signe of love of our brother.

verse 13.

which hath not the Son of God, hath not life. *[And conclude]* these things haue I written vnto you that beleue in the name of the Son of God, that ye may know that ye haue life eternal, and that ye may beleue *[I increase in faith]* in the name of that Sonne of God.

verse 14.

Ch. *How can we haue life eternall now, that are miserable, and so full of wanes?*
Ioh. And this is that assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.

verse 15.

A signe of our prayers granted vs, if God doe but heare them.

Ch. *How may we know that God granteth our prayers, made according to his will?*

Ioh. If we know that he heareth *[that is (as it were) to giue an eare to our prayers,]* whatsoeuer we aske, we know that we haue the petitions which we haue desired of him *[though the things which we asked, be not giuen vs in measure, and manner, and time in which we asked them.]*

Ch. *Let vs heare an example of those things which God will grant, when we pray.*

verse 16.

Ioh. If a man see his brother sinne a sinne that is not vnto death; *[that is, which may be pardoned,]* let him aske *[pardon in his behalfe,]* and he shall giue him life for them that sin not vnto death; there is a sinne vnto death *[after which necessarily damnation followeth, as the sinne against the holy Ghost:]* I say not that thou shouldest pray for it.

verse 17.

Ch. *But is not every sinne a sinne to death?*
Ioh. All vnrighteousnesse is sin *[and therefore deserueth death,]* but there is a sinne not vnto death; *[namely, that which is pardoned in Christ.]*
Ch. *We feare lest we haue committed this sinne which is to death.*

verse 18.

Ioh. We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one *[Sathan]* toucheth him not, *[i. doth him no violence, or be cannot giue him a deadly wound,]*

verse 19.

We know that wee are of God, and this whole world lyeth in euill; *[that is, in seruitude vnder Sathan and sinne.]*

A

Ch. *How shew you that you are of God?*

Ioh. Wee know that the Sonne of God is come, and hath giuen vs a minde to know him that is true, and we are in him that is true: that is, in his Sonne Iesus Christ: this same is that very God, and that eternall life.

Ch. *How may we keepe our selues in God, and neuer commit the sinne to death?*

Ioh. Little children, keepe your selues from Images, *[whether they be of false gods, or of the true God.]*

PSALME XV.

Iehonah. David.

O Iehouah! who shall dwell *[as Pilgrimes dwell in tents]* in thy tabernacle, *[the Church militant?]* who shall rest in thy holy mountaine, *[the kingdome of heauen?]*

Ieho. He that walketh perfectly, *[that is, which leadeth the course of his life uprightly.]*

Dau. Who is the upright man?

Ieho. He that worketh righteousness *[according to the commandments of the second table,]* and speaketh the truth in his heart *[as he thinketh, his heart and tongue agreeing.]*

Dau. By what notes may this upright man be knowne, and who is he?

Ieho. I. Hee that slandereth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiue a false report against his neighbour.

IV. In whose eyes a vile person, *[an vn godly and vnrighteous man]* is condemned, but he honoureth them that feare God: V. Hee that hauing sworne to his owne hinderance, changeth not.

VI. He that giues not his money to vsury: VII. Neither taketh reward of the innocent.

Dau. Are these notes infallible?

Ieho. He that doth these things, shall neuer bee mooued, *[shall abide in Gods fauour for ever.]*

verse 20.

verse 21.

verse 1.

verse 2.

1 Cor. 2.

Ioh. 11.

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deceive vs in revealing it: for he is the spirit of truth: which can neither deceive nor be deceived. If an Angel from heaven should be sent to thee, as he was sent to Mary, and as he spake vnto the fathers, and should tell thee in the name of God, that thou were elected to life everlasting: wouldest not thou say that thou couldest not then doubt any longer of thy election? But so much the more certaine is the testimonie of the Spirit, which beareth record to our spirit, that we are the sonnes of God; by how much the holy Ghost doth more know the things of God then any angel, and can lesse deceive then an angel. And so much the more sure is this testimonie, considering it is not kept in the bodily eares, where it might fone vanish away, but in our minde and spirit; because the spirit beareth record to our spirit. And further, that the holy Ghost neuer departeth from our spirit, but dwelleth in vs, abideth in vs, speaketh in vs, sheweth forth his power in vs, prayeth in vs. Therefore the Apostle saith, that we have received the spirit of adoption by which we cry, Abba, Father: as though he should say, this testimonie of the spirit is altogether so sure, by which he beareth vs record that we are sonnes of God; that presently without doubting we can call vpon God, and cry, Abba, Father. And all the elect have this testimonie, being made the sonnes of God by faith, and being renewed by the holy Ghost, & ingrafted into Christ. For so the Apostle speaketh, If any man haue not the spirit of Christ, he is not his; therefore, whosoever is Christs, and is ingrafted into Christ, it is necessarie he should haue the spirit of God. And whosoever haue received and doe enjoy the spirit of Christ; to their minds the same spirit beareth record, that they are the sonnes of God, and makes them to cry Abba, Father. And it is certaine, that no man is renewed by the holy Ghost, which is not perswaded that God is his most mercifull and most louing Father: and therefore can call vpon him as a Father. Therefore although all men in that they are assured by the certainty of faith, that God is their Father; and they are his sonnes, do not thereby argue and conclude that they are elected to eternall life; yet all men indeede haue thereby a sure testimonie of their election to glory: because if they be the sonnes of God, they are also heires of eternall life. This testimonie I will briefly comprize within this demonstration. Whosoever call vpon God, and in their hearts cry Abba, Father, they are the sonnes of God, and it is certaine that they thus cry by the spirit of God. And they which are the sonnes of God, are also heires of eternall life, and they haue bin predestinate to adoption: therefore it must needs be, that all they which are perswaded, that they are the sonnes of God by the holy Ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie & the first way, by which God reuealeth to euery elect man his pre-

Rom. 8.
15.
Gal. 4. 6.

stination: namely, by the holy Ghost within our hearts, bearing record vnto vs, that we are the sonnes of God in Christ, and by Christ. And let this be the first argument, also seruing to confirme our assertion.

The second way, by which God reuealeth to euery man his predestination, is by his word. I meane not any particular word, by which hee doth declare to any outwardly in priuate & speciall manner, and that in expresse words, his election: but the general word of the Gospell, by which Christ calleth all them which beleue in him, elect, both by himselfe, and by his Apostles, as in the new Testament euery where is most manifest. For although in particular propositions he say not to thee, or to him particularly, Thou art elect to eternall life: yet by meanes of general propositions, he doth as well conclude in the heart of euery one that beleueth, that he is elected, as any man shall be able to conclude vnto particular men, that euery one of them is a liuing creature indue with reason by this general proposition: Every man is a reasonable creature indue with reason: the assumption being suppressed. Therefore after this manner dealeth God; Hee hath chosen all and euery fleshly man whom he was to indue with faith, to haue the everlasting inheritance.

Furthermore, hee published it to all the Elect by the Apostles in this general proposition, that all the faithful are elect to eternall life. The assumption is concealed in the word of God. But when he giueth vs faith, he maketh euery one of vs to make an assumption by himselfe in his minde: But I am of the faithful, for I finde in my selfe that I truly beleue in Christ. Therefore who is it that maketh this conclusion for thee, that thou art predestinate to eternall life? euen God himselfe: the proposition being taken forth of the Gospel, and the assumption proceedeth of the gift of faith. But that indeede by which we properly attaine to the knowledge of the matter contained in the conclusion, is the middle term, as they call it. Wherefore it is manifest, that God by the word of his Gospel, where he saith: that all the faithful are elect; doth reueale to euery faithful man his owne predestination. Only this one thing is to be required, that the faithful man hearing the vniuersall proposition, in his minde should make an assumption. But I am faithful by the gift and grace of God. And is not God said to haue reuealed to euery man his speciall malediction in this general proposition, Deut. 27. 26. Cursed is euery one that doth not continue in all things that are written in this booke, although he say to no man specially, thou art accursed? for euery one doth make this assumption: that he is accursed, because he knoweth most certainly that hee doth not continue in all things that are written in the booke of the law. Therefore the schoole-men are deceived, when they say, it may be that euery man may be sure of his election; namely, if GOD

The elect one of the word of God, their cōscience making the assumption as length they may be certainly perswaded of their predestination.

They which do truly beleue, know that they are elect.

*That whereby a man applies the general promise to himselfe.

which

which is able, will reueale it to him: yet, that he doth onely reueale it to a very few, as the Apostles for God (as hath bene prouoed and declared) euen by his word, in general propositions doth reueale to euery man his predestination: for what can be more certaine then this demonstration? Whosoever doth truly beleue in Christ, they are elect to eternall life in Christ: but I truly beleue in Christ: therefore I am elected. But some make an exception and say, that this were a demonstration and that most certaine and euident, if a man might be able to know that hee were indue with true faith in Christ; but here lyeth all the difficultie. For many thinke that they truly beleue in Christ, whereas neuertheless their faith is hypocriticall and temporarie: as appeareth by the Euangelists.

Answer. Wee graunt that they which beleue by such a faith, which is in hypocrisie and onely lasteth for a time; that they are deceived whilst they thinke that they doe truly beleue, and yet doe not indeede: for they are like them which dreame that they are kings, when as they are very beggars; but we say, that they which beleue by a true faith, do know whether they truly beleue or not: and they are not deceived when they say & thinke that they truly beleue. For they are like vnto them, which handling a pretious stone, by reason that they are indue with sense, know and say, that they handle it. And if no man might certainly know whether hee beleueed truly or not, why doth the Apostle say, 2 Cor. 13. 5. Try your selues whether ye be in the Faith? And if it be so, no man can euer certainly know, whether hee be iustified: considering that they onely which truly beleue, can be iustified. And if a man giuing credit to another mans word, doth certainly know, that he beleueeth him: how much more doth hee know it, which being indue with true faith by the holy Ghost, beleueeth the Gospel? In a word, Godly writers haue prouoed against Schoolmen, that they which are indue with true faith in Christ cannot bee ignorant of it. But (say they) no man is certaine of his perseverance in faith: and therefore out of this vniuersall proposition, Hee which beleueth, namely, with a true and constant faith, is elected to life, no man can conclude that he is elected, by reason that albeit he may know, that hee is indue with true faith, yet he cannot tell whether it shall be perpetuall. This collection is absurd, and the learned haue fully prouoed, that true faith is perpetuall. And therefore they which certainly know, that they beleue in a true faith, are also certaine, that the same their true faith shall neuer perlish in this world: partly for the promise of God, 1er. 32. 40. I will put my feare into their hearts; that they may neuer depart from mee: and partly for the prayer of Christs, Luke 22. 32. I haue prayed for thee Peter, that thy faith doe not faile. Seeing it is so, it is very certaine, that God by his word,

in which generally hee saith that all the faithful are elect, doth reueale to euery man his Election: considering that the proposition taken out of the Gospell is most certaine, and euery faithful man may certainly asseme to himselfe, that he is indue with true faith in Christ.

The third way by which God reuealeth to euery one of vs his predestination, is by the effects of predestination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, he doth scale vs; that if we shal giue diligent heede, we may thereby euidently perceiue, that we are set apart from the common sort of men, which is often called by the name of the world: that we are fore-knownne for his sonnes, and loued in Christ, and predestinated to eternall life; yea, & that we appertaine no longer to the world, but to that Citty which is above, that hath his foundation, as the Apostle saith, Heb. 11. 10. And we haue a twofold reason of this argument: one, because these effects (of which we speake, and which we will afterward handle) God worketh not in any, but in his elect; as also afterward we will shew. Therefore by right a man may by a true feeling and experience of these effects in himselfe, bee assured of his particular election and predestination, to haue fellowship with Christ in all his graces. For if predestination (as Augustine witnesseth) be a preparation to the blessings of God; by which most certainly they are made free, whosoever are made free, therefore whosoever feeleth himselfe freed through these graces of God, may bee assured and certified of his predestination. The other reason is, that these effects are not onely the effects simply of predestination, but also such effects they are, that may also bee scales of it: namely, imprinting in vs a lively forme and image of GOD, fore-knowing vs, louing vs, electing vs. And therefore albeit we cannot see the purpose, the fore-knowledge, the election and predestination of God as concerning our selues, in God himselfe fore-knowing, willing, and electing vs: yet we may behold in our selues some few representations of all these imprinted, and euen stamped in vs by the word: and so by the beholding of these formes and impressions in our selues, we shal easily be brought to the knowledge of those patterns, (as it were) which are in the Lord himselfe. The matter (by reason it is very good and comfortable) may be declared by a similitude: GOD is like vnto the Sunne in regard of vs: the Sunne when it shineth vpon vs, and after a sort looketh vs in the face, it doth after such a fort imprint an image of his light in our eyes, that we also in like manner being made partakers of his light, may looke againe vpon the sunne it selfe, and vpon his light: for the light of the Sun and his beames being sent downe vpon vs, are beaten backe and reflected againe towards the Sunne. So in like manner the fore-knowledge of God, by which he hath and

By the effects of predestination a man may gather his predestination.

The effects of predestination which are in vs, are like scales imprinting the image of Gods election in vs.

would acknowledge vs for his from all eternitie, it alwaies reſteth in God, and cannot of it ſelfe, be perceived vs. But yet whileſt God doth acknowledge vs for his, he doth portray in vs his elect, a certaine forme and image of his fore-knowledge: by which he maketh vs, renouncing all other gods, to acknowledge him for our only true God. Thus it cometh to paſſe, through this true knowledge of God, which he vouchſafeth vs, and by which we do acknowledge God for our God & father: we may after a ſort behold in God himſelfe his foreknowledge, by which he hath foreknown vs for his ſonnes. For firſt of all, God doth acknowledge vs for his, and then the elect being made partakers of this his light & knowledge, he cauſeth vs in like manner to acknowledge him. To this purpoſe ſerueſt, that which our Saviour Chriſt ſaith: firſt, (ſaith he, *Joh. 10. 14.*) *I know my ſheepe*, after he addeth, *And againe, I am knowne of mine.* As though hee ſhould ſay, whileſt I acknowledge them for my ſheepe, I make them by meanes of this my light and knowledge, that they alſo can acknowledge me for their Paſtor. So the Apoſtle ſaith to the *Galatians*, *Gal. 4. 9.* *when ye ſhall know God, or rather are knowne of him: he teacheth therefore, that God knew the Galatians*, becauſe hee had firſt acknowledged them for his, in his eternall predeſtination: and by giuing vnto them this his wiſedome, hee made them acknowledge the true God for their God. The ſame may be ſaid of the loue of God, by which hee loued vs in Chriſt to euerlaſting life, before the foundation of the world: God by louing vs doth print in our hearts the image of his loue, by which we may loue him againe from our hearts: and as it were by the reflection of the Sunne-beames ſent downe into our hearts, we may be prouoked to loue againe. For the loue of God to vs, being eternall, and cauſing eternal life, begetteth in the time appointed a certaine loue in vs; ſeruing for his eternal glory. And to this purpoſe is that of *S. Iohn*, *1 Joh. 4. 10.* *Not that we firſt loued God, but becauſe he firſt loued vs.* As though he had ſaid, therefore we loue God; becauſe he firſt, that is, before the foundation of the world louing vs in Chriſt, by the ingrauing of his loue in our hearts, cauſeth vs to loue him againe as a Father. So loue is ſaid (to wit, that loue by which we loue God) *to be of God*: that is, to proceed of the loue of God towards vs. And *Paul* writeth, *Rom. 5. 5.* *that the loue of God, (namely that loue by which hee loued vs) is ſhed in our hearts by the holy Ghoſt which is giuen vs*: and by this ſhedding of the loue of God in our hearts, it cometh to paſſe, that loue is alſo wrought in our hart towards God. And therefore by that ſound loue by which we feele our ſelues to loue God, we are made to know how great the loue of God is, by which hee loued vs ſo ſo eternitie in Chriſt. And what is that loue ſelfe but predeſtination?

In like manner, election by which hee ſingled vs from the reſt of the world in Chriſt; that we

A might be holy before him, begets in vs a certaine image euen of God himſelfe, that is, another election, by which we renouncing all other Gods, which are worſhipped in the world make our choiſe of this our true God *Iehouah*, to be our God, that he may be alwaies before our eyes, he which ſanctifieth vs, & the author of our whole ſaluation. Wherefore through this conſtant election which is in vs, wee perceive, that the election which is in God, as concerning vs, is firme & ſure: not only as we gather the cauſe by the effect, but alſo as we gather the patterne by the picture: like as by the ſimilitude of the forme of a ſcale faſhioned in waxe, we do eaſily vnderſtand what is the very forme and faſhion of the ſcale. Therefore it is manifeſt, that it is the manner of God by the effects of his election and predeſtination imprinted in vs, to reueale to euery one of vs his owne election and predeſtination: And that two waies, both becauſe there are certaine effects of predeſtination, and by the effects, the cauſes are knowne: and alſo becauſe there are certaine lively types of Gods fore-knowledge & election, by which we are ſealed vnto God.

Now by the imprinting of theſe formes and types in vs, as the ſcale is in waxe, the very firſt patterns themſelues are known what they are. Furthermore, that there is no man elected to eternal life, which ſhall not be ſealed vp in the time appointed with theſe marks of Gods election: it is manifeſt out of theſe places of ſcripture, which treat of electio & predeſtination. The Apoſtle teacheth, *Eph. 1. 4.* *that we were elected, that we might be holy and without blame.* Alſo he teacheth, *Rom. 8. 30.* *that all they whom God hath predeſtinated, are likewiſe called and iuſtified*, and by conſequent indued with faith and knowledge of God, by which they take him for their Father: with loue alſo, where with they loue him as a Father: alſo with a good will and conſtant purpoſe, by which they deſire conſtantly his glorie. Againe, he ſaith in another place, *2 Tim. 2. 19.* *The foundation ſtandeth ſure, hauing this ſcale (in reſpect of God) the Lord knoweth who are his.* Now in reſpect of vs, he putteth downe another ſcale, ſaying: *let him depart from iniquitie, which calleth vpon the name of the Lord*: for with this marke, all the elect are branded. They call vpon the name of the Lord, & depart from iniquitie: ſeeking after holineſſe and a good conſcience. And this is that ſealing which is ſo often mentioned in the Scriptures: As when in the Apocalypſe it is ſaid, *Apoc. 7. 3.* *that an innumerable multitude was ſealed to the Lord.* For like as the Father ſealed Ieſus Chriſt as he was man and mediator, ſo alſo the reſt of his children hee hath ſealed, & doth daily ſeale with ſure ſeales and ſeales to diſtinguiſh them from other men, and the children of this age. For God is ſaid, *2 Cor. 1. 21, 22.* *to haue appointed vs, and ſealed vs, and giuen vs the earneſt of his ſpirit in our hearts.* And againe, to haue ſealed vs with the holy ſpirit of promiſe, and that to the

day

The chief effects of predeſtination by which the elect are diſcerned from the reprobates.

day of redemption. As it is eaſie to diſcerne a right ſeale from a counterfeit, for the true ſoules of God (by the ſealing of the ſpirit) are diſtinguiſhed from hypocrites, and lawfull children from baſtards.

It remaineth, that wee ſhould declare ſome effects of predeſtination: by which, as by marks and ſeales, the Elect may be diſcerned from Reprobates. The firſt effect of Predeſtination, is Chriſt himſelfe; as hee is a Mediator and a Saviour dwelling in our hearts by his holy ſpirit. For as we are elected in him, and by him redeemed; ſo by the ſprinkling of his blood, we are clenſed & ſealed: and by his dwelling in vs quickened, (for hee is our life, and that eternal) and therefore we are ſeuered from Reprobates which alwaies remaine in death, as in the holy Scriptures we are taught. We ſay that this is the firſt effect of predeſtination, becauſe we can inioy none of the gifts of God, either of election, vocation, or iuſtification, except in Chriſt, and by Chriſt: For he hath poured out all the effects of predeſtination in vs. In that therefore euery elect faithfull man ſeeth Chriſt to dwell in him, and to quicken him; he hath a ſeale in himſelfe, by which he may know that he was elected to euerlaſting life in the ſame Chriſt: A part and beginning of which life, is this ſpiritual life, by which we now lue to God. And as euery man knoweth himſelfe to be the Son of God in Chriſt, becauſe hee calleth vpon God from his heart as a father: hee may conclude, that he is predeſtinated to be the ſonne of God for Chriſts cauſe. And that by this firſt note the faithfull may know that they are elect to eternal life: the Apoſtle ſheweth, *Know ye not* (ſaith he) *your ſelues, that Ieſus Chriſt is in you, except ye be Reprobates?* And no doubt a type of this kinde of ſealing, was that ſealing which was done in Egypt, by the blood of the Lambe: namely, when the houſes of the Iſraelites were ſprinkled with this blood, that they might be diſcerned from the houſes of the Egyptians: and ſo be paſſed ouer vntouched of the Angel. And by Chriſt, as by the chiefe effect; yea, and the cauſe too of all the effects which follow, all other effects of predeſtination are put into vs, and we are ſealed with them. The Apoſtle nameth three principles, *our calling, (to wit effectually) our iuſtification, and glorification.* This third effect, we ſhall obtaine in the liſe to come, the two firſt in this liſe. And to theſe two may very well be referred all other, which we receiue in this liſe by Chriſt: with the effectuall, wee ioyne a ſound hearing of the word of God, and the vnderſtanding of it, accompanied with great and conſtant delight and ioy: ſaith alſo and a true knowledge of the deitie, humanitie, and office of Chriſt. Vnto iuſtification, wee reſerre a perſuaſion of the remiſſion of our finnes by Chriſt (for by this we are iuſtified); and regeneration too, or ſanctification, and renouation of liſe, a good conſcience, loue not fained, a pure heart and

2 Cor. 13. 5.

Rom. 8. 30.

Ioh. 6. 27.

Eph. 1. 13. and 4. 30.

A cleane, patience in aduerſitie, and boaiſting in tribulation, all good workes and fruits of the ſpirit: adde hereto the croſſe it ſelfe, which we beare for the truth of the Goſpell: wherefore, whoſoeuer ſeeleth that he is effectually called, that he doth willingly heare the word, that he doth beleue the Goſpel, that hee is ſure of the remiſſion of his finnes, that he burneth with true loue to his neighbour, that he is bent to euery good work; hee cannot but mult needs be perſwaded of his election: for God onely doth communicate theſe vnto the elect. Therefore it is plaine, that the elect are confirmed in the aſſurance of their election, by the effects of Predeſtination, and that there is a three-fold way, by which God reucaleth to euery man his Predeſtination.

But if any ſhall take an occaſion the rather of doubting of his election, then of confirming himſelfe in it, of that which hath bene ſpoken as concerning the fruites of the ſpirit, and the effects of Predeſtination: and that peraduenture becauſe hee can feele in himſelfe few and very weak fruites of regeneration and election: yet let him not be diſcouraged, neither let him doubt of his election; but let him vnderſtand himſelfe with theſe propoſitions: Firſt of all, if euery he truly felt in himſelfe that testimony of the ſpirit (which before I mentioned) namely, that he is the Son of God: let him know vndoubtedly, that he is ſuch a one, and therefore elected to eternal life. For the holy Ghoſt neuer beareth record, or perſwades a man of that which is falſe, *for he is the ſpirit of truth.* And they are not the ſonnes of God, except they haue bene predeſtinate (as the Apoſtle ſaith) *to adoption by Chriſt*; & none that is the ſonne of God and a man elected, can be made a reprobate, and the child of the diuell. Therefore albeit hee feele in himſelfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwiſe hee ſhall diſgrace the testimony which hee hath receiued of the holy Ghoſt, yea and that too which as yet hee enioyeth although peraduenture, by reaſon that his minde is troubled by euill affections, that testimony of the holy ſpirit can ſcarce be heard in him. For the testimony of our adoption by the holy Ghoſt, being once giuen vnto our ſpirit, laſteth for euer: although is otherwiſe heard more plainly, and at other times is more ſlender and ſcarce perceived. But how (ſay you) may I know whether the testimony doth proceede from the holy Ghoſt, and therefore whether it be a true and certaine testimony? I anſwer, firſt, by the perſuaſion: ſecondly, by the manner of the perſuaſion: laſtly, by the effects of this testimony and perſuaſion. For the firſt, the holy Ghoſt doth not ſimply ſay it, but doth perſwade with vs, that wee are the ſonnes of God; and no fleſh can doe this. Againe, he perſwades vs by reaſons drawne not from our workes, or from any worthineſſe in vs; but

III. The weakness of our faith as touching our eternal election, by what fauour may hee be held vp.

Ioh. 16. 13. Eph. 1. 5.

How a man may know whether the testimony which is giuen of the ſpirit, be of the ſpirit or not.

from the alone goodnes of God the Father, and grace of Christ. In this manner the diuell will neuer perfwade any. Lastly, the perfwasion of the holy Ghost is full of power, for they which are perfwaded that they are the sonnes of God, cannot but needs must call him Abba, Father: and in regard of loue to him, doe hate sinne, and whatsoeuer is disagreeing to his will: and on the contrary, they haue a found and a heartie desire to his wil. If at any time thou hast felt in thy selfe any such testimony, perfwade thy selfe it was the testimony of the holy Ghost: and that very true and certaine too: and therefore that thou art the childe of God, and predestinate to eternal life. This is the prop by which wee must vnderstand that weake beleefe we haue of our certaine electio to eternal life. Again, hold this without waueing whatsoeuer thou art, that are tempted to doubt of thy election: Euen as nothing is required at our hands to work our election, (for God chose vs of his only meere goodnesse) so, that we may truly know whether we be elect or not, this one thing shall be sufficient, namely, if we shall attaine to the certain knowledge of this, that we are in Christ, and partakers of him: for, he that is now ingrafted in Christ, and is iustificed, it cannot be, but that he was elected in Christ before the foundation of the world. And that we may be in Christ, faith is both required, & is sufficient: not perfect faith, but true faith, though it be so little as a graine of mustard seede, and feeble like a young borne babe, and that sore diseased too. Now that faith, which is a lively and a true faith, lasteth alwaies, as hath bene before declared, neither can it at any time altogether faile. And so it cometh to passe, that they which once haue bene truly ingrafted into Christ, remaine alwaies and continue in him according to that saying; All that my Father giueth mee, shall come to mee; and he which cometh vnto mee I will not cast forth. That is true no doubt, that looke how much the faith is more perfect, so much the greater power it hath, to knit vs more and more to Christ: and therefore we must alwaies endeavour to increase in faith. Yet for all that, this is most certaine; one little sparke of true faith is sufficient to engraft vs into Christ. And for that cause, wee must in no wise doubt of our engrafting into Christ, and of our election too, by reason of the weaknesse of faith, and the small and slender fruits it bringeth out.

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But how shall I certainly know (say you) whether my faith be true and lively faith, or not? Out of the same grounds, from whence the testimonie of our adoption is perceiued. First of all, if you shall truly feele that you are perfwaded of the truth of the Gospell, yea and that all your finnes are pardoned you for Christ, and you receiued to fauour. Again, if you see that this perfwasion is grounded not vpon any merits of yours, but on the sole goodnesse of God and grace of Christ.

Lastly, if you feele such a confidence to approach vnto, and call vpon the Father, & such a loue towards him and his Son Iesus Christ; that ye doe hate and detest whatsoeuer is against his glorie (as all sin is); and on the contrary, be carried away with a desire to do those things which serue for the aduancing of his glorie: and therefore that you loue all those, which desire and seeke the same, as the brethren and friends of Christ. For these be the effects which can neuer be seuered from true faith. And this is the disposition of true faith: therefore, as long as thou feelest these effects in thy selfe albeit very slender and greatly languishing, yet assure thy selfe thou art indued with true faith, although it be weak: & therefore thou art in Christ, yea and in Christ elected too. Wherefore thou must not doubt of thy saluation & election, by reason of thy daily slips proceeding from the weaknes of faith, no not for heinous crimes: like as neither *Dauid*, for his adulterie and murder, nor *Peter* for his three-fold denial, did despaire of their electio, which appeareth, in that being plunged in the very gulfs of their temptations, they held fast their faith as an anker, and called vpon God. This is the second prop. Lastly, in no wise we must forget, namely that our election is certain & immutable: & therefore, as it is done without respect of any workes of ours, so in like sort it can neuer be changed by any of our euill desires. For as it first proceedeth from the only purpose of God; so it is grounded thereon. True liues, we prouoke Gods wrath against vs by our sins, and neither will God let them escape vnpunished, but he chastiseth vs by diuers, both inward & outward scourges as may appeare in *Dauid* aboue all other. Yet for all that, it is his good pleasure, that for his goodnes sake & truth, for the obedience of Christ, that his purpose should remaine sure, and our electio. So it cometh to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present thou feelest thy selfe to be of weak faith, & to haue fallen to diuers sins; yet whereas heretofore thou hast had many and euident testimonies of thy election, as the testimonie of the holy Ghost, and the testimonie taken from faith, and the effects of faith: at this present assuredly thou canst not doubt of thy election, for thy sins committed, but thou shalt much derogate from this free election, & also from the testimonies of thy election heretofore enioyed, yea & those which yet thou enioyest. For if thy finnes displease thee, & thou desirest to liue without blame, onely for that thy sins displease thee, why now thou hast a new testimonie of thy election: for such repentance as this is, is onely proper vnto the elect: therefore, by these three props we must vphold our faith, as touching euery ones particular election. And thus much as concerning the certainty, with the which euery man must be perfwaded, that hee is elected in Christ to

et. 11.

The end
of our
predesti-
nation.

eternal life, before the foundation of the world.

Affertion. II.

Who soeuer are predestinate to the end, they are also predestinate to the meanes, without which they cannot attaine to the end. & therefore as the elect necessarily at length doe come vnto the end, by reason of the certainty of their election: so also by reason of the same certainty, it is necessary that they should be craced through those meanes which lead to the same end. We must marke the end to which we are predestinate, and to which we say that one day we shall be brought: for there is a double end of our election: the one concerneth the elect themselves, namely their glorification, or their eternal life and glory in heauen; of which is spoken, *Rom. 8*. The other concerneth God himselfe which chooseth, namely the glorie of God: that is, that the glory of his grace may be known, and eternally made manifest, of which is mention made, *Eph. 1*. Both of them are so coupled together, that whoeuer are predestinate to the first, are also predestinate to the latter, and the latter followeth of the former. For the more wee shall be made partakers of the graces of God & the heauenly glory, so much also more and more shall the glory of God be made manifest in vs. But because the end which concerneth God, is almost all one in the reprobation of the wicked, & in the predestination of the Saints: namely, that by the saluation of these which proceedeth of his meere goodnes, the glorie of his grace is made manifest: so also by the iust damnation of the other, the glorie of his diuine iustice may be made knowne too. Neuertheless, considering that the end, to which the elect shall attaine, is farre diuers from that (for it is eternal life) vnto which the reprobates are appointed (for that is eternal death): therefore the end of which we treat in this assertion, is our eternal glorification and euertlasting life in heauen.

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Let vs now see in the second place, what are those meanes, by which the elect are brought vnto this end: and therefore to which meanes we hold, that all are predestinate whoeuer are predestinate to the end. And they are of two sorts, some of them are so necessary vnto all, that without the no man simply can attaine vnto eternal life & glory: and they are Christ, as he is Mediator and high Priest, and his obedience & iustice (for without Christ no man can bee saved): also our effectually calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification, and glorification, are so linked together, that it is not possible to seuer the one from the other. And therefore no man can be glorified, which is not iustified, & no man can be iustified, which is not effectually called, as also no man can be effectually called, which is not predestinate: therefore without these not so much as childre & infants can be brought to this end of eternal glory. And therefore euen all the elect infants are inwardly,

in a certaine peculiar manner, by the holy Ghost, called, and iustified, and glorified. Now there are some certaine meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoeuer they are found in some more plentiful and liuely, and in other some more slender & weak. As namely, a liue ly faith, the hearing of the word, a detestation of sin, the loue of righteousnes, patience in aduersitie, a care to do good workes (& such like) all which the Apostle comprehendeth vnder the name of good workes; when he faith, *that we are created*, that is, borne anew in Christ, vnto good workes, which God hath prepared, that we might walke in them, that is, that we might leade our liues in them, and so walking at length might come to eternal life: for without them we cannot come to eternal glory; but by them God traileth vs thither. Therefore we say, that all which are elect to that end, are also predestinate to the same meanes. For predestination is not onely of the end, but also of the meanes which concerne the end; and as wel the end as the meanes, are the effects of predestination. And therefore it is very true, which *Augustine* faith, Predestination (faith he) is a preparation to the graces of God, by which they indeede are freed whoeuer are freed.

Eph. 1. 10

Therefore, the first gift of God (that we may briefly consider the effects of predestination) prepared for all the elect, without which they can in no wise come to the end, is Christ, and therefore the first effect of predestination is our Lord Iesus, with his obedience, merits, death, resurrection, & iustice, in that respect hee is made Mediator betweene God the Father and vs, & the head of all the elect. And therefore in as much as he is such a one, he is also the cause of all other graces & benefits, which come vnto vs by the free predestination of God. For the effects of predestination are so ordered among themselves, that the first, which goe before, are the causes efficient, or (if we wil so speake) the material causes of the latter, & those that follow. Therefore, seeing Christ is the first effect of predestination, he is also the cause of all other effects, by whom we are made partakers of the. The Apostle therefore faith very well to the Ephesians: In the first place (faith he) we are elected in Christ, namely, as in the head, to be his members. Secondly, he writeth that we are predestinate to adoption by Christ, namely, to obtaine it, for we are adopted into the sonnes of God in Christ, the first begotten Son of God, & by making vs partakers of his sonneship, we are really made the sonnes of God, yea, and we are also indued with his spirit too, that we might be borne anew. Thirdly (faith he) we are made acceptable & beloved vnto the Father, & his beloved sonne, namely Christ. Fourthly, that we haue our redemption in the same Christ, by his blood, and haue obtained remission of finnes, and al wisdom and vnderstanding, as wel in heauen, as in earth. In a word, the Apo-

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Eph. 1. 4
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Gal. 4. 6.

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He sheweth there (as also elsewhere) that whatsoever benefits we doe, or shall hereafter obtaine, counting from our eternall election, even vnto our glorification: all those we now doe, & shall obtaine hereafter, in Christ, and by Christ. Therefore, whofoever are elected in Christ, they are also predestinate to Christ, that is, to haue fellowship with him that they may by him enioy all other benefits.

II. The second benefit of God, and effect of our predestination, is our effectual calling to Christ, and to his Gospel, in which the elect are onely called: because it is by the purpose and grace of God, which is given vs in Christ. And an effectual calling is knowne by the effects, two of which proceede directly from it: a heartie kinde of hearing the word, and the conceiuing of it with a very great, constant, and continuall delight, and a true and sure belief of the word of the Gospel. Thence it is that Christ saith, *Who is of God* (saith he) namely by election and effectual calling, *heareth the word of God*, very willingly, and from his heart, & that continually: but ye heare not because ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in all that be of yeares) but also (and that chiefly) with the inward inspiration of the holy Ghost, whilst that the Father draweth them by his spirit whom he will haue to cometo Christ. Which also was said to be done in infants. For this calling is the beginning of saluation euen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming also the faithful, *The faithfull called*: Therefore it must needs be, that all they which are elected in Christ, must also at length effectually be called and drawne to Christ.

III. After an effectual calling followeth Faith, the effect of predestination, which is said to be peculiar vnto the elect: And without which (as the Apostle saith) it is not possible to please God. For by it we are ingrafted into Christ, and are made the members of Christ, and without faith no man can be saved. And that this is an effect of predestination, the Apostle plainly sheweth, when he saith, *that he had obtained mercie* (namely, in Gods eternall predestination) *that he might beleeue*. Wherefore, whofoever are predestinate to obtaine eternall life in Christ and by Christ, they are also elected to haue the very gift of faith. Therefore it must needs be, that at length they shall beleeue in Christ.

IV. The fourth benefit is iustificacion, that is a free pardoning of our finnes, and the imputation of the righteousness of Christ, for it followeth Faith: because whofoever are endued with true faith in Christ, are also iustificed, the Apostle sheweth when he putteth it after calling, before which he keth predestination. And when he saith that we are elect in Christ, that we might be holy and without spot or blame in the presence of

God: and that this is not done while we are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it must needs be, that all the elect shall be iustificed, and be taken for most pure and without blame in Gods presence.

With iustificacion is ioyed regeneration, & sanctification by the holy Ghost: namely, whilst we are made new creatures by him; and the sonnes of God too: not onely by adoption, but also by regeneration. For when Christ iustificeth vs, hee doth not onely forgive vs our vnrighteousnes, and impute his righteousness vnto vs, but also he taketh from vs our stony heart, and giueth vs a fleshy heart of his owne: and he strips vs of our old man, and puts on his new man. Lastly, hee taketh away the corruption of our nature: and makes vs partakers of his diuine nature: & so indeede of the sonnes of men, he makes vs the sonnes of God, and his brethren too. Therefore it is said, that we are predestinated to adoption by Iesus Christ, and elect that we may be holy without blame, and that which is borne of the spirit, is called spirit. Therefore the elected to eternall life, must needs be begotten anew to be the sons of God, and be made partakers of the diuine nature, and be new creatures in Christ.

Hence itteth the sixth effect of predestination, which is heidfully to be regarded, the loue of righteousness, and the detestation of sinne. For in regeneration, the affections are principally changed; namely, the affections of the corrupt nature and flesh, into the affections of the diuine nature and spirit. Hence it is that the Apostle saith, that they which are borne anew, *doe walke according to the spirit, and not after the flesh* and not to fauour the things of the flesh, but the things of the spirit. And the chiefe affections of the flesh, are the loue of sin, that is, the concupiscence of the flesh, and contrariwise the hatred of righteousness, and the law of God, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration, and the spirit, are the loue of righteousness and of the law of God, and the hatred of sin. For that which is spoken chiefly of Christ, *Thou hast loved righteousness and hated iniquity*; is to be vnderstood of all the members of Christ, endued with his spirit, because it is truly accomplished in them. Hence it is, that David who in himselfe doth represent the disposition of all the regenerate, said of himselfe, *I haue loved thy law, thy law is in the middle of my heart; I haue hated all the workers of iniquity; I wil not sit with the wicked*. Also Paul, *I am delighted, faith he, in the law of God, according to the inner man*, that is, in as much as I am borne anew. And no man doubteth, but that both these affections are the effects of predestination, except he be ignorant that all these are the gifts of God, which as in time he bestoweth on his, so also hee hath decreed to bestow them on them before the foundation of the world.

And from these two affections, being the first fruits

V.

Eph. 1.4.

5. Col. 3.6.

VI.

I. Pet. 1.6.

Psal. 37.

Psal. 119.

113. &

105. &

205. &

206. &

Rom. 7. 22.

VII.

of regeneration, ariseth a care and endeavour to doe good works, that is, to sit sin, & to fulfill the law of God, which is the seauenb effect of predestination. For he which hateth any thing from his heart, taketh heed of it as much as he can, and he flyeth from it, and escheweth it: and on the contrary, he which loueth any thing from his heart, that also he seeketh after, and endeavoureth himselfe to the coping of it. Therefore the Apostle John, maketh this a chiefe difference betweene the sons of God, and the children of the Diuell, that is, betweene them that are borne anew: & them that are not borne anew, that the children of God both loue and doe righteousness, and the children of the diuell loue sinne and doe it: as also the diuell sinned from the beginning: and Christ came to dissolve the workes of the diuell, namely in his elect; for in the reprobate he leaneth them vnouched, because they are not giuen him of the father to be purged, borne anew, & saved. Therefore seeing Christ was before ordained & predestinate to the doing of all these workes, & that there is no good wrought in vs, which was not provided for vs in Christ from al eternity: it is a cleare case, that the care also of doing good workes, is an effect of predestination. And the Apostle plainly teacheth it when he saith, *that we are created in Christ to good workes*, which God hath prepared that we might walke in them. To this purpose serueth that which the Apostle delivereth of *loue vsfained*, to which he sheweth that we were elect, & of a good conscience: which he makes the inseparable companion of the faith of the elect. Lastly, of a pure heart, which he ascribeth to the elect, considering the vsfaythfull haue nothing cleane in them, and that their minde and conscience is defiled. Now that this care to do good workes, is necessary in all the elect, Peter sheweth it, when he bids vs to endeavour to make our election and calling sure by good workes, as some copies haue. But to whom shall we make it sure? not vnto God (for it was sure vnto him before the foundation of the world,) but vnto our selues, and to our neighbours. And this is one of the chiefe vntes of good workes, that by them, not as by causes, but as by effects of predestination & faith, both we, & also our neighbours are certified of our election, and of our saluation too. Furthermore, considering whilst we haue a care to glorifie God, to doe good workes, and we will not be conformable to the world in the wickednesse of it, neither submit our felices to our flesh and Sathan: the flesh, the world and Sathan, do perpetually war against vs; and therewithall it cometh to passe, they being most valiant enemies, that either we are overcome, or at the least in fight are foiled.

And therefore we are constrained to flie vnto the Lord, & to craue his assistance: therefore the eighth effect of our predestination is the calling vpon God, that in this fight he would giue vs ayde against the diuell, the world, and the flesh. For this is the property of the spirit, which the elect

haue, to stirre them vp to prayer: for the spirit it selfe maketh request for vs, with groanings that cannot be uttered, that is to say, it mouerh vs to make request. And because we are sons, God hath sent the Spirit of his Son into our hearts, crying Abba, Father. And God biddeth vs call vpon him in the day of tribulation, promising to heare vs. From these proceedeth the ninth effect of predestination, namely, a perpetual repentance for our daily stippes, and continuall desire to bee bettered in godlinesse. So that also for this cause chiefly, we heartily desire to be dissolved out of this world, & to be with Christ for this end, that we might sin no more. For this is a thing proper to the elect of God euen now borne anew as we may see in the Apostle, who speaketh thus in the name of all the regenerate: *O miserable man that I am, who shall deliver me from the bodie of this death*? And againe, *I desire to be dissolved, and to be with Christ*.

From this ninth effect proceedeth the tenth, namely, a desire that Christ may come, & make an end of all our miseries and finnes, and perfectly restore his owne kingdom. That this is proper to the elect, the Apostle sheweth, when he saith, that they loue the coming of the Lord: and Iohn bringeth in the spouse of CHRIST, crying, *Come Lord Iesus, come quickly*. Yea, and Christ himselfe hath taught vs to pray: *Let thy kingdom come*. And because that they which pray on this wise, are also heard according to Gods promise: *In the day of tribulation call vpon me, and I will heare thee*: hence appeareth the cleuenb effect of predestination, true patience, that is, not only true comfort, but also a reioicing in adversities, as the Apostle describeth it. And therefore a certaine taking vp of courage and recovery of strength against his enemies: whereby it cometh to passe, that all things turne to the saluation of the elect. For the elect, albeit they be often beaten down in fight, yet because Christ speedily fendeth aide from heauē vnto them, they rise vp courageously, & begin againe the fight against sinne and the diuell, and all other the enemies of Christ: and they fight so long, till they be made conquerours, and are assured of the victorie, and of the crowne, which assurance also is an effect of predestination giuen to all the elect. For what (saith the Apostle) shall we say to these things? If God be on our side, who can be against vs? Therefore our Lord Iesus teacheth, that the elect can not be seduced, and so perish, no nor by the cunning of Anti-christ, and his miracles. And lastly, hence appeareth that last effect of predestination, which wee can obtaine in this life, the gift of perseverance vnto the end in faith; and a true possession of Christ, ioyed with a wantonnesse to liue a godly life, and a desire to glorifie him. For this giue is bestowed vpon all the elect, as the Lord promised by Ieremie: *I will put my feare into their hearts: that they may not depart from me*. And when they shall come to the end of their liues, they shall be receiued into the heauenly glorie, vntill such time, as their bodies also being raised vp, they may take full

Rom. 8. 26.

Gal. 4. 6.

Psal. 50. 15.

1 X.

Rom. 7. 24.

Phil. 1. 23

X.

2. Tim. 4. 8.

Apost. 22. 17. 30.

Math. 6. 10.

Psal. 50. 15.

X I.

Rom. 5. 3

and 2. 38

XII.

Rom. 8. 31.

Mat. 24. 24.

XIII.

Ier. 32. 40.

possession of eternall life. Thus we see that it is very certaine, that those which are elected to eternall life, are also predestinate to vse those means, by which as by certaine steps & staires, they climb into that heavenly dwelling place. And therefore that wee were predestinate to these means, namely, faith, iustificatio & good works, because we were elected to eternall life, according to the purpose and grace of God.

Wherefore by this means the doctrine also of the Pelagians is confuted as touching predestinatio to life, by our faith & works, which God foresaw we should doe. Whereas on the contrary, there God did predestinate vs to faith & good works, because he did choose vs to eternall life. For the Apostle saith not, I obtained mercie, because I was faithfull, or because I should be faithfull, *but that I might be faithfull*. Neither, saith he, that we are elected in Christ, because we should be holy and without blame, *but that we might be holy and without blame*. Neither, doth he say that we were created in Christ, because we did or should doe good works: but we were created to good works, which God prepared that we might walke in them. Lastly, he saith not, that the grace of Christ appeared, because we were to live soberly, iustly, and godly, but that it therefore appeared, that we denying all vngodlinesse, and the lusts of this world, might live soberly, iustly, and godly in this present world. We see therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we doe prevent the grace of God by our merits which God foresaw: and on the contrary, here we see, how foolish the belly-gods of this world are deceived, which reason thus: if we be predestinate to eternall life, and our predestination be certaine and vnchangeable, what neede we endeavour our selues, beleue, or doe good works? for howsoeuer it fall out, and howsoeuer the elect do liue, vndoubtedly they cannot perish, because they are predestinate to eternall life. Alas poore wretches, they see not, that they feare those things that are to be conioyned, namely, the end and the means of the end: and that they breake the chaine, which in no wise either can or must be loosed: whilst that they feare their calling and iustificatio: yea, and faith too and good works, from predestination and glorification. As though God did glorifie them whom he did predestinate, before he called and iustificed them: yea, and before they can beleue, and shew their quick and lively faith by works. Contrariwise, let vs learne what our duty is. If any be elect to eternall life, they

also are predestinate to the means by which they come vnto it. And we beleue (as we are bound to doe) that we are predestinate to eternall life: and therefore we must also beleue, that we haue beene elected to faith and good works, that by them, as by certaine steps, we might be brought to eternall life. And therefore so far must we be from neglecting faith, and the means of good works, and of a holy life; that contrariwise, it is rather our duty, to keepe faith in a good conscience, and to be conuerfant in good workes, which God hath prepared, that we might walke in them. And because we can neither attaine to the end, nor the means that bring vs therunto of our selues: therefore it is our part to craue them at Gods hands by prayer, that he would giue vs faith, and a care to doe good workes, and increase them in vs. Neither must we onely aske them, but also certainly trust that we shall obtaine them for Christ his cause. For if for all them which are predestinate to eternall life, God hath prepared faith, by which they may beleue, and good workes to walke in: therefore if we beleue (as by Gods commandement wee are bound) that wee are in Christ elected to eternall glory: we must also be perswaded, that before we depart hence, he will giue vs true repentance, increase true faith, inflame vs with loue: lastly, that he will minister vnto vs abundantly all things in Christ, to obtaine the end. Yea, this confidence also and prayer, it is one effect of predestination, by which we get the rest. Therefore this doctrine we must hold, that predestination to eternall life doth not take away the means of obtaining it, but rather establish them. And therefore both these principles are true, namely, that the elect to life cannot perish: and vnlesse a man beleue in Christ, and perseuere vnto the end in this faith working by loue, he shall perish. The reason is because in predestination, the means and the end of it are conioyned together, that the one cannot be seuered from the other. Wherefore whosoever holdeth not the means vnto the end (amongst which faith is one) it is manifest; that he was neuer predestinate, and therefore must needs perish: as on the contrary, he which holdeth faith, must needs be saued. So the truth of these propositions is euident. He which beleueth in the Sonne hath life eternall; contrariwise, he which beleueth not in the Sonne, the anger of God remaineth vpon him; because as a constant faith is a signe of election, so obstinate infidelitie is a token of reprobation.

FINIS.

Bradford's answer to Careles.

Careles. *I am troubled with feare that my finnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleening heart: that is, an heart, which desireth to repent and beleue. For such an one is taken of him (hee accepting the will for the deede) for a penitent and beleening heart indeede.

Tibi vni Deo gloria.

A DIRECTION FOR THE GOVERNE- MENT OF THE TONGVE

according to Gods word.

To the Reader.



CH R I S T I A N Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men euery where. Hence daily arise manifold finnes against God, innumerable scandals and grievances to our brethren. It would make a mans heart to bleed, to heare and consider such Swearing, Blaspheming, Curst speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Conceding, Teasing, Mocking, Flattering, Lying, Dissembling, Paine and idle talking ouerslow in all places, so as men which feare God had better be any where then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and walke? repent seriously of this sinne, and amend thy life, lest for the abusing of thy tongue thou criest with Dives in hell. Send Lazarus that he may dip the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and vngodly speech utterly deny the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Government of the Tongue. Vse them for thy benefit, and finding profit thereby, giue glory to God. Clv. 13. XCII. December 12.

WILLIAM PERKINS.

OF THE GOVERNMENT OF THE TONGVE.

CHAP. I.

*Of the generall meanes of ruling
the Tongue.*



He gouernement of the Tongue is a vertue pertaining to the holy vsage of the Tongue according to GODS Word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled the streames that issue thence cannot be cleane.

And because the heart of man by nature is a bottomlesse gulfie of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy finnes past: then with a heauy and bleeding heart confesse them to God, vterly condemning thy selfe. Thirdly, with deep sighes and groanes of spirit cry vnto heauen to God the Father, in the name of Christ for pardon, I say, for pardon of the same finnes, as it were for life and death, and that day and night, till the Lord send downe from heauen a sweet certificate into thy perplexed conscience by his holy spirit, that all thy sins are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renew a right spirit in thee, and to stablish thee by his free spirit. For whom he iustifieth, them also at the same time he sanctifieth.

The purified heart appears by these signes. I. If thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sickness. II. If thou begin to hate and to flie thine owne personall finnes. III. If thou feele a grieue and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be careful to auoide all occasions and entisements to euill. VI. If thou trauell and doe thine endeaour in euery good thing. VII. If thou desire and pray to God to wash and rince thine heart in the blood of Christ.

When the heart is pure, to keepe it so is the special worke of faith, which purifieth the heart. Faith purifieth the heart by a particular ap-

plying of Christ crucified with all his merits. *Elisba when he went vp, & lay vpon the dead child, and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, & stretched himselfe vpon him, then the flesh of the childe waxed warme: Afterward Elisba rose and spread himselfe vpon him the second time: then the childe needed seauen times and opened his eyes.* So must a man by faith euen spread himselfe vpon the crosse of Christ, applying hands and feet to his pierced hands and feet, and his wretched heart to Christs bleeding heart, and then feele himselfe warmed by the heate of Gods spirit, and sinne from day to day crucified with Christ, and his dead heart quickened and renewed. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus: Hath God of his mercie giuen his owne Sonne to be my Saviour, to shed his blood for mee? and hath he of his mercie granted vnto mee the pardon of all my finnes? I will therefore endeaour to keepe my heart and my life vblameable that I doe not offend him hereafter in word or deece, as I haue done heretofore.

The language of Canaan is, whereby a man endued with the spirit of adoption, vnfeinedly calleth vpon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needs be learned, that the tongue may be well grounded. For man must first be able to talke with God, before hee can feele wisely to talke with man. For this cause when men are to haue communication one with another, they are fitt of all to be careful that they often make their prayers to God that hee would guide and blese them in their speeches, as *Dauid did, Psal. 141. 3. Set a watch O Lord, before my mouth, and keepe the doore of my lips. And againe, Psal. 51. 15. O Lord open thou my lips and my mouth shall shew forth thy praise.* Where we may see, that the mouth is as it were locked vp from speaking any good thing, vntill the Lord open it. And *Pash* hauing the gift of ordering his tongue in wonderful measure, yet desired the Ephelians to pray for him, that utterance might be giuen him, and good reason, because *God rules the tongue.*

CHAP. II.

Of the matter of our speech.

THe gouernement of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three, either God, our neighbour, or our selues.

As concerning God, this caueat must be remembered; that the honorable titles of his glorious Maiesty be neuer taken into our mouths,

vntilke

vntilke it be vpon a weightie and iust occasion, so as we may plainly see that glory will redound to him thereby: and for this cause the third commandment was giuen, that men might not take vpon the name of God in vaine, *Exod. 20. 7.* that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euery where. For it is a common thing with men to begin their speech, and to place titles of Gods most high maiestie in the fore-front almost of euery sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesus! O Christ! &c.* If a man be to say any thing, he will not say, *Tea*, or *Nay*; but, *O Lord* yea: or, *O Lord* nay. If a man bee to reprocure his inferiour, he will presently say, *O Lord haue mercie on vs, what a slow backe are thou? what a lie is this, &c.* An earthly Prince, if he should haue his name so tossed in our mouthes at euery word, would neuer beare it, and how shall the euer-living God suffer it? nay how can he suffer it? I say no more, but theu with thy selfe thinke how: for in the third commandment the punishment is set downe, *That he will not hold him guiltlesse that taketh his name in vaine.* And the Angels in reuerence to Gods maiestie couer their faces, *Isa. 6. 2.*

Concerning our neighbour, we are to consider whether the thing which we are about to speake, be good or euill.

This being weighed, if it be good, and so commendable, then we are readily and cheerfully, & that vpon euery occasion to vter it, especially in his absence, whether he be friend or a foe: as *S. Iohn* writeth of *Demetrius*. *Demetrius* (saith he) *hath good report of all men, and of the truth it selfe: yea, and wee our selues beare record, and ye know that our testimonie is true.*

As for the euill which any shall know by his neighbour, he is in no wise to speake of it, whether it be an infirmite or a grosse sinne, vntilke in his conscience he shall finde himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a Magistrate, and is lawfully required to testifie the euill which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euill is to be prevented in others. As a man may say to one well disposed, Take heede of such a mans company: for he is giuent to such or such a vice.

To this end, they of the house of *Cloe* do certifye *Paul* of the disorders in *Corinth*. And *Ioseph* certified his father of his brethrens slaunder. In this case all treasons are to be reuealed as tending to the ruine of the whole commonwealth. Thus *Elisba* reuealed the secret of the king of *Syria*.

And if it shall bee thought conuenient to mention the euill which we know by any man, it must be done onely in generall manner: the person, and all circumstances which will defcry the person, concealed.

Concerning things which are secret in our neighbour, we are not to be suspitious, but to suspect both speech and iudgement. *Lame* suspecteth no euill. *Iudge* nothing (saith *Paul*) before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest. *Augustine* hath a good and speciall rule to this purpose, that there be three things of which we must giue no iudgement: Gods predestination, the Scriptures, and the estate of men vnalled.

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As *Salomon* saith, *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out that a man may vse an holy kinde of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of religion, and of God himselfe: as *Paul* did. *But wherein* (saith he, *2 Cor. 11. 21.*) *any will vse boldnesse (I speake foolishly) I will vse boldnesse. They are Hebrewes, so am I, &c.*

CHAP. III.

Of the manner of our speech, and what must be done before we speake.

THus much of the matter of our speech: Now followeth the manner. In the manner of our speaking three things are to be pondered: what must be done before we speake, what in speaking, what after we haue spoken.

Before we speake, consideration must be ended of the thing to be spoken, and of the end. *James* requires that men should be slow to speake, and swift to heare. *Salomon* saith, *He that answereth a matter before he heare it, is as folly & shame to him.* The minde is the guide of the tongue: therefore men must consider before they speake. The tongue is the messenger of the heart, and therefore as oft as we speake without meditation going before, so oft the messenger runs without his arrand. The tongue is placed in the middle of the mouth, and it is compassed in with lips and teeth as with a double trench, to shew vs, how to vse heed and preconsideration before we speake: and therefore it is good aduise, to keepe the key of the mouth not in the mouth, but in the cupboard of the mouth. *Augustine* saith well, that as in eating and drinking men make choise of meates: so in manifold speeches we should make choise of talke.

Here are condemned idle words, that is, such words as are spoken to little or no end, or purpose. And they are not to be esteemed as little finnes, when as men are to giue account of euery idle word, *Matth. 12. 36.*

CHAP. IV.

What is to be done in speaking; and of wisdom.

When we are in speaking, two things are to be practised: first, care must be had of the speech, that it be gracious: se-

Pp 2

condly,

condly, it is to bee vttered with conuenient bonds of truth.

The speech is *gracious*, when it is so vttered, that the graces of God wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart.

Contrary to this is *rotten speech*, that is, all such talke as is void of grace, which is the heart and pith of our speech.

And by this it appeareth, that no vice can be named but with disliking: and hereupon in Scriptures when by occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue vsed in the roome thereof, as in these words: *Iob 1. 5. for Iob thought, It may be that my finnes haue sinned and blessed, that is, blasphemed God.* This being true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof playes and entludes are made, is much more to be auoided.

Gods graces, which wee are to shew forth in our communication are these: Wisedome, Truth, Reuerence, Modestie, Meekenesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and then it is said, *Act. 2. 4. that they spake as the holy Ghost gaue them utterance in Apophthegmes or wise sentences.* And he that gouernes his tongue: wisely, *addeth doctrine to his lips*, that is, so speaketh, as that others be made wise thereby.

This wisdome is then shewed, when a man can in iudgement apply his talke, & as it were in good manner make it fit to all the circumstances of persons, times places, things. *A soole pouerth out all his miude, but a wife man keepeth in till afterward. A word spoken in his place, is like apples of golde with pictures of silver, Pro. 25. 11.*

Now he that would haue his speech to be wise, must first of all himselfe become a wise man. And the wise man of whom the holy Scripture speakes, is a godly man, and such an one as feareth God: because his feare of God is the beginning and head of wisdome: as on the contrary, the fool, whereof the Scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And inleede such an one is the most senseless foole of all. Hee that shall euer and anon be casting himselfe into the fire and water, and run vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole, or a mad man. Now the vngodly man as oft as he sinneth, he endeavoureth as much as in him lyeth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearing God must

haue two things in his heart, a perswasion of Gods presence; and Awe.

The perswasion of Gods presence, is whereby a man is continually refolued, that wherefoeuer he is, he standeth before God, who doth fee euen into the secret of his heart. This was in *Cornelius: Now therefore* (saith he, *Act. 10. 31.*) *we are in Gods presence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man behaueh himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sin, is when one is asfraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed, which is of this mind, that if there were no iudge to condemne him no hell to torment him no diuell nor conscience to accuse him; yet he would not sin because Gods blessed Maieste is by it offended and displeased: and if he had it in his choice, whether he would sinne or lose his life, he had rather die then willingly and wittingly sin against God. This awe being in *Ioseph*, was the cause that moued him not to commit folly with *Potiphar's* wife, *How then* (saith he, *Gen. 39. 9.*) *can I doe this great wickednesse, and sinne against God?*

Awe in chastisements, is when one humbly himselfe vnder the mighty hand of God, with all meekenesse and patience, when God layeth his hand on him more or lesse. When *Shemi* came forth and cursed *Dauid*, and flung stones at him, what did he? truly he stood in awe of God, and therefore said, *2 Sam. 16. 10.* *What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lord hath bidden him curse Dauid, who dare then say, Wherefore hauest thou done so?*

When a man is thus made wise, that is, righteous, and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. *Salomon* saith, *Pro. 10. 32.* *The lippest of the righteous know what is acceptable: but the mouth of the wicked speaks forward things.* And againe, *The heart of the wise guideth the mouth wisely.*

Contrarie to this is fond and foolish talke: an example hereof we haue in *Luke*, where *Pilate* warning the feare of God, saith, *Luke 23. 14.* *I finde no fault in Christ: let vs therefore chastise him, and send him away.* Whereas he ought to haue reasoned thus: *I finde no fault in him: therefore let vs send him away without chastisement.*

CHAP. V.

Of Truth, and of Reuerence in speech.

TRuth of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, he speaketh as euery thing is, so farre forth as possible he can. It is made a noie of a righteous man, to speake the truth from the heart, and they that deale truly, are Gods delight.

This is alwaies required in all our doctines,

accu-

accusations, defences, testimonies, Promises, bargaines, counsels: but especially in Iudges and Magistrates, sitting on iudgement seate, because then they stand in Gods stead, who is truth it selfe.

To this place belongeth *Apologie*, which is, when a Christian called before a Magistrate, and faithfully examined of his religion, confesseth Christ boldly, & denieth not the truth.

Contrary to this, is lying, cogging, glossing, smoothing, dissembling: as for example, *Gehazi*, after hee had receiued money and garments of *Naaman* the Syrian against *Elisus* will, he went and stood before his master, who said vnto him, Whence comest thou *Gehazi*? who making it nothing to lie for a vantage, smoothed it ouer finely, and said, *Thy servant went no whither.* To the like effect and purpose report is made of a rich man that had two chests: the one whereof he called *all the world*, the other his friend. In the first he putteth nothing: in the second he putteth all his substance. When his neighbour came to borrow money, he vsed to answer, Truly I haue neuer a pennie in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwife then the truth is, with a purpose to deceiue. Here note that there is great difference betweene these two speeches, *It is an vntruth*, and *It is a lie*. The first may be vsed when a man speaketh falsehoods. But in vsing the second, we must be heedie and sparing: for when a man is challenged for a lie, three things are laid to his charge. I. That he speaketh falsely. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are.

Ans. No. Reasons are these: I. Lying is forbidden, (a) as an abomination to the Lord. II. (b) *We are not doe any euill that good may come thereof.* III. He which lyeth, in so doing conformeth himselfe to the diuell, who (c) is a lyer, and the father thereof.

Obiect. I. Such lying is for our neighbours good, and not against charity.

Ans. No: for (d) *charitie reioyceth in the truth.* *Obiect.* II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Ans. We must not lye by example against rules of Gods word.

Obiect. III. *Rahab* and the midwives of Egypt in suauing the spies, and in preseruing the Israelites infants, vsed lying, and are commended for their facts.

Ans. They are commended for their faith, not for their lying. The workes which they

did, were excellent works of mercy, and therefore to be allowed: and the doers failed only in manner of performing them.

As truth is required in speech, so also reuerence to God and man.

Reuerence to God, is when we so speake of God and vse his titles, that we shew reuerence our selues, and moue reuerence in others. *If thou wilt not keepe* (saith the Lord, *Deut. 28. 58.*) *and doe all the words of this law (that are written in this booke) and feare the glorious & fearefull name, THE LORD THY GOD, then the Lord will make tby plagues wonderfull.*

Here take heede of all manner of blaspheming, which is, when men vse such speeches of God, as doth either detract any thing from his Maieste, or ascribe any thing to him, not becomming him: a sinne of all other to be detested. Reasons. I. A blasphemous is viler then the rest of the creatures: for they praise God in their kinde, & shew forth his power, goodness, and wisdom: but hee dishonoureth God in his wretched speech. II. Hee is as the mad dogge that flyeth in his masters face, who keepeth him, and giueth him bread. III. Custome in blasphemies sheweth a man to be the child of the diuell, and no child of God as yet. A Father lying on his death bed, called the three children to him which hee kept, and tolde them that one onely of them was his owne sonne, & that the rest were only brought vp by him: therefore vnto him hee gaue all his good: but which of these was his naturall sonne hee would not in any wise declare. When hee was dead, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge was constrained to take this course: he caused the dead corpses of the father to be set vp against a tree, and commanded the three sonnes to take bowes & arrows, and to shoote against their father, and to see who could come neerest the heart. The first and second did shoote at their father, & did hit him; the third was angry with both the other through naturall affeetio of a child to a father, and refused to shoote. This done, the Iudge gaue sentence that the two first were no sonnes, but the third onely, and that he should haue the goods. The like tryall may be vsed to know who be Gods children. Such persons with whom blaspheming is rise, are very diuels incarnate, and the children of the diuell, who rend God in peeces, & shoot him through with their darts, as it is said of the Egyptian when he blasphemed, that he *smote or pierced through Gods nose.* Magistrates and rulers seuerely punish such as abuse their names, and they doe it iustly: how much lesse then should blasphemers of Gods Name escape without great punishment?

Again, here we must be warned to take heed of that customeable swearing and also of perjury. It is a very strange sinne: for the perjured

person doth not onely sin himselfe, but withall he endeavoureth to intangle God in the same sinne with himselfe.

Further, take heede lest thou doest either make or recite the iests which are contrived out of the phrases of Scripture: which are very many, and very viciually rehearsed in company. The oyle wherewith the tabernacle and the Arke of the Testament and the Priests were appointed, was holy: and therefore no man might put it to any other vse, as to anoint his owne flesh therewith, or to make the like vato it. (a) *Pilate* a poore Paynim when he heard the name of the Sonne of God, was afraid, and we much more ought to tremble at the word of God, not to make our selues merrie with it. And therefore the scoffing of *Iulian* the Apolasta is very fearefull, who was wont to reach Christians boxes on the eare, & withall, bid them turne the other, and obey their masters commendement, *Whosoever shall smite thee on the right cheek, turne to him the other also*, *Matth. 5. 39*. And he denied pay and like reward to his souldiers that were Christians, because he said he would make them fit for the kingdom of heaven, considering that Christ had said, *Mat. 5. 8. Blessed are the poore in spirit: for theirs is the kingdom of heaven*.

Here also men must learne to take heede of all manner of charmes and enchantments, which commonly are nothing else but the words of Scripture or such like, vsed for the curing of paines and diseases both in men and beasts. As for example, the first wordes of Saint *Johns* Gospel, *In the beginning was the Word, and the Word was with God, &c.* are vsed to be written in a paper, and hung about mens neckes to cure agues. But the truth is, such kinde of practises are diuellish. Patrons of charmes hold, that in such words as are either diuine or barbarous; is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it shall be said from God, wee must know that the word vsed in holy manner, is the instrument of God to conuey vnto vs spiritall blessings, as faith, regeneration, repentance: but it doth not serue to bring vnto vs corporall health. Will then, belike words take vertue from the speaker, and are made powerful by the strength of his imagination. Indee of this opinion are some phisicians, as *Aesculapius* and *Paracelsus*, who thinke that phantasmie is like to the Sun, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might be wrought. But this opinion is fond, & the reasons alleadged for it are without weight. For imaginations are nothing but shadowes of things. And as an image of a man in a glasse hath no power in it, but onely serues to relembe and represent the body of a man so it is with the phantasmie and conceit of the minde, and no otherwise.

And if imagination haue any force, it is onely within the spirits and humours of a mans

owne body: but to giue force to worke in the bodies of others it cannot; no more then the shadow of one bodie can ordinarily cure the body of another on which it lieth.

Wherefore words vsed in the way of biddicure, be they in themselves neuer so good, are no better then the diuels sacraments: and when they are vsed to blinde people, hee it is, that comming vnder hand, worketh the cure, & by turning himselfe into an Angel of light, deludes them. But it were better for a man to die a thousand times the to vse such remedies, which in curing the body, destroy the soule.

Lastly, auoid all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cryed, saying, *Mat. 27. 25. His blood be vpon vs, and vpon our children*: which imprecation is verified vpon them vnto this day. At *Newburge* in Germany a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightst neuer come againe alive*: the very same day he went into the water, & was drowned. Again, a mother brought her childe to the Vniuersity of *Wittenberge*, by reason he was possessed with an vncleane spirit: being demanded how it came to passe, she answered in the hearing of many, that in her anger shee said, *The diuell take thee*, and thereupon presently the childe was possessed. And in our country, men often with the plague, the poxe, the penitence to their children, their seruants, their cattell: and often it falls out accordingly.

In the daies of King *Edward*, certaine English souldiers (as I am certainly informed by a wittes then present) being by a tempest cast vpon the sands on the coast of France, gaue themselves to prayer, and commended their soules to God, as in so great danger it was meet: but one among the rest, desperately minded, went apart & cryed out, saying, *O gallows claimeth thy right, gallows/claimeth thy right*. Now the said party among the rest (as God would haue it) escaped safe to land; and afterward liuing some space of time in France, returned againe to England, where he was hanged for stealing of hories: and thus according to his desire the gallows claimed her right.

Reuerence to man is in 2 respects, either because he is created after the image of God, or because he is about vs in age, gifts, authority.

In the first consideration, men must haue care to giue such names to children as are proper and fit, viciually, and knowne the signification whereof may admonish them of the promises of God, of godlinesse, or of some good dutie. And there be foure allowed ends of giuing names. 1. To preserve the memory of some thing by the name giuen, as *Adam*, *Isaac*, *Isaac*. 1. To signify some thing to come, as *Enoch*, *Abraham*, *John*, *Peter*. 1. To preserve the name and memory of parents & kindred, which was vsed in the birth of *John Bapt.* This

culture

culture may still be retained, if there be a good example in the ancients that the childe may follow. 1V. That the life and profession of good men may be renewed in the renewing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God; as *Iesus*, *Immanuel*, &c.

Neither are the professours of the Gospel to be intituled by the names of such as haue beene famous instruments in the Church, as to be called *Caluinists*, *Lutherans*, &c. Now this I say, that every one of you saith, I am Paul, and I am Apollos, I am Cephas, and I am Christs: Is Christ denied? was Paul crucified for you? either were ye baptized in the name of Paul?

And it is a bold part of the pestilent generation of Papists, who take to themselves the name of *Iesuites*, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuile of man, but by diuine oracul.

As the changing of the name giuen in Baptisme is not to be allowed; so the varying of it according to the varietie of language, (if neither hurt nor fraud to any bee intended thereby) is not vnlawfull. Vpon this ground *Saul* is called *Paul*: and Christ calls *Simon* his disciple otherwhiles *Cephas*, otherwhiles *Peter*. And very worthy Diuines in this age, that their writings might be read of the aduersaries, haue in like sort without offence varied their names. *Melancthon* calls himselfe *Didymus Eueristus*, and *Melangeu*: *Bucer* intitules himselfe *Aretinus Felinus*: and *Theodore Beza* once writt himselfe *Nathaniel Nezechins*.

Reuerence to a man as he is superiour, is in viving titles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and for calling him *Sir*. But exccesse must here be avoided, when titles of honour proper to God are giuen to men, as *head of the Churchlike Church* to the Pope, *Lady and Queene of heauen* to the mother of Christ. This fault Christ reprooueth in the young man, saying, *why callest thou me good? there is none good but God*.

CHAP. VI.

Of Modestie and of Meekenesse.

Modestie in speech hath diuers canes? first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: I know a man (saith *Paul*, speaking of himselfe) *In Christ about fourteene yeeres agoe, &c.* which was taken up into Paradise, and heard words which cannot be spoken. And *John* (saith of himselfe) *When Iesus saw his mother, and the disciples whom he loved, standing by, &c.* Here take heed of boasting, whereby men imitate the diuell who said, *All this power will I giue thee, and the glory of those kingdoms: for that is deliuered vnto mee, and to whomsoever I will I giue it*.

Again, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as

Paul called himselfe the first of all sinners. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the exccesse as *Paul* saith, *I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God*.

Secondly, in mentioning of things which moue blushing, we are to vse as seemly words as may be chosen. *Gen. 4. 1. Afterward Adam knew Eueah his wife, which conceived and bare Cain. 2. Sam. 24. 4. And why he came to the shepcoats by the way where there was a cane, Saul went in to couer his feet, that is, to doe his easement*.

Meekenesse also is required in communication, which is, when a man vseth courteous and faire speech. Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selues also were in times past vnwise, for obedient, &c.

Meekenesse and gentlenesse theweth itselfe in Salutations, Answers, and Reproofs.

For the first, daily experience sheweth that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our sauour Christ *Rabbi*: and it was the viciall manner among the Iewes, to call their betters *Adon*, that is Lord, or Sir.

The formes of salutations are to be after the order practised in Scripture. An angell saluted *Gedeon* thus; *The Lord be with thee thou valiant man. And Boaz came to Bethlehem, and said to the reapers, The Lords be with you: and they answered, The Lord bless thee. And the Angel saluted Mary, Haile freely beloued, the Lord is with thee, &c.* Christ comming among his disciples, said, *Peace be among you*: and he taught them comming to any house to say, *Peace be to this house*. By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts; as when one meetes another: *God save you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue you a good evening*: when one is going on his iourney; *God speede your iourney*: when one is working, *God speede your working*: *Much good doe it you*: when one hath a new office, *God giue you voy of your office*: when one is sicke, *God comfort you, &c.*

And when children salute their father and mother after this manner: I pray you father blesse me: I pray you mother blesse me: it is a seemly thing. For God hath made parents to be the instruments of blessing to their children, in nurturing them & praying for them: as the fifth commandment saith, *Honour thy father & thy mother that they may prolong thy daies*. Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is anywile in all places, wher a man needeth to salute him by saying, *Christ helpe you*: But there

is no cause why the words should then be vied more then at another time. The reasons are. I. it is an old custome fetched from the Gentiles to be a chaff, and hath no ground at all: for they vied with the like words to with men health, because they thought needing to be a faced and holy thing: and because some take it to be a signe of vnhappie and cuill successe; which indeed is otherwise. II. If there be any danger in the brain before needing, when a man hath needd the danger is past, as learned Physicians teach: therefore there is no cause of the vifing fuch words then, more then at coughing.

Against the practise of saluting each other, some things may be objected. 1. Ioh. epist. 2. ver. 10. *If there come any vnto you, and bring not this doctrine, receive him not to house, neither bid him, God speede. Anſ.* This place doth not forbid common ciuility and courtesie of man to man: but only familiarity & acquaintance with hereticks: yea such acquaintance & familiaritie as may seeme to giue approbation & applaus to their bad proceedings. I. I. *Elisha* sending *Gehazi* his seruant to lay his staffe on the dead child of the Shunamite, bad him if he met any, not to salute them, & if they spake to him, not to answer them. 2. King. 4. 29. And when our Saviour Christ sent his Disciples to preach in *Iudea*, he bad them to *salute no man by the way*. *Luke* the 10. 4. *Anſ.* The intent of these two places is not to forbid men to salute others, but rather to enioyne *Gehazi* and the disciples of Christ only to omit for that time the practise of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightie affaires.

Our answers must be folt, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stirre up anger.* *Nabal* by churlish language prouoked *David* to wrath, but *Abigail* by the contrary appeased him. *Godon* spake gently to the men of *Ephraim*, when they were angry against him, and appeased them. For the text saith, *when he had thus spoken, then their spirits abated towards him.* Therefore *Salomon* saith well, *A ioy cometh to a man by the answer of his mouth, but how good is a word in due season.*

Now if any shall raile on vs, our dutie is not to raile again. *Blesse them that persecute you, blesse I say, and curse not.* Be courteous not rendering euill for euill, neither reuenge for reuenge, but conuertise blesse, knowing that ye be thereunto called, that you should be heires of blessing. This thing was notably practised by *David*, *Psal.* 109. 4. *For my friendship they were my aduersaries, but I gaue my selfe to prayer.* And therefore in this case, either silence is to be vied, or at the most, only a iust and manifest defence of our innocencie to be made. *Ezechias* commanded the people to be silent, and not to say any thing to the speech of *Rabshasars*, now flattering, now threatening. When *Eli* spake hardly of *Anna*, and bad her put away her drunkenness, these answered, *Nay my Lord, I am a woman troubled in spirit,*

I have neither drunke wine nor strong drinke, but have poured out my soule before the Lord. Thus *Ioseph* clears himselfe, saying, *I haue done nothing wherefore they should put me in the dungeon.* And *Daniel* to *Nabucodonosor*, *Vnto thee, O King, haue I done no hurt.* And our Saviour Christ when the Iewes said vnto him, *Say we not true, that thou art a Samaritane, and bast a diuell?* he answered, *I haue not a diuell, but I honour my Father, and ye haue dishonoured me.* And *Paul* being to make an Apologie for himselfe, begins thus: *Men and brethren, I haue in all good conscience serued God vnto this day.*

Now when a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, and bring it to light: as *David* did, *Iudge me O God*, (saith he), *for I haue walked in mine innocencie: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemn him when he is iudged.*

Meekenesse in reproofe is: when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgions vse, who being to set the arme or legge take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, and bring it to light: as *David* did, *Iudge me O God*, (saith he), *for I haue walked in mine innocencie: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemn him when he is iudged.*

And this is done four waies. First, when we reprove a man generally, as *Nathan* did *David* by a parable. Secondly, when in the roome of a reproofe, we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke. I shall not need alwaies to say, *Ye do very ill to sweare, & so to dishonour God: but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, Ye are and ney say, may shall serue among vs. Reuenge not an elder, but exhort him as a father, and young men as brethren, saith Paul to Timothy.* Thirdly, when the reproofe is propounded in a mans owne person, as though he were faulty which reprooueth. *Paul* practised this: *Now these things, brethren* (saith he) *I haue figuratiuely applied to mine owne selfe, and a pector for your sakes, that ye might learn by vs, that no man presume above that which is writte: fourthly, when the fault is directly reproued, but yet partly with prefaces, that we doe it of loue, that we with well to the party, that we speake as considering our felues, that we also are in danger of the same fault: & partly by framing the reproofe out of the word of God, that the party may see himselfe, rather to be reproued by God, then by vs: after this manner the inferior*

Gen. 40.
15.

Dan. 6.
22.

Ioh. 8.
48. 49.

Act. 13.
1.

Psal. 46.
1.

Psal. 37.
32. 33.

Gal. 6. 1.

Gen. 13.
8. 9.

2 Sam. 12.

1 Tim. 5. 1.

1 Cor. 14. 6.

Gal. 6. 1.

Math. 11. 19.

may admonish his superiour especially when there is no other way of redreffe, and he is to listen, yielding himselfe tractable. *2. Samuel* is aduised by his seruants, who said, *Father if the Prophet had commanded thee a great thing, wouldst thou not haue done it? how much rather then, when he saith to thee Wash and bacleanse? Then went he downe and washed himselfe seven times in Iordan.*

When any shall in this manner be admonished of a fault; they are to yeld themselves tractable and thankful, and be heartily glad of so good a friend. Notable is the speech of the psalmist; *Let the righteous smite me, it is a benefit: and let them reprove me, it is the chiefe ornament, let it not be wanting to my head.* And *Salomon* saith, *A reproofe encreth more into him that hath understanding, then an hundred stripes into a foole.* And, *open rebuke is better then secret lone.*

CHAP. VII.

Of Sobriety, Urbanity, Fidelitie, and care of others goodname.

Sobriety in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, as if the things be euill, or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deede be euill, thinke it was done of ignorance; if thou canst no way excuse him, thinke some great temptation befall him, and that thou shouldst be worse, if the like temptation befall thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the diuill dealt with *Iob*, saying, *Doth Iob feare God for naught? &c.* but breeth out thine hand now and touch all that he hath, so se if he will not blasphem thee to thy face. Such was the dealing of *Daeg* with *David* *I saw the son of Isha* (saith he) *when he came to Abimelech the sonne of Abime, who asked counsell of the Lord for him, and gaue him vs. Thus, and he gaue him also the sword of Goliath the Philistin.* Here the back-biter concealeth the necessarie circumstances, whereby *Abimelech* might haue beene excused, as that *David* asked bread being hungry, and that hee tooke not *Abimelech* that hee was out of *Sauls* fauour: but he turneth all his speech to this end, to bring the Priest into disputation with *Saul*.

Thus the Pharisees dealt. *John* came nei-

ther eating nor drinking, and they say, hee hath a diuell. The sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, and a friend of Publicanes and sinners.

Contrarie to this Sobriety is Flatterie, whereby for hope either of fauour or gaine, men, and especially such as are of dignity and place, are footed vp in their sinnes, and extolled aboue measure, euen to their faces. As when *Herod* arraigned in royall apparell, fate on the iudgement seat, and made an oration, the people gaue a shout, saying, *The voice of God, and not of man.* But marke what *Salomon* saith, *Hee that praiseth his friend with a loud voice rising early in the morning, it shall bee counted to him a curse.* One beeing asked which was the worst of all beasts: answered, Of wilde beasts, the tyrant: of tame beasts, the flatterer. And another said, that flatterers were worse then crows: for they eate only dead carrion, these feede on liuing men.

And of all kindes of Flatterie, that is the worst, when a man shall speake faire to his neighbours face and praise him; but behind his backe speake his pleasure, and euen cut his throat. *David* complaineth of his familiar friend, that the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords. The Pharisees behind Christs backe tooke counsell how they might intangle him in talke; but before his face they say, *Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou confidest not the person of men.*

Urbanity, is a grace of speech, whereby men in seemely manner vse pleasantesse in talke for recreation, or for such delight as is ioyned with profit to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivity of Sion, wee were like them that dreamt. Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth must be ioyned with the feare of God, otherwise *Salomon* saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou doest? And Christ* saith, *Woe to you that now laugh, for ye shall weep.* Secondly, with compassion and sorrow for Gods people in affliction and miserie. They drinke wine in bowels, and amuse themselves with chiefe ornaments, but no man is sorrie for the affliction of *Ioseph*. Thirdly, it must be sparing and moderate. *Paul* condemneth such as are lovers of pleasures, more then of G O D. Fourthly, it must be void of the practise of sinne. *Moses* is commended that hee refused the pleasures of sinne.

The vsuall time of mirth is at meates. And here *Samsons* practise may be followed, who at his marriage feast propounded a riddle or

Act. 12.
12.

Prou. 27.
16.

Psal. 5.
21.

Mat. 22.
6.

Eccl. 3. 4.

Psal. 126.
12.

Eccl. 2. 2.

Luke. 6.
25.

Amos. 6.
6.

1 Tim. 3.
4.

Heb. 11.
25.

Iud. 14. 12.

Art. de
lib. ani-
mal. 1. 1.
cap. 10. &
Probl.
sect. 13.
Plin. 1.
28. c. 1.

Prou. 15.
1.

1 Sam. 25. 10.

Jud. 8. 3.

Prou. 15. 23.

Rom. 12. 14.

1 Pet. 3. 9.

1 King. 18. 6.

1 Sam. 1. 15.

hard question to his friends. And Ambrose thinketh that he did thus to stop the mouthes of talkers, and to occupie their wits.

Withall, it must bee remembered to bee a Christian dutie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauour Christ: though many vpon little ground thinke otherwise. *Terrillian* recordeth of the Christians of his time, that they vsed in their loue feastes to talke together, as considering with themselves that they had God himselfe as an eare witness to them. *Chrysostome* of this point faith well: *I would to God* (saith he) *that in tavernes and feastes, and at baches, men would talke and dispute of hell: for the remembering of hell, would hinder a man from falling to hell.* And it was the manner of the primitive Church at dinner and supper, to vse the reading of the Scriptures. *When ye come to the table* (saith *Augustine*) *heare that which is read according to custome, without any strife or striving: that your mouthes may not only receive the meate, but your cares may hunger after the word of God.* And this ancient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioicing at meates, is specially to be vsed with such as are godly. For *Salomon* faith, that he which eateth at the conuious mans table, shall vomit his meate, and shall loose his sweeter words. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenesse of heart.

Quest. Whether iesting be tolerable in any sort or not?

Ans. That iesting which standeth in quippes, taunts, and girds, which serueth only for the offence of some, with the delight of others, is not tolerable; because all *speech must edifie, and minister grace to the hearers*: neither doth it agree with Christian gravity and modestie. But two kinds of iesting are tolerable, the one moderate and sparing mirth, in the vse of things indifferent, in season convenient, without the least scandall of any man, and with profit to the hearers. The second is, that which the Prophets vsed, when they iested against wicked persons, yet so, as withall they sharply reprooued their finnes. At noone *Elijah* mocked them, and said, *Crie aloud, for he is a God: either be talkers, or paye to his enemies, or is in his journey, or it may be he sleepech and must be awaked.*

As for laughter, it may be vsed: otherwise God would neuer haue giuen that power and facultie vnto man: but the vse of it must bee both moderate and feldome, as sorrow for our finnes is to be plentifull and often. This we may learne in Christs example, of whom we reade that he wept three times, at the destruction of Ierusalem, at the raising of *Lazarus*, and in his agonie: but we neuer reade that he laughed. And specially remember the saying of *Chrysostome*: *Si risus in Ecclesia, diaboli opus est*; that is, To moue laughter in the Church, is the worke of the diuill.

Fidelitie is constancie in all our lawfull sayings and promises.

A promise is to be made with this condition (if God will) and then if a man be prevented by death, or by anylike meanes hee is not to be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made.

Now if afterward it be hurtfull to him that made it, he may craue to be free from his promise: and libertie beeing granted, take it. But a promise bound with an oath is to be kept, though priuate hinderance follow, yet so as the Magistrate may order the matter, and proceede in equitie, that the damage may be the lesse.

The last grace which is to be vsed in speech, is care of our neighbours good name, which is farre better to him than great riches.

Here is condemned the tale-bearing, which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sort: One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the party, as *Sam* when he had scene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with hands, and in three daies build another without hands.* Where first they change his meaning: for Christ spake of the temple of his bodie. Secondly, they adde to the words: for Christ said not, *I will destroy this temple*; but *destroye this temple*. Therefore the holy Ghost noteth them with the name of *false witnesses*. The third, when men surmise, and tell that which was neuer done. When *Jeremy* was going out of Ierusalem to the land of *Beniamin*, and was in the gate of *Beniamin*, *Jrriab* took him and said, *Thou fliest to the Chaldeans.* Then said *Jeremie*, that is false; I flee not to the Chaldeans, but he would not heare him. The fourth, is the coloured tale-bearing, when one speakech euill of another with fine prefaces and preambles, faining that he is very sorry that his neighbor hath done such or such a thing: that he speakech not of malice, but of a good mind: that he is constrained to speake: that he speakech not all hee could speake; that the partie to whom the tale is told must keepe it secret.

Luther writeth of this fault verie well: *This vice* (saith he) *whereby we tell abroad the things which we heare of others, and take them in worse part, is very rife, and of great force to sowe discord: it is rather, because it often shewes it selfe vnder the pretence and name of counsel and good advice. And it is a notable vice for a tale bearer to transforme himselfe into an angell of light, and*

Lam. 4. 15.
1. Chr. 13. 2.
2. Chr. 27. 23.

Confess. 5.

Psal. 154.

Pro. 21.

1st. cor. 14.

Rom. 1. 30.
Gen. 9. 22.

Math. 26. 60. 61.

Math. 7. 1.

Gal. 3. 1.

Math. 3. 7.

Ier. 37. 13.

Vpon Psa. 115. 3.

Mat. 5. 37.

under zeale for Gods glorie to back-bite and accuse his neighbour of heresie, error, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the euils that bee in our neighbour, and not speake them to others, though he be an enemy, and deserue it at our hands, and onely speake of those good things in him which seeme to prevaile concord: for this we would that men should doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans saying or doing rashly. *Augustine* faith, that this was the care which his mother had toward her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utterly without this fault in this life: such is our wretched state in this world. For though some are of this minde that they desire not to haue other mens wrongs sold to them, and will not take all in worse part, yet if they be bold and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But *Gedaliah* the sonne of *Achibam* excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by *Ismael*.

This tale-bearing is the common table talke in England: and it is wonderfull to see, how those who are otherwise godly are ouertaken with it: but men must learne to stand more in awe of Gods commandement, and also to consider that the same thing a man speakech of another, cometh home again by his owne doore. Such as vse tale-bearing and back-biting, are by Gods iust iudgement paid home in the same kind: and hereupon Christ faith, *Iudge not that ye be not iudged; for with what iudgement ye iudge, ye shall be iudged.* Wherefore when men shall enter into an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember that when gouernours and Magistrates shall vse hard words, not in the way of defamation, but for the reprooching of a vice, it is not to flunder: as *O foolish Galathians*, *O generation of vipers*: and Christ teareth *Herod*, *Faxe*.

CHAP. VIII.

Of the bonds of Truth.

Thus much of grace in speech. Now followeth bonds of truth, whereby the truth of our talke is testified and confirmed.

There are three: a simple assertion, an affirmation, an oath.

A simple assertion, is either a simple affirmation, as *yea*, *yea*: or a simple negation, as *no*, *no*. And they are to be vsed onely in our familiar and common talke: *Let your communication be yea, yea: no, no: and what soeuer is more, cometh of euill.*

If the truth which we affirme or deny bee doubtfull or contingent, then such chautes as these: *[It is so, or it is not so, as I thinke, as I remem-*

ber, as I take it] are to be added. If one shall say, *It is so*, and afterwards it proue otherwise, he receiuech discredit, because he speakech an vntruth. But if he shall say, *I thinke it is so*, though it fall out otherwise, yet he sauech his credit, because he deccieth not, but onely is decciued.

An affirmation is a forme of speech, whereby one doth vehemently affirme or deny any thing: as when a man shall say, *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery word; but then onely when a truth of great importance is to be confirmed. When the false Prophets among the Iewes and the Priests would not beleeue that *Jeremie* was sent of God: what faith he? not simply, *The Lord hath sent me*; but *in truth the Lord hath sent mee*. Our Sauour Christ, when he vsed to speake any weightie matter, vsed to say, *Amen, Amen, Verily, Verily*, which is a plaine affirmation: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *runy*, certainly.

The third is an oath, which must not bee made by anything in heauen or in earth, but onely by the name of God alone.

It must be vsed as the last refuge and remedie of all. For when any truth of great importance is to be confirmed, and all signes, euidences, proofes, witnessies, faile among men on earth: then we may lawfully fetch the Lord as a witness from heauen, who is the knower of all truth.

And in this case an oath may be taken, either publickly before a Magistrate, or priuately among priuate persons: if it bee done with reuerence and consideration, as it was betwene *Jacob* and *Laban*.

CHAP. IX.

What is to be done when wee haue spoken.

After a man hath spoken his minde, very few words more are to be added: He that hath knowledge spareth his words. In many words there cannot want iniquitie: but hee that restraineth his tippes, is wise.

He that speakech many words, speakech either false things or superfluous, or both: as when a river ouerflows, the water gathereth much slime: so, many words, many faults. When a vessell beeing smitten makes a great noise, it is a token that it is empty: and to the sound of many words shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue & two cares, that he might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of some that vsed railing speeches, he held his tongue, and being asked why he did so, answered, *That it had repented him that hee had*

Ier. 26. 15.

Gen. 31. 23.

Pro. 10. 27.

spoken

spoken, but it never repented him that he had held his peace. And the proverbe is, *Hee that will speake what he will, shall heare what he would not.* To the framing of our speech, Ambrose requirereth three things: a yoke, a ballance, & a met-wand; a yoke to keepe it in stayed grauitie; a ballance to giue it weight of reason; a met-wand, to keepe it in measure and moderation.

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention.* Phil. 2.3. Let students and schollers learne to practise this; for what shall another mans opinion hurt thee, though in reasoning he be not of thy mind in euery point?

Here take heed of the spirit of contradiction, whereby some by thwarting and contradicting euery man, at length procure either obinate hereticke, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the Scriptures in question, and dispute that there is no God.

Now if a man speake necessarie things, though he continue his speech till midnight, as Paul did, it cannot be called immoderate or superfluous talke.

CHAP. X.

Of writing.

ALL this which is set downe concerning speech must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, being nothing else but enticements and baits vnto manifold finnes, fitter for *Sodom and Gomorrah*, then for Gods Church. And it must be followed as well in speaking of Latine or any good tongue, as English, which students haue not marked; for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medius fidius, adipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Impier*, and of the *immortal Gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed, or not vnto speake as a Christian, but as Atheists do? If thou haue many tongues, and knowest not how to vse them well, he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

CHAP. XI.

Of silence.

VV life and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must be the law of God. By means of which, wife consideration must be had, whether the thing which wee haue in minde bee for Gods glory, and our neighbours goods which done, wee are auersably to speake or to be silent.

Here must be considered the things of which silence may be used, and the persons before

whom. The things are many. First, if any truth be to the hinderance of Gods glory, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull. As for example, the father and the sonne are both sicke at once; the sonne dieth first, the father asketh whether his sonne bee dead or not; if it be said, no, an vn-truth is told; if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In the daies of persecutio holy Martyrs haue chosen rather to suffer death, then to reueale their brethren, that haue bin of their priuate assemblies with them.

The concealing of a thing in part is, when a man speaketh a litle of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glorie of God. When Sammel is sent to anoint David, he answereth the Lord and faith, *How can I goe? for if Saul heare of it, he will kill me.* Then the Lord answered, *Take an heifer with thee and say, I am come to doe sacrifice to the Lord: and call for Ihsai to sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whom I shall name vnto thee.* When Ieremie had shewed him Zedechiah how hee might escape death, then the king said vnto him, *Let no man know of these words, &c. but if the Lord vnderstand that I haue talke with thee, and they come vnto thee, and say vnto thee, Declare vnto vs what the king hath said vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that he would not cause mee to retorne to Iehonathans house to die there. And afterward he to answered, and the matter was not perceived. The like was practised by Paul, Act. 23.6.*

Secondly, thou art to conceale thine owne secrets. Samson reuealing his owne secret, Iud. 14, ouerthrow himselfe. If thou desire ease by reuealing them, tell them but to few, and to such as are faithfull.

That which thou wouldest not haue known tell no man: for how shall another keepe thy counsell, when thou canst not do it? Keepe thy friends secret likewise, if it be not hurtfull; and let Miniuters conceale the sins and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, lest they be reuealed to the enemy.

If God bring any strange thing to passe, speak not boldly of it, but rather in silence wonder. Job at the consideration of Gods maiestie in his works, faith, *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth. Nodab and Abihai* for offering incense with strange fire, before the Lord, were both destroyed with fire, which beeing done, Moses told Aaron that God would be sanctified in them that come neere him, and be glorified before all the people; and then the text faith,

Aug. lib. ad Conter.

1 Sam. 16.1, 15.

1 Cor. 13.8. 25. 16.

Job. 39. 17.

but

but Aaron held his peace, *Leuit. 10.3.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendereth a reason of his fact, which being made, they were silent. For so the text is, *Act. 11.18. When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if we speake any thing, we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.* *Psal. 14.1.*

Thirdly, the infirmities & sins of our neighbours are alwaies to be concealed, vntill it be in the case before named, that wee finde our selues called of God to speake. *He that concealeth a transgression, seeketh blame.* *Prov. 17.9.* If God in mercy couer his finnes, why shouldst thou reueale them? *Salomon faith, Prov. 19.11. It is the glorie of a man to passe by an infirmity.*

Fourthly all vnseemly matters, all things vnknowne, things which concerne vs not, things about our reach are in silence to be buried.

The persons before whom silence must be used, are these: I. Malitious enemies of religion: *Givener that which is holy vnto dogs: neither cast your pearls before swine.* This was among the rest one cause of the silence of Christ before Caiaphas and Pilate. II. Before Magistrates in their open courts: where such as come before them are not to speake till they be called. *Then Paul, after that the governor had beckoned vnto him that he should speake, answered.*

III. In the presence of our elders and betters, who must haue leave & liberty to speake first, and must of others be heard with silence. The practise of this was in *Elihu to Eliphaz & Bildad*. A company of men (as some say) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wife, expert: halfe vowels, are young men and women, who are the only to speake when they are asked: mutes are the same parties, who being not occasioned, are in silence to heare their betters. And here all seruants & children must remember when they are iustly reproofed to be silent, and not to answer any thing againe. IV. Fooles and praters are not to be answered, vntill it be to let them see their folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THUS haue I in part set downe how the tongue is to be gouerned: & I heartily desire, that all Christians would put these rules in practise. Reasons. I. *If a man seeme to be religious, and restrain not his tongue, he deceiueh himselfe, and his religion is vaine.* II. The man of an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, vnder which lieth nothing but venom and poison: nay he is worse then a serpent: for it cannot hurt, vntill it be preat to see a man, or to bite him, or to strike him with his taile: but

he which hath not the rule of his tongue, hurteth men as well absent as present: neither sea, nor land, nor any thing can hinder him. And againe, his throat is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. III. As the holy men of God, when they preached, had their tongues as it were, touched with a coale from the altar of God: and as godly men when they speake graciously, haue their tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the fire of hell: & Satan comes from thence with a coale to touch thy lips, and to set them on fire to all manner of mischief.

Chrysostome faith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. IV. The moderating of the tongue is a matter of great difficulty. *S. Iames faith, The whole nature of beasts and of birds, & of creeping things, &c. is tame and bath bin named of the nature of man: but the tongue can no man tame: it is an vrruly euill. Pambus*, one without learning, came to a certaine man to be taught a *Psalme*: who when he had heard the first verse of the 39 *Psalme*, I said, *I will keepe my waies, that I offend not in my tongue*: would not suffer the next verse to bee read, saying, *This verse is enough, if I could practise it.* And when his teacher blamed him, because he saw him not in fixe months after: hee answered that he had not yet done the verse. And one that knew him, many yeeres after asked him whether hee had yet learned the verse. I am fortie yeeres old (saith he) and haue not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies and periuries, are many and fearful.

Three men conspired together against *Verocrissus* Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most hainous crime: all three confirm their accusation by oath. The first witheth, if it were not so, that he were burnt. The second, that he might die of the iauindie. The third, that he might lose his eyes. Afterward in processe of time, the first had his house set on fire in the night: & he with all his family were burnt. The second had the iauindie from the head to the sole of the foot, & died thereof. The third seeing what was befallen these twaine, repented and confessed the confpiracie against *Narcissus*, and yet for all that he lost his eyes.

Again, in the daies of *Q. Mary*, as *Iames Abbes* was led by the Sheriffe to execution, diuers poore people stood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, fane his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof hee exhorted them to be strong in the Lord, and to stand stedfast in the truth of the Gospel, While

16. 6. 6.

March. 2. 11. with Act. 2. 39

1am. 3. 6.

Chrys. Hom. 79. in Math.

1am. 1. 7. 8.

1st. Tri. par.

Gods iudgements for the abuse of the tongue. Buceb. 1. 6. c. 8.

For. A. 3. Mos.

he was thus instructing the people, a servant of the Sheriffes going by, cried out aloud, and blasphemously said: Beleene him not good people, hee is an hereticke, and a madde man out of this witt: beleene him not, for it is heresie that he faith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations: vntill they came vnto the stake where he should suffer. But immediately after this Martyr was bound to the stake, & fire put to him, such was the fearefull stroke of Gods iustice vpon this blasphemous rayler, that hee was there presently in the sight of all the people stricken with a frenzie, wherewith he had before railing charged that good martyr of God: who in his furious rage and madnesse, casting off his shoes & the rest of his cloaths, cried out vnto the people, and said, thus did *James Abbes* the true servant of God, who is fained, but I am damned: and thus ranne hee about the towne of *Burie*, still crying, that *James Abbes* was a good man and fained, but I am damned.

Againe, children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie: What? hee (said hee) is an old dotting foole. But shortly after this young girle was so stricken, that all the one side of her was blacke, and shee became speechlesse and died.

Againe, one *Leauer* a plough man, rayling, said that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite said, that he had teeth like an horse. At which time and houre, as neere as could bee gathered, the sonne of the said *Leauer* most wickedly hanged himselfe.

Againe, in the time of King Edward, a young Gentleman of Cornwall being in companie with other mee gentlemen together with their seruants, being about the number of twenty horsemen, among whom this lustie younker entered into talke, and began withall to sweare, and vse ribald speech: being gently reprooued, the young gentleman tooke sauie and said to the reproouer, Why takest thou

thought for mee? take thou thought for thy winding sheete: well, quoth the other, mnd, for death giueth no warning: for as soone cometh a lambes skinn to the market as an old sheeps skinn. Gods wounds (said he) care not thou for me: raging still on this manner worke and worke in words, till at length passing on there iourney, they came riding ouer a great bridge, standing ouer a peece of an arme of the sea, vpon which bridge this gentelman-swearer spurred his horse in such sort, as hee sprang cleane ouer with the man on his backe, who as hee was going, cried, saying, Horse and man and all to the diuell.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods precious blood*, and that for very trifles: being often warned by his friends to leaue the taking the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to cite him first with sicknes, and then with death: during which time of the Lords visitation, no perswasion could moue him to repent his foresaid blaspheming, but hearing the bell to toll, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood*, this bell tolled for me. Whereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue out most fearefully from mouth, nose, wrists, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the tongue: especially when it tender to the dishonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when he was bid-den to take his oath, and curse Christ, answered, Fourescore and sixe yeeres haue I bin his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and soueraigne Lord, which hath thus preserved me? V I. Lastly, God hath honoured thy tongue with the gift of speech and vtterance: and the great excellency of this gift thou shouldst perceiue, if thou wert stricken dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

Peter
Stubbs
booke
printed
1581.

A& Mon
Fos.

Idem.

Idem.

FINIS.

TWO TREATISES:

1. Of the nature and practise of Repentance.
2. Of the combate of the flesh and spirit.

A third Edition corrected.



LONDON,
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1626.

TO THE READER VVHOSOEVER.



GOD hath bestowed on vs great prosperitie and peace, with plentie of all temporal blessings: that heart can wish for many yeeres in this land. Prosperitie abused hath bene the occasion of many grievous sins against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the word, profanation of the Sabbath, abuse of the Sacraments, &c.

These and such like finnes have long called downe for iudgements from heauen upon vs; and he rather because the preaching of the word, hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgements to cease upon vs, specially by plague and pestilence: and that in the very principall part of this land: whereby hee himselfe deeth (as Iob saith) round vs in the care, and preach repentance to vs.

Wherefore it stands vs now in hand if euer so looke about vs: and if we haue not repented, so begin to repent: if we haue in former time repented, to doe it more earnestly.

If so be that we should harden our hearts both against his word and iudgements, and put farre from vs the euill day; undoubtedly we must needs looke for iudgements farre more terrible then euer we felt as yet: if not eternall destruction. Let vs be aduised by the old world, who made light of Noahs warning, and were drowned in the flood; by Lot sinners in law, who took their fathers counsell for mockage, and were burnt with fire and brimstone from heauen; by the foolish virgins, who were sleeping when they should haue bene furnishing their lampes, and were shut from the marriage of the Lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small Treatise; vs it for thy benefit, and see if thou be a doer of it: vntill thou wilt be a wilfull murderer, and shed the blood of thine owne soule.

And whereas there haue bene published heretofore in English two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent; Sermons indeede which haue done much good: my meaning is not to add thereto, or to teach another doctrine, but only to renew and revive the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whom in this Treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruit of faith, containing two parts, Mortification and Vntification: some make faith a part of it, by denuding it into contrition, faith, new obedience: some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the diuers acceptation of repentance. It is taken two waies; generally, and particularly. Generally for the whole conversion of the sinner, and so it may containe contrition, faith, new obedience vnder it, and be conformed with regeneration. It is taken particularly for the renovation of the life and behaviour: and so it is a fruit of faith. And this only sense doe I follow in this Treatise.

I haue added hereto a few lines of the combat betwene the Flesh and the Spirit; because repentance and this combat are ioyned together, and the one is not practised without the other, as appears by resolving, Psal. 51.

Spirit. Haue mercy on me, O God, according to thy louing kindestie.

Flesh. Fea, but thine adulterie comprehends infinite finnes; therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it will be hardly pardoned.

Spirit. Walk me thoroughly from mine iniquities, and cleanse me from my sinne.

Flesh. Thy speciall trespass is against man.

Spirit. Against thee, against thee only haue I sinned.

Flesh. Except this one sinne thy life is vnblessed.

Spirit. Behold I was borne in iniquitie, &c.

Yea, the best man that is, in the practise of godlinesse, often appears to bee unlike himselfe: and the cause is this spirituall combat. The flesh often whiles makes him waile and mourne and goe drooping, presently after the spirit puts into him (as we say) the heart of grasse, and makes him triumph against the flesh, the duell, the world. Moses was courageous at the red sea, but he failed at the waters of strife. Iob first praised God, and afterward blasphemeth. Dauid is oft enuincing in misery, yet by and by reuinceth. Wherefore there is good cause why the consideration of repentance and the combat should goe together: that no man after he hath begun to repent might dreame of ease to his flesh: as though we should goe to heauen in beds of downe; no rather that we might be reioiced, that when wee begin to doe any thing pleasing vnto God, thence we must looke for nothing but continuall molestation from our vile and wicked natures. Written Anno 1593. Nouemb. 17.

WILLIAM PERKINS.

CHAP. I.

What Repentance is.



Repentance is a worke of grace, arising of a godly sorrow; whereby a man turnes from all his sins vnto God, and bringeth forth fruites worthy amendment of life.

I call Repentance a worke, because it seemes not to be a qualitie or vertue, or habit, but an action of a repentant sinner. Which appears by the sermons of the Prophets and Apostles, which runne in this tenour, Repent turne to God, amend your liues, &c.

Whereby they intimate, that repentance is a worke to be done.

Againe, Repentance is not euery kinde of worke, but a worke of grace; because it cannot be practised of any, but of such as bee in the estate of grace. Reasons are these: I. No man can repent, vntill he first hate sinne, and looe righteousness; and none can hate sinne, vntill he be sanctified; and he that is sanctified is iustified: and he that is iustified, mult needs haue that faith which vnites him to Christ, and make him bone of his bone, and flesh of his flesh. Wherefore he that repents, is iustified & sanctified, and made a member of Christ by faith. II. He that turnes to God, mult first of all be turned of God, and after that we are turned, then we repent, Ier. 31. 19. Surely after I was conuered, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea euē confounded: because I did beare the reprob of my youth.

Some may object; that repentance goes before all grace, because it is first preached. The first sermon that euer was made, was of repentance, preached of God himselfe in paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: if we respect the order of nature, there be other graces of God which goe before Repentance: because a mans conscience mult in some sort be fed: touching his reconciliation with God in Christ before hee can begin to repent. Wherefore iustification and sanctification in order of nature goe before repentance. But if we respect time, grace and repentance are both together. So soone as there is fire, so soone is it hot: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appears outwardly. Regeneration is like the sappe of the tree that

lies hid within the barke; repentance is like the bud that speedily shewes it selfe, before either blossome, leafe, or fruit appeare: yea all other graces of the heart, which are needfull to saluation, are made manifest by repentance. And for this cause, Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorrow in the heart, as Paul teacheth, 2. Cor. 7. 10. Godly sorrow causeth repentance vnto saluation neuer to be repented of. It is called a godly sorrow, or a sorrow according to God, that it may be distinguished from worldly sorrow: which is a grieft arising of the apprehension of the wrath of God & other miseries as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sin: whereas the godly sorrow causeth grieft for sin, because it is sin. And it makes any man, in whom it is, to be of this disposition & minde, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne and condemne, no hel to torment, yet he would be humbled and brought on his knees for his finnes, because he hath offended a louing, mercifull, and long suffering God.

Further I say, that repentance stands in turning againe to God: Man at the first was made a goodly creature in the image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betwene God and man: who is alienated and estranged from God, & is become the childe of wrath, a firebrand of hell, the prodigall childe going from his father into a farre cuntrye, the straying, may the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, Act. 26. 20. That he shewed both to Jew and Gentile, that they should repent and turne to God, and doe good works worthy of amendment of life. In which words hec sets downe vnto vs a full description of repentance.

Againe I say, that repentance is a turning from sin, because it doth not abolish or change the substance of body or soule, or any of the faculties thereof either in whole or part: but only rectifie and amend them by removing the corruption. It turnes the sadness of melancholly to godly sorrow, cholle to good zeale, softnesse of nature to meeknesse, of spirit, madnesse and lightnes to Christiana mirth; it reformes euery man according to his nature.

all constitution, not abolishing it, but redressing the fault of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sin, as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sin to another. As when the riotous person leaves his prodigality, and gives himselfe to the practise of courtesie: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leave the extreames and keepe the meane. The third is, not when a man turnes from sin, but sin turnes from him and leaves him. As when the drunkard leaves drunkenness, because his stomacke is decayed: the fornicator his vncleanness, because the strength of nature failes him: the quarreller his fighting, because he is maimed on legge or arme. The last is, when men turne from many sins, but will not turne from all. As Herod did many things at the advertisement of John Baptist, but could not be brought to leave incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sins: for found repentance for one special sin, brings with it repentance of all sinne. And as God requires particular repentance for knowne sinnes, so he accepts a general repentance for such as be unknowne.

To proceede further; the conversion of a sinner in repentance, hath three parts: The first, a purpose, and resolution in the minde: the second, an inclination in the will and affection: the third, an endeavour in life and conversation, to abandon and leave all his former sinnes, and to employ himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot be knowne to be sincere, vntill it bring forth fruit. Repentant sinners are trees of righteousness of Gods owne planting: and they grow by the waters that flow out of the Sanctuary, and therefore they must beare fruit that may serve for meat, and leafe for medicine: otherwise the axe of Gods iudgement is laid to their rootes to stocke them vp.

CHAP. II.

Of the cause of Repentance.

The principall cause of repentance, is the spirit of God, as Paul saith, 2.Tim. 2.25. Instructing them with his meeknesse that are contrarie minded, prouing if God at any time will give them repentance. And Ieremie, Jer. 31.8. Convert thou me, and I shall be converted.

The instrument of the holy Ghost in wor-

king repentance, is the ministry of the Gospel onely, and not the law. Reasons hereof are these: I. Faith is ingendred by the preaching, not of the law, but of the Gospel, as Paul saith, Rom. 1.16. The Gospel is the power of God to salvation to all that beleue, from faith to faith: therefore repentance, which follows faith as a fruit thereof, must needs come by the preaching of the Gospel onely. II. The law is the ministry of death and damnation, because it shewes a man his wretched estate, but shewes him no remedy: therefore it cannot be an instrumental cause of that repentance which is effectual to saluation. III. The doctrine of repentance is a part of the Gospel, which appears in this, that the preaching of repentance, & the preaching of the Gospel are put one for another. And our Saviour Christ deuises the Gospel into two parts: the preaching of repentance, and remission of sinnes in his name. IV. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospel. If it be said, that the law is a schoole-master to bring vs to Christ, the answer is, to bring men to Christ not by teaching the way, or by alluring them; but by forcing and vrging them.

Neither do we abolish the law, in ascribing the worke of repentance to the Gospel onely: for though it be no cause, yet it is an occasion of true repentance. Because it represents vnto the eye of the soule our damnable estate, & smites the conscience with doubtfull terrors and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downfall to the pit of hell) yet they are certaine occasions of recieuing grace. The Philitian is otherwhiles constrained to recover the health of his patient by casting him into some fits of an ague: so man, because he is deadly sicke of the disease of sinne, must be cast into some fits of legal terrors by the ministry of the law, that he may recover his former estate, and come to life everlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the law. Iosephs brethren, when they were in distresse in Egypt, said one to another, Gen. 42.21. We haue verily sinned against our brother, in that we saw the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come upon vs. And the Lord saith in Ose. 5.15. I will goe and returne to my place, still they acknowledge their fault & seek me in their afflictions with they seek me diligently. And the Israelites say, Lam. 3.20. My soule hath them (many afflictions) in remembrance, and is humbled in me. Example of Manasses, 2 Chron. 33.12. And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly. And David saith, Psal. 119.71. It is good for me, that I haue bene afflicted, that I might learne thy statutes.

2 Cor. 7.

Luk. 9.6. cum Mat. 6.11. Luk. 24. 47.

Vrgendo, non aliter do.

Ad. 2. 37.

CHAP. III.

How Repentance is wrought.

Repentance is wrought in the heart by certaine steps and degrees. First of all, a man must haue knowledge of foure things, namely, of the law of God, of sinne against the law, of the guilt of sinne, and of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the Application of the former knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practical syllogisme, on this manner.

The breaker of the Law is guilty of eternall death, faith the minde.

But I am a breaker of the law of God, faith the conscience, as a witnesse and an accuser:

Therefore I am guilty of eternall death; faith the same conscience, as a iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of Gods iudgements against sinne, commonly called the *ting of the conscience*, or *penitence*, and the *compunction of heart*.

Now this compunction, vntill it be delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life everlasting must goe foure steps further: First, he must haue knowledge of the Gospel, and enter into a serious consideration of the mercy of God therein revealed. Then must follow the application of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner.

He that is guilty of eternall death, if hee denie himselfe, and put his affiance in the death of Christ, shall haue right conscience and life eternall, faith the minde enlightened by the knowledge of the Gospel.

But I being guilty of eternall death, deny my selfe, & put my affiance in the death of Christ, faith the conscience renewed by the spirit of adoption: Therefore, I shall haue right conscience and life everlasting by Christ.

Thirdly, after this application there follows ioy and sorrow: ioy, because a mans sinnes are pardoned in Christ; sorrow, because a mans sinnes haue displeased him, which hath bene so louing and mercifull a God vnto him.

Lastly, after this godly sorrow follows Repentance, called a Transmutation or turning of the minde, whereby a man determines and resolues with himselfe to sinne no more as he hath done, but to liue in newnesse of life.

CHAP. IV.

Of the parts of Repentance.

Repentance hath two parts: Mortification, and Rising to newnesse of life.

Mortification is the first part of repentance, which concernes turning from sinne.

Men turne from sinne, when they doe not onely abstaine from actual sinne, but also vfe all meanes whereby they may both weaken & suppress the corruption of nature. Chirurgeries when they must cut off any part of the body, vfe to lay plaisters to it, to mortifie it; that being without sense and feeling it may be cut off with lesse paine. In the same manner, we are to vfe all helpes and remedies prescribed in the word which serue to weaken or kill sinne, that in death it may be abolished.

And it must not seeme strange, that I say, we must vfe meanes to mortifie our owne sinnes.

For howsoeuer by nature we cannot doe any thing acceptable to God, yet being quickened and moued by the holy Ghost, we stirre and moue our selues to doe that which is truly good. And therefore repentant sinners haue grace in them whereby they mortifie their owne sinnes. Paul saith, I beate downe my body, and bring it into subjection. And, They which are Christs haue crucified the flesh, with the affections and lusts thereof: and, Mortifie therefore your earthly members fornication, vncleanness, the inordinate affection, euill concupiscence, and comensness. And, if any man purge himselfe from these, he shall be a vessel vnto honour. And, Saint Iohn saith, Every one which hath this hope in him, purgeth himselfe, euen as he is pure: and he which is begotten of God prefereth himselfe, and the wicked one toucheth him not.

Mortification hath three parts, a purpose in minde, an inclination in will, and an endeavour in life and conversation to leave all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three parts. The two first, are a resolution in the minde, and inclination or lust in the will to obey God in all things.

Barnabas exhorts them of Antiochia, that with purpose of heart they would cleane vnto the Lord. Examples of both these are many in Scriptures: Of Iosua, If ye seeme euill vnto you to serue the Lord, chosse you this day whom you will serue, whether the Gods which your Fathers serued, or the Gods of the Amorites, &c. but I and my household will serue the Lord. Of David, O Lord, thou art my portion, I haue determined to keepe thy commandements. And, I haue sworn, and will performe it, that I will keepe thy righteous iudgements. And, When thou saidst, seek my face, mine heart answered vnto thee, O Lord, I will seek thy face. And, I haue applied mine heart to fulfill thy statutes alwayes euen to the end.

The third part, is an endeavour in life and conversation to obey God. Example of Paul, And herein I take paines to haue alwayes a cleere conscience towards God & towards men: Of David, I haue a respect to all thy commandements. And, I haue chosen the way of truth, and thy iudgements haue I laid before me. And, I haue cleane to thy testimonies. And, direct mee in the path of thy

Adi agimur,

1 Cor. 9.

7. 3al. 5.74.

Col. 3. 5.

1 Tim. 2.

1. 1oh. 3.

Cap. 5. 18.

Ad. 11. 2.

1oh. 24. 2.

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thy commandments; for therein is my delight.

No man must here thinke that a repentant sinner fulfils the law in his obedience: for their best works are faultie before God: and whereas the faithfull in Scriptures are said to be perfect; we must know that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance, is when a man doth sincerely endeavour to performe perfect obedience to God, not in some, but in all his commandments. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection; his obedience more consists in the good will, then in the worke, and is more to be measured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either Ordinary, or extraordinary.

Ordinary repentance is that, which every Christian is to performe every day: For as men fall daily either more or lesse; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple and house of Gods spirit; hee must therefore once a day sweep it, that it may be fit to entertaine to worthe a guest.

Extraordinary repentance is the same in nature with the former, it differs onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grievous offences: whereby they doe very grievously wound their owne consciences, and gine great offence to the Church: Of this sort was the repentance of Peter, when he went forth and wept bitterly: as Dauids repentance, after he had committed adulterie, and murdered Uriah.

CHAP. VI.

Of the persons which must repent.

Men be of two sorts: the naturall man, and the regenerate: Repentance is needfull for both: for the naturall man, that he may be brought from his finnes, and the image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outrageous behaviour, and therefore neede no repentance. I graunt indeede they doe so: yet repentance must goe withall. For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharisees were ciuill, yet Christ saith of them, Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye shall not

see the kingdom of heauen. Repentance is also required in the regenerate: because they may haue vknowne and hidden corruptions in them, which must bee mortified: and otherwhyles they fall grievously: and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

CHAP. VII.

Of the practise of Repentance.

IN the practise of Repentance foure speciall duties are required: The first, is a diligent and serious examination of the conscience by the lawes and commandments of God, for all manner of sins, both originall and actual. Example of the children of Israel. Wherefore is the living man sorrowfull? man suffereth for his sin: let vs search and try our waies, and turne againe to the Lord. Of Dauid, I considered my waies, and turned my feete to thy reproofes.

Touching Originall sin, this must bee well remembered, that one man hath not one part onely of originall sinne, and another man another: one man this corruption, another that: but every man, as he receiued from Adam the whole nature of man, so also he receiued originall sinne wholly. And therefore every man, (not one excepted, sauing Christ, who was extraordinarily sanctified by the holy Ghost in the wombe of the Virgin) hath in him from his parents the corruption and seede of all sin, which is a naturall disposition and pronenesse to commit any sinne whatsoever. Take a view and consider all the horrible finnes that be practised in any part of the world, either against the first or second table: whatsoever they are, the spawne and seede of them all is euen in that man that is thought to bee best disposed by nature. Some may say, that experience shewes the contrary: because among men that want all manner of religion, some are more ciuill and orderly; some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit and restrain mens corruption more or lesse, which he doth for the good of mankind. For if men might be wholly left to themselves, corruption would so exceedingly breake out into all manner of finnes, that there should be no liuing in the world.

In examination of actual sins, three rules must be followed. The 1. that we must search out not onely our grosse finnes, but euen the very thoughts of our hearts: For repentance is not onely a change of the speech, apparell, and outward behaviour, but also of the inward and secret thoughts of the heart. Therefore the prophet Iosai bids the Iewes vend their hearts and not their garments: and Paul tels the Ephesians, that they must be renewed in the spirit of their minds: and Peter bids Simon

Lam. 3.
19. 40.

Psalm. 119.
59.

Iosai 7.
13.
Eph. 4.
23.

Magus

Magus to repent & pray God, that the thought of his heart may be forgiven him. The second, that the very circumstances of finnes done must bee considered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weaknesse, or presumption, or obstinate malice. Thirdly, in examination it is very meete and conuenient, that wee passe through all the commandments of the morall law, laying them as molt absolute rules to our hearts and liues: and by this meanes wee shall be able to make large bills and Catalogues of all our finnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainly see our wretched estate, and acknowledge that our finnes be in number as the haire of our head, and as the sands by the sea shore.

A Direction for examination of the conscience.

I. COM.

Thou shalt haue none other Gods, &c.

He breakes this commandment,

That knowes not the true God, *1. Cor. 8. 22.*
That denies God in his heart, by denying his presence, iustice mercie, &c. *Ps. 14. 5.*
That hates God, and shewes it by disobedience. *Exod. 28. 5. Rom. 1. 30.*
That doth not feare God and stand in awe of him.
That feareth man or other creatures more then God, *Math. 10. 31. Apoc. 2. 10.*
That liues in open sinne securely, not fearing Gods word or iudgement, *1. Thess. 5. 6. 7.*
That is sorrowfull for his finnes, onely in respect of the punishment, *2. Cor. 7. 10.*
That feares God by mens traditions, *Esa. 29. 13.*
That doth not beleue Gods word, but calls the Canonall Scripture in question.
That denies Calues of Gods mercie.
That hath a dead faith without workes, *1. Tim. 2. 20.*
That puts his confidence in the diuell and his workes, as seekers to wizzards doe.
That loueth the creatures, as riches, and honour, and his owne filthie pleasures more then God, *Eph. 5. 5.*
That puts confidence in his strength, wisdom, riches, phisicians, *2. Chron. 16. 9. 12.*
That is impatient vnder the crosse, *Math. 10. 38.*
That tempts God, *Math. 4. 7.*
That seeks for the things of this life, more then for Gods kingdom, *Math. 6. 33.*
That murmures against God, *1. Cor. 10. 10.*
That disputes and holds there is no God.
That holdes and maintaines opinions against

the ancient faith set downe in the writings of the Prophets and Apostles. As did the Manichees, Donatists, Ariians, Anabaptists, &c.
That so holds one religion, as he is readie to follow another, *1. King. 18. 21.*
That is full of presumption of Gods mercie, *Esa. 7. 12.*
That falls away from the knowne truth: *2. Pet. 2. 20.*
That addes to Canonall Scripture; *Dent. 12. last verse.*

II. COM.

Thou shalt make to thy selfe no graven Image, &c.

He breakes this commandment, That represents God in an image, *Exod. 32. 6. 8.*

That worships God in or at images, as crucifixes, and such like, *2. King. 18. 4.*
That kneeles downe before an Image.
That is bodily present at masse, keeping his heart to God, *1. Cor. 8. 9.*

That retains the monuments of Idolatry. *Exod. 23. 13.*
That marieth with infidels and such like: *Gen. 6. 2.*

That makes leagues of amitie with such, *2. Chron. 19. 1.*
That worships God according to his owne fantasie, *Isa. 23.*

That worships God with lip-seruice, *Isa. 29. 13.* as our common people doe, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne commandments for prayers, and the Lords prayer without knowledge of the meaning.
That hath the shew of Godlinesse, but denies the force of it, *2. Tim. 3. 5.*

That giues worship to creatures, as Saints and Angels: *Psalm. 115. 8.*

That refecteth to heare the preaching of the Gospel, *Luke. 14. 19.*

That negligently worships God: *Ren. 3. 16.*

That omits inuocatio of Gods name, *Esa. 64. 7.*

That heares sermons, but when he is reproued, railles and rages, and profits nothing. *Amos. 9. 10.*

That changes the worshippe of God in whole or part: *Dent. 12. 32.*

That makes either open or secret league with the diuell, *Psalm. 58. 6.*

That vseth witchcraft, forcerie, or enchantments, *Dent. 18. 11. Leuit. 19. 26.*

That consults with wizzards: *Leuit. 20. 6.*

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders schooles of religion and good learning, *Psalm. 74. 6. 7.*

That seeks not (within the compasse of his calling) the good estate of Gods Church: but seeks his owne things. *Psalm. 132. 3. 4.*

III. COM.

III. COM.

Thou shalt not take the names of the Lord, &c.

He breakes this commandment.

- T**hat doth vneuerently vse Gods titles in his talke, *Phil. 2. 10.*
 That sweares to doe a thing lawfull and good, and yet doth it not, *Math. 5. 33.*
 That sweares rashly, *Ier. 4. 2.*
 That vseth customeable swearing in his common talke, *Math. 5. 37.*
 That blasphemeth the name of God, *Leuit. 24. 16.*
 That sweares falsely, *Iob. 8. 44.*
 That sweares against pietie and honestie.
 That vseth cursing and banning.
 That finds fault with the creatures of God, *1. Cor. 10. 3.*
 That swears by the creatures, *Math. 5. 34. 45.*
 That vseth lots in sporting, *Prou. 16. 33.* and *18. 13.*
 That makes and vseth charms of herbes and other things, *Deut. 18. 11.*
 That makes iests of the sentences and phraes of the Scripture, *Esa. 66. 2.*
 That vseth figure-calling, *Esa. 47. 13.*
 That doth lightly regard Gods iudgements, *Hab. 3. 16.*
 That liuing dissolutely in religion, makes Gods name euill spoken of, *2. Sam. 12. 14. 1. Pet. 3. 15.*
 That makes a vow of continencie, or of any thing not in his power.
 That makes a lawfull vow, and keeps it not *Deut. 23. 21.*
 That receiues blessings from God, and is not thankfull, *Luk. 17. 8.*
 That teacheth the truth, but doth not practise it, *Math. 23. 2.*

IV. COM.

Remember the Sabbath day, &c.

He breakes this commandment,

- T**hat labours in the seruile workes of his ordinarie calling, *Nehem. 13. 15.*
 That travels abroad on his ordinary businesse *Exod. 16. 23.*
 That keeps Faires and markets on this day, *Nehem. 13. 15.*
 That workes haruest worke on this day, *Exod. 34. 21.*
 That vseth sports and recreation causing distraction, *1. Cor. 10. 7.*
 That spends the day in idleness, *Esa. 58. 13.*
 That keeps the Sabbath onely in outward fashion, *Esa. 1. 13.*
 That prophanes it by gluttonie and drunkenness.
 That giues seruants libertie to doe what they list.
 That brings not his family to the congrega-

A tion to heare Gods word, and to receiue the Sacraments.

That sanctifies not the Sabbath in his family priuately by reading the word, by conference on that which hath bene heard in the congregation, and by prayer.

V. COM.

Honour thy father, &c.

He breakes this commandment,

- T**hat thinks but a thought in his minde tending to the dishonour and contempt of his neighbour.
B That mockes or reuiles, or beates his superiours, *Gen. 9. 22.*
 That disobeyeth their lawful commandments, *Rom. 1. 30.*
 That is vnthankfull to parents, and wil not releeue them, if need be, *2. Tim. 3. 2.*
 That disobeyes God, to obey them, *Act. 4. 19.*
 That exalts himselfe about the Magistrat, *2. Thess. 2. 4.*
 That serues his master with eye-seruice, *Col. 3. 22.*
 That gouerneth his family, and those which are vnder him, negligently, *1. Tim. 3. 4.*
 That is slacke in punishing faults, *1. Sam. 2. 23.*
C That is too rigorous in speeches and punishments, *Eph. 6. 9.*
 That marrieth without parents consent.
 That chooseth his calling without parents consent, *Num. 30.*
 That thinkes better of himselfe then of others, *Rom. 11. 10.*
 That despiseth aged persons, *Leu. 19. 32.*

VI. COM.

Thou shalt not kill.

He breakes this commandment,

- T**hat thinks but a thought in his heart tending to the hurt of his neighbors life.
D That beares malice to another, *1. Ioh. 3. 15.*
 That is giuen to hastinesse, *Mat. 5. 22.*
 That vseth inward fretting grudging, *1. Iam. 3. 14.*
 That is froward of nature, hard to please, *Rom. 1. 30.*
 That is full of rancour and bitterness, *Eph. 4. 31.*
 That derides and scornes others, *Gen. 21. 9. Gal. 4. 29.*
 That vseth bitter words and railings, *Prou. 12. 18.*
 That vseth contending by words or decdes, *Gal. 5. 20.*
 That vseth chiding and crying out, *Eph. 4. 31.*
 That is giuen to make complaints of his neighbour in all places, *1. Iam. 5. 9.*

That

That is a fighter, *1. Iam. 4. 1.*

That hurts or maimes his neighbours bodie, *Exod. 21. 24.*

That will not forgive an offence, *Math. 5. 23.*
 That will forgiue, but not forget.

That doth fare well himselfe, but giues not almes to releue the poore, *Luke 16. 19.*

That vseth crueltie in punishing malefactours, *Deut. 22. 26.*

That denkes the seruants or labourers wages, *1. Iam. 5. 4.*

That holds backe the pledge, *Ezech. 18. 7.*

That fels by diuers waight and measures.
 That remooues the land marke, *Prou. 22. 28.*

That giues his goods vpon vsury: which is simply to binde a man to returne both the principall and the increase, onely for the lone, *Ezech. 18. 18.*

That by his loosenesse of life is an occasion why others sinne.

That moues contention and debate, *Rom. 1. 29.*

That being a Minister teacheth erroneously.

That teacheth slackly, *Ier. 48. 10.*

That teacheth not at all, *1. Tim. 3. 2.*

That hindres mens saluation any way, *Math. 23. 13.*

That seekes priuate reuenge.

VII. COM.

Thou shalt not commit, &c.

He breakes this commandment,

- T**hat thinks an vnchaft thought tending to adulterie, or to any sin of that kinde.
 That looks on a woman to lust after her, *Math. 5. 28.*
 That commits incest, *Leuit. 18. 22.*
 That commits Sodomic, *1. Cor. 6. 9.*
 That commits fornication with married, or single, or contracted folkes, *Deut. 22. 22.*
 That vseth marriage bed intemperately.
 That lyeth with a menstruous woman, *Ezech. 18. 6.*
 That vseth wantonnesse, *1. Cor. 6. 9.*
 That vseth occasions and prouocations to lust, *Gal. 5. 9.*
 That is giuen to idleness.
 That weares wanton and light attire, *1. Tim. 2. 9. 1. Pet. 3. 3.*
 That vseth light talke, and reading of loue-bookes, *1. Cor. 15. 35.*
 That frequents lasciuious places, *Eph. 5. 3.*
 That delights in wanton pictures, *1. Thess. 5. 23.*
 That vseth the mixt dancing of men and women, *Marke 6. 22.*
 That keeps companie with light and suspected persons, *Prou. 7. 22.*
 That neglects to dispose his children in marriage in convenient time, *1. Cor. 7. 36.*
 That makes marriages of young children.
 That punisheth adulterie with small punishments.
 That marrieth more wives then one at once, *Gen. 2. 24.*

A That loues his pleasure more then God: *2. Tim. 3. 4.*

That takes care to fulfill the lusts of the flesh, *Rom. 13. 14.*

That maintaines and frequents stewes, *Deut. 23. 17.*

That is giuen to drunkennesse and surfetting, *Eph. 5. 18.*

That giues himselfe to wine, sleepe, and ease, *Prou. 20. 13.*

That for the auoiding of fornication marrieth not, *1. Cor. 7. 2.*

That puts away his wife for other causes then for fornication, *Math. 19. 9.*

VIII. COM.

Thou shalt not steale.

He breakes this commandment,

- T**hat thinks but a thought tending to the least hinderance of his neighbors welfare and good estate.
 That lyes in no calling, *2. Thess. 3. 11.*
 That neglects his calling, *Ier. 43. 10.*
 That spends his wealth in riot, and prouides not for his family, *1. Tim. 5. 8.*
 That is not content with his estate, but seekes to be rich, *1. Tim. 6. 10.*
 That fels the goods of the Church, or buies them, *Mal. 3. 8.*
 That fels such things as are meanes to further idolatrie, or any other sinne.
C That vseth powdering, starching, blowing, darke-shops, to set a gloss on his wares, and make them more fableable.
 That conceales the fault of his wares.
 That vseth false waight and measures, *Leuit. 9. 35.*
 That vseth words of deceit, *Prou. 20. 14.*
 That takes more for his wares then the iust price, *Math. 7. 12.*
 That oppresseth his tenants by racking his rents, *Hab. 2. 11.*
 That vseth ingrossing of wares.
 That raiseth the price onely in consideration of a day of payment.
 That either giues or takes bribes, *Esa. 1. 13. Psalme 82. 2.*
D That writes letters of affection in wrong suits.
 That holds backe things borrowed, *Eze. 18. 7.*
 That holds backe things found or pawned, *Leuit. 6. 3.*
 That being iustice liues by begging.
 That releueeth such, *2. Thess. 3. 10.*
 That for gaine defends bad causes, and delays suites in law.
 That laies burdens on the people without measure, *Isa. 1. 23. Ezech. 22. 27.*
 That spends the Church goods in riot, *1. Tim. 6. 9.*
 That makes merchandize of Gods word and sacraments, *Mich. 3. 11. 2. Cor. 2. 18.*
 That gets his liuing by calling of figures and by plaies, *Eph. 4. 28.*
 That is rash in suretship, *Prou. 11. 15. & 17. 18.*

That

That steales mens children to dispose them in marriage, *1.Tim.1.10.*
 That takes by stealth the least pin, though it be for the best end.
 That is a receiver of things stolne, and giues consent to the fact any way, *Rom.1.31.*
 That vseth deceit in bargaining, *1.Thess.4.6.*
 That restores not things euill gotten, *Ezech.33.15.*
 That keeps back goods giuen to the Church, *Math.5.3.*
 That waits for a deatch to sell his things dearer, *Amos.8.5.*

IX. COM.

Thou shalt not beare, &c.

He breakes this commandment,
That doth but conceiue a thought of disgrace against his neighbour.
 That enuiet at the prosperity of his neighbour, *1.Tim.6.4.*
 That seeks onely his owne good report.
 That is suspicious, *1.Cor.13.4.*
 That giues hard and rash sentence against others, *Math.7.1.*
 That takes mens sayings and doings in worfe part, *Math.26.60.*
 That accuseth one falsely, *1.Kings.21.13.*
 That maketh or reporteth tales openly, or in a whispering manner, *Leuit.19.16.*
 That receiueth tales, *Exod.23.1.*
 That speaks the truth of malice, *Psal.52.1,2.*
 That blazeth abroad mens infirmities, *Math.18.17.*
 That vseth quipping and taunting, *Eph.5.4.*
 That vseth flatterie, *Prou.20.19.*
 That lyeth though it be for neuer so good an end, *Zach.13.3.*
 That defends an euill cause, and impugnes the contrary.
 That writtes or spreads libels.

X. COM.

Thou shalt not lust.

He breakes this commandment,
That thinks an euill thought against his neighbour, though hee meane not to doe it.
 That conceiues some inward delight in some euill motion, though he giue not consent to practise it.

Sinnes directly against the Gospel.

He sinnes against the Gospel,

That denies either directly or by consequence that Christ is come in the flesh, *1.Ioh.4.3.8.*
 That treades vnder foote the blood of Christ, *Fl.4.10.29.*
 That beleeueth not the remission of his owne

sinnes, and acceptation to life euermlasting, *1.Iohn 3.23.*
 That repents not, but hardens himselfe in all his bad waies, *Rom.2.4,5. Jer.8.6.*

THus much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes couered before God, is to vncouer and acknowledge them vnto him. For he will iustifie vs, if we, as being our owne enemies, accuse our selues; he forgets our sins if we remember them: when we are vile in our owne eyes, we are precious in his: and when we are lost to our selues, we are found of him.

That confession may be rightly performed, a notable dutie is to bee put in practise in it: namely, the arraignment of a repentant sinner, whereby he *iudges himselfe, that he may not be iudged of the Lord.*

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement: which thing hee doth when hee sets himselfe in the presence of God, as though euen now the day of iudgement were. As *S. Hierom* did, who alwaies thought with himselfe that hee heard this voice sounding in his eares, *Rise ye dead and come to iudgement.*

Secondly, he must put vp an inditement against himselfe; by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his unknowne generally, without any excuse or extenuation, or defence or hiding of the least of the: Example of *Daniel*, *I know mine iniquity, and my sinne is euer before me: against thee, against thee onely haue I sinned and done this euill in thy sight, &c. behold, I was borne in iniquity, and in sinne hath my mother conceived me. And, I haue sinned greatly, because I haue done this thing: but now I beseech thee to remooue the iniquities of thy servant: for I haue done very foolishly.* Of *Ezra*, *O my God, I am ashamed and confounded to lift up mine eyes vnto thee, my God: for our iniquities are increased vnder our heads, and our trespasses are growne up vnto heauen.*

Thirdly, he must with heauinesse of heart as a iudge vpon the bench giue sentence against himselfe, acknowledging that he is worthy of euermlasting death, hell, and damnation. As the prodigall childe, *Father, I haue sinned against heauen, and against thee, and am not worthe to be called thy childe.* And *Daniel*, *We haue sinned and committed iniquity, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, & from thy iudgements, &c. O Lord, righteousness belongeth vnto thee, and vnto vs open shame.* Of *Iob*, *Behold I am vile, what shall I answer thee? will I lay my hand vpon my mouth, And I abhorre my selfe, and repent in dust and ashes.* Of the Publicane, *Who standing afarre off, would not lift up so much as his eyes to heauen, but smote his breast saying, Lord be mercifull to me a sinner.*

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience.

The third dutie in the practise of repentance is Deprecation, whereby wee pray to God for the pardon of the sinnes which haue bene confessed, with contrition of heart, with earnestnes and constancie, as for the weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour, as for life and death. And we must doe as the cripple or lazar man in the way sit downe, vniap our legges and armes, and shew the sores of our sins; crying to God continually as they doe (*Looke vnto your eye, and pittie with your heart:*) that wee may finde mercie at Gods hands, as they get almes at the hands of the passengers. Thus *Osiah* instructed the people, *Os.14.1.2. O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquities: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquities, and receive vs graciously: so we will render thee the calves of our lippes. Of Daniel, Dan.9.18.19. We doe not present our supplications before thee for our owne righteousnesses, but for thy great tender mercies. O Lord heare, O Lord forgive, O Lord consider and doe it: deferre not for thine owne names sake, O my God. Of David, Psal.51.2. Haue mercie vpon me, O God, according to thy loving kindeesse: according to the multitude of thy compassions put away mine iniquities.* The last dutie is, to pray to God for grace and strength, whereby we may be enabled to walke in newnesse of life: Of *Daniel*, *Psal.119.40. Behold, I desire thy commandments, quicken mee in thy righteousnesses. And, 143.10. Teach mee to doe thy will: for thou art my God, let thy good spirit leade me into the land of righteousness.*

CHAP. VIII.

Of legal motives to Repentance.

MOTIVES to Repentance are either Legall or Euangelicall. Legall, are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simple) is seauen-folde.

1. within him.
2. before him.
3. behinde him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within is two-folde. The first is a guiltie conscience which is a very hell vnto the vngodly men. For hee like a silly prisoner, and the conscience like a taylor which followes him at the heeles, and dogges him whither hee goes, to the end he may see and obferue all his sayings and doings. It is like a register, that fits alwaies with the pen in his hand, to record and inroll all his wickednesse for euermlasting memorie. It is a little iudge, that sits in the middle of a man, euen in his very heart to arraigne him in this life for his sinnes, as he shall bee arraigned at the last iudgement. Therefore the pangs, terrors, and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bed that is too straight, and the covering too short; who would with all his heart sleepe, but cannot. *Belshazzar* when he was in the midst of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance changed, and his knees smote together.

The second euill within a man, is the fearefull slauerie and bondage vnder the power of Satan the prince of darkness: in that his mind, will, and affections, are so knit and glued to the will of the diuell, that he can doe nothing but obey him, and rebell against God. And hence Satan is called the prince of this world: which keeps the hold of the heart as an armed captaine keeps a skonce or castle with watch and ward.

The miserie before man, is the dangerous snare which the diuell layes for the destruction of the soule. I say it is dangerous: because he is in setting of it twentie or fortie yeeres, before he strikes: when as (God knowes) men do little thinke of it. It is made of three cords: with the first, he brings men into his snare, and that he doth by couering the miserie and the poyson of sinne: and by painting out to the eye of the minde the deceitfull profits and pleasures thereof. With the second, he hopples and insnares them, for after that a man is drawne into this or that sinne, the diuell hath so sugered it ouer with fine delights, that he cannot but needs must liue and lie in it. By the third, he drawes his snare, and endeauours with all his might to breake the necke of the soule. For when he seeth a fit opportunitie, especially in grievous calamities, and in the houre of death, he takes away the vizard of sin, and shewes the face of it in the true forme, as ougly as himselfe: then withal he begins (as we say) to shew his hornes: then he rageth in terrifying and accusing, that the soule of man may bee swallowed vp of the gulfe of final despair.

The miserie behinde him, is the sinnes past. The Lord saith to *Cain*, *If thou dost not well, sinne lyeth at the doore.* Where sin is compared to a wild beest, which followes a man whither hee goes, and lieth lurking at his heeles: And though for a time it may seeme to bee

hurtleſſe, becauſe it lies aſleepe; yet at length, vnles men repent, it will riſe vp, ſeaze on them, and rend out the very throats of their ſoules. *Iob* in his affliction ſaith, *Iob* 13.26. *Thou wilt bite bitter things againſt me, and makeſt me poſſeſſe the finnes of my youth. And David prayeth, Pſal. 25.7. Forgiue mee the finnes of my youth.* If the memory of finnes paſt be a trouble to the godly man, oh what a racke, what a gybbet will it be to the heart of him that wants grace?

Eze. 16.
49.

The miſerie on the right hand is proſperitie and eaſe: which by reaſon of mans finnes is an occaſion of many iudgements. In it men praſtified the horrible fins of *Sodom*: it puffes vp the heart with diuellish pride, ſo as men ſhall thinke themſelues to be as God himſelfe, as *Senacherib*, *Nebuchadnezzar*, *Ariachius*, *Alexander*, *Herod*, *Domitian* did: It ſteales away mans heart from God, & quenches the ſparkes of grace. As the Lord complains of the *Iſraelites*, *Iſr. 23.21. I ſpake vnto thee when thou waſt in proſperity; but thou ſaiſt I will not heare: this hath bin thy manner from thy youth.* It is like the Iute that imbrace the tree, & windes round about it, but yet drawes out the iuyce and life of it. Hence it is, that many turne it to an occaſion of their deſtruction. *Salomon* ſaith, *Pro. 1.32. Proſperitie of fooles deſtroyeth them.* When the milſtewels, the reſt of the body pines away, & when the heart is puff with pride, the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooner comes to the ſlaughter-houſe: & the vngodly man ſats himſelf with conſolatorie proſperity that he may the ſooner come to his owne danation.

Rom. 9.
32.

The miſerie on the left hand is aduerſitie, which ſtands in all manner of loſſes and calamities; in goods, friends, good name, and ſuch like. Of this read at large, *Deut. 28.*

Deut. 32.
16.
Eze. 7.6.
Neh. 4.
45.29.

The miſerie ouer his head, is the wrath of God, which he teſtifies in all manner of iudgements from heauen, in danger of which euery impenitent ſinner is euery houre. And the danger is very great. The Scripture ſaith, *Heb. 10.31. It is a fearful thing to fall into the hands of the liuing God.* He hath ſure-bowes full of all manner of iudgements, and they watch for ſeuerall ſinners, that they cannot ſcape. Gods wrath is a fire making hauocke, and bringing to nought whatſoeuer it lights onieyca, becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtates his hand for a time, that he may liſt it higher and fetch a deeper blow. When dumbe creatures melt as waxe, and vaniſh away at his preſence when he is angry; as the huge mountaines and rockes doe: fraile man muſt neuer looke to ſtand. If the roaring of a lyon make men afraid, and the voyce of thunder be terrible; oh, how exceedingly ſhould all be aſtoniſhed at the threatnings of God?

The miſerie vnder his feete, is hell fire: for euery man till he repent, is in as great danger of damnation, as the traytor apprehended, of hanging, drawing, and quartering. A man walking in his way ſals into a deepe dungeon

A that is full of ougly ſerpents and noyſome beaſts: in his fall he catches hold of a twig of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beaſt both leane and hunger-bitten; which hauing cropt the whole tree, is cuer and anon knapping at the twig on which he hangs: now what is the danger of this man? ſurely hee is like to fall into the pit, ouer which hee hangs: Well, this man is euery impenitent ſinner: the pit is hell, prepared for the diuell and his angels: the twig is the bricke and fraile life of man: the hunger-bitten beaſt death, that is ready euery houre to knap our life aſunder: the danger is fearefull: for a man hanging as it were ouer the mouth of hell, when life is ended, vnleſſe he vſe good meanes before hee die, he then ſals to the very bottome of it.

If this be the miſery where with the careleſſe man is beſieged and compaſſed about euery way, and that for his finnes, why doe men lye in the dead ſleepe of ſecuritie? Oh! it ſtands them in hand to take vp the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their finnes, if they could die a thouſand times in one day for very grieſe, they could neuer bee grieued enough for their finnes.

The ſecond motiue to draw men to repentance, is the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the ^a wages and allowance that he receiues for his finnes: and it is the very furberies or rather the gates of hell.

a Eſay.
Rom. 24.
b 1 Co.
16. 16.
36.

^b Paul compares death to a Scorpion, who carries a ſting in his taile, which is ſinne. Now then when impenitent and prophane perſons die, then comes this ſcorpion, and gripes them with her legges, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come, to vſe meanes to pull out the ſting of death, and nothing will doe it, but the blood of Chriſt: let men therefore breake off their finnes by repentance: let them come to the throne of grace, and crie: yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular finnes. If thou obtaine but one drop of Gods ſpeciall mercie in Chriſt, all danger is paſt. For death hath loſt his ſting; and then a man without danger may put an ougly ſerpent in his boſome.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt iudgement ſhall bee, hee muſt be brought and ſet before the triſumall ſeat of Chriſt: ſhee ſhall not be able to eſcape or hide himſelfe: then the booke ſhall bee brought out, and all his finnes ſhall bee diſcouered before Gods Saints and Angels: the diuell and his owne conſcience ſhall accuſe him: none that be aduocate to plead his cauſe, he himſelfe that be ſpeecheleſſe, he ſhall at length heare the dreadfull ſentence of damnation, *Go you now into hell,*

hell,

hell, prepared for the diuell and his angels. This thing might moue the vileſt Atheiſt in the world to leaue his wicked waies, and come to amendment of life. We ſee the ſtrongeſt thief that is, when he is led in the way from the priſon to the barre, leaues his theeuing, and be-hanes himſelfe orderly. And indeede if hee would then cut a purſe, it were high time hee were hanged. All men by nature are traitours and malefactours againſt God: whiles we lye in this world, we are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and winds vp ſomewhat of the threed of our life: whether we ſleepe or wake, we are alwaies coming neerer our end: wherefore let all men daily humble themſelves for their finnes, and pray vnto God that he would be reconciled vnto them in Chriſt: and let them endeavour themſelves in obedience to all Gods commandments, both in their liues and callings.

Againe, after the laſt iudgement there remains death eternall appointed for him: which ſtands in theſe three things: 1. A ſeparation from all ioy and comfort of the preſence of God. 2. Eternall fellowſhip with the diuell and all his angels. 3. The feeling of the horrible wrath of God, which ſhall ſeaze vpon body, ſoule, and conſcience, and ſhall feed on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the body, and gnawing on the heart: they ſhall alwaies be dying, & neuer dead, alwaies in woe, and neuer in eaſe. And this death is the more grieuous, becauſe it is eueraſting. Suppoſe the whole world to be a mountaine of ſand, and that a bird muſt carry from it but one mouthfull of ſand euery thouſand yeere: many innumerable thouſands of yeeres will be expired, before ſhee will haue carried away the whole mountaine: well, if a man ſhould ſtay in torment ſo long, and then haue an end of his woe, it were ſome comfort: but when the bird ſhall haue carried away the mountaine a thouſand times: alas, alas, a man ſhall be as farre from the end of his anguiſh and torments, as euere was: This conſideration may ſerue as an yron ſcourge to driue men from their wicked liues. *Chryſoſtome* would haue men in their meetings in tauernes and feaſts, to talke of hell, that by often thinking on it, they might auoide it. A graue and chaſt matrone, being moued to commit folly with a lewd ruſſian, after long diſcours, ſhee called for a panne of coales, requeſting him for her ſake to hold his finger in them but one houre: hee answered, that it was an vnkinde requeſt: to whom ſhe replied, that ſeeing he would not hold ſo much as one finger in a few coales for one ſmall houre, ſhe could not yeeld to doe the thing for which ſhee ſhould bee tormented body and ſoule in hell fire for euere. And ſo ſhould all men reaſon with themſelves, when they are about to ſinne: None will be brought to doe a thing, that may make ſo much as their finger or tooth to ake:

A If a man be to ſmoke a candle, he will firſt ſpit on his finger: becauſe hee cannot abide the heate of a ſmall and tender flame. Therefore we ought to haue great care to leaue our ſins, whereby we bring endleſſe torment to bodie and ſoule in hell fire, to which our fire is but yce in compariſon.

CHAP. IX. Of moines Evangelicall.

E Vangelicall motiues, are two eſpecially. The firſt is taken from the conſideration of mans redemption. He that redeemed mankind is God himſelfe: as *Paul* ſaith, *2 Cor. 5. 19. that God was in Chriſt, reconciling the world to himſelfe.* Mans ſinne is ſo vile and hainous in the eyes of God: that no Angell nor creature whatſoeuer was able to appeaſe the wrath of God for the leaſt offence: But the Son of God himſelfe muſt come downe from heauen, and take mans nature on him: and not onely that, but he muſt alſo ſuffer the moſt accuſed death of the croſſe, and ſhed his moſt precious heart-blood to ſatiſſie the iuſtice of his Father in our behalfe. If a father ſhould bee ſicke of ſuch a diſeaſe, that nothing would heale him, but the heart blood of his owne child, hee would preſently iudge his owne caſe to be dangerous; and would alſo vow if euere hee recovered, to vſe all meanes whereby he might auoide that diſeaſe. So likewiſe, ſeeing nothing could cure the deadly wound of our ſinne: but a plaſter made of the heart blood of Chriſt; it muſt make vs acknowledge our pittifull caſe, and the hainouſneſſe of the leaſt of our finnes, and ſtirre vs vp to newneſſe of life.

Againe, conſidering the end of the redemption wrought by Chriſt, was to deliuer vs from our euill conuerſation in ſinne and vn-righteouſneſſe, we are not to continue, and as it were, liee bathing our ſelves in finnes for that were as if a priſoner, after hee had bin ranſomed and had his bolts taken off, and were put out of the priſon to goe whither he would; ſhould returne againe, and deſire to lye in the dungeon ſtill.

The ſecond motiue is, that God hath made a promiſe to ſuch as truly repent. 1. Of remiſſion of finnes, *Iſa. 1. 16. 18. Waſh you, make you cleane, take away the euill of your workes from before mine eyes: ceaſe to doe euill, &c. Though your finnes were as crimſon, they ſhall be made as white as ſnow: though they were red like carles, they ſhall be as wool. And, Iſa. 55. 6. 7. Seeke the Lord while he may be found, call vpon him while he is neere. Let the wicked forſake his waies, & the vnnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him; for hee is very plentifull in forgiuing.* 11. Of life eueraſting, *Eze. 18. 32. I will not the death of a ſinner, but rather that he repent & liue. And, Amos 5. 4. Thus ſaith the Lord vnto the bouſe of Iſrael, Seeke ye me, and ye ſhall liue.* 11. Of imitating or remouing temporall calamities, *Iſa. 26. 3. Stand in the*

court of the Lords house, and speake vnto all the ci-
ties of Iudah, &c. If so be they will hearken
and turne every man from his euill way, that I may re-
pent me of the plague which I haue determined to
bring vpon them, because of the wickedness of their
sinnes. And, 1 Cor. 11. 13. If we would iudge our
felicitie, we should not be iudged, that is, afflicted
with temporall punishments.

I ioyne with the remoouing of temporall
calamities the mitigating of them: because
they are not alwaies taken away when the
party repenteth. After Dauids repentance the
childe dyeth, and the sword departs not from
his house: And the Prophet Micha brings in
the people humbling themselves before God
vnder a temporall punishment, saying, I will
beare thy wrath because I haue sinned against thee.
And it is Gods pleasure that the chastement
shall remaine after the partie is reconciled vn-
to him, that he may by that meanes be admo-
nished of his sinne and be an example to others.

As God hath made these mercifull promi-
ses to penitent sinners, so hee hath faithfully
performed them, so soone as they haue but
begun to repent. Exa. 32. 1. 2. 3. Then Dauid said vnto Nathan, Thy sin is for-
giuen thee. Of Manasse, 2 Chron. 33. 12. When
he was in tribulation he prayed vnto the Lord his
God, and humbled himselfe greatly before the Lord
God of his fathers, and prayed vnto him: And God
was intreated of him, and heard his prayer. Of the
Publican, Luke 8. 13. The Publican, &c. I moue
his breast, saying, O Lord God be mercifull to me
a sinner: I tell you, this man departed iustified to
his house, rather then the other. Of the thiefe,
Luke 23. 42. 43. Hee said vnto Iesus, Lord, re-
member mee, when thou comest to thy kingdome.
Then Iesus said vnto him, Verily, I say vnto thee,
to day shalt thou be with me in Paradise.

Hauiug such notable promises made to Re-
pentance, no man is to draw backe from the
practise of it, because of the multitude of his
sinnes, but rather to doe it. The Pharisees said to
Christis disciples, Why eates your master with
Publicans and sinners? When Iesus heard it, hee
said vnto them, the whole neede not the Physician,
but they that are sicke: And, I came not to call the
righteous: but sinners to repentance. And, Veri-
ly, I say vnto you, that Publicans and harlots shall
goe before you into the kingdome of God.

CHAP. X.

Of the time of Repentance.

THE time of repentance is the time pre-
sent, without any delay at all: as the holy
Ghoist saith, To day if ye will heare his voice, And,
Exhort one another daily, while it is called to day:
lest any of you be hardened through the deceiuities
of sinne: Reasons hereof are these: 1. Life is
vncertaine: for no man knowes at what houre
or moment, and after what manner hee shall
goe forth of this world. Be ye also prepared there-
fore, for the some of man will come at an houre
when ye thinke not. This one thing should make

a man to hasten his repentance: and the rather,
because many are dead; who purposed with
themselves to repent in time to come: but
were preuented by death, and shall neuer re-
pent. 11. The longer a man liues in any sin,
the greater danger: because by practise sinne
gets heart and strength. Custome is of such
force, that, that which men vie to doe in their
life time, the same they doe and speake when
they are dying. One had three pounds owing
him to be paid three feuerall yeeres, when hee
was dying nothing could bee got of him but
three yeeres, three pounds. Again, by defer-
ring repentance, men treasure vp wrath a-
gainst the day of wrath. If a malefactor for
his punishment, should bee appointed euery
day to carry a tickle of wood to an heape to
burne him twenty yeeres after, it must needs
be an exceeding great punishment and misery:
and this is the case of euery sinner, who ne-
glecting repentance from day to day, doth ther-
by employ himselfe in heaping vp the coales
of Gods wrath to burne his soule in hell, when
the day of death comes. 111. The more the
time is prolonged, the harder it is to repent:
the longer a man goes in sicknesse without
physicke, the harder is the recovery. And
where the diuell dwells long, he will hardly be
remoued: The best way to kill a serpent, is
to crush it in the head when it is young. I V. It
is as meate and drinke to the diuell to see men
in their sinnes, deferring repentance: as on
the contrary, there is great ioy among the An-
gels of God in heauen, when a sinner doth re-
pent. V. Late repentance is feldome or neuer
true repentance. For if a man repent when he
cannot sinne as in former time, as namely in
death: then he leaues not sinne, but sin leaues
him; wherefore the repentance which men
frame to themselves when they are dying, it
is to be feared lest it die with them. And it
is very iust, that he should be condemned of God
in his death, who contemned God in his life.
Chrysostome saith, that the wicked man hath
this punishment on him, that in dying hee
should forget himselfe, who when he was li-
uing did forget God. VI. We are with Abel
to giue vnto God in sacrifice euen the fat of
our flocke: now they which deferre repen-
tance to the end doe the contrary. Late re-
penters offers the flowers of their youth to
the diuell: and they bring the lame and bro-
ken sacrifice of their old age to God.

CHAP. XI. OF CERTAINE CASES in Repentance.

I. Case of Remitt.

Whether a man that hath professed
Christ and his religion, yet afterward
in perfection denies Christ, and forswears
his Religion, may repent and be saved? *Ans.*
It is a grievous estate, yet a man may come to

repent

2 Chron.
33.3.

repentance afterward. *Manasse* fell away to
Idolatrie and witchcraft: & yet was receiued
to mercie. So did *Salomon*: and yet no
doubt recovered, & is receiued to life euerlast-
ing. My reason is, because God vouchsafed
him to bee a pen-man of some parts of holy
Scripture, & the Scriptures were written not
by such as were men of God only, but by such
as were *holy men of God*, *Peter* denied Christ of
knowledge against his owne conscience, and
that curbing and banning: and yet came to
repentance afterwards: as appears by the tes-
timonic of Christ, *Luk. 22. 32. I haue prayed for
thee, that thy faith faile not, therefore when thou art
conuered, strengthen thy brethren.*

*Obiect. I. Matth. 10. 33. Who soener shall denie
mee before men, him will I denie before my Father
which is in heauen. Answer.* The place is only to
be vnderstood of such a denial of Christ which
is finall.

*Obiect. II. Hebr. 6. 4, 5, 6. It is impossible that
they which were once enlightened, and haue tasted of
the beautifull gift, &c. If they fall away should bee
renued by repentance. And Hebr. 10. 26. If we sinne
willingly after that we haue receiued the knowledge
of the truth, there remaineth no sacrifice for sinne.
Ans.* These places must be vnderstood of the
fin which is to death, in which men of desper-
ate malice against Christ vniuersally & whol-
ly fall away from religion. For the holy Ghoist
saith not, If they fall, but If they fall away. And
it is added, that they crucifie the Sonne of God and
make a mocke of him, that they account the blood of
the new testament an unholy thing: that they despise
the spirit of Gods. And the word translated wil-
lingly, imports somewhat more, namely, to
sinne because a man will, that is, wilfully. The
like answer is to be giuen to the question,
whereby it is demanded, whether men ouer-
taken with the vnnaturall sinnes mentioned,
Rom. 1. 24, 25, 26. may come to repentance af-
terward or no: namely, that although the sins
be heinous and capital, yet the grace of repen-
tance is not denied: as appears in the exam-
ple of the Corinthians, *1 Cor. 6. 9, 10, 11.*

II. Case of Recidination.

Whether the childe of God after Re-
pentance for some grievous sinne, doe
fall into the same againe, and come to repen-
tance the second time? *Ans.* The case is dan-
gerous, as we may see by comparison in the bo-
dy. If one fall into the relapse of an ague or a-
ny other strong disease, it may cost him his
life: and the recovery will be very hard. Christ
said to the mā that had bin sicke eight & thirty
yeeres, after that he had healed him, *Beholde,
thou art made whole, sin no more lest a worse thing
befall thee.* And the vnclane spirit returning
takes to him other fouen spirits worse then himselfe.
In deede we finde no particular example of re-
covery after a relapse, in the Scriptures: yet no
doubt a recovery may be. Reasons are these: 1.
I. Promise is made of remission of sinnes in

Christ, without any tearme of time; without
any limitation to any number or kinds of sin-
ne: alio the blasphemie against the H. Ghoist.
Therefore there may be a Repentance and sal-
uation after a relapse: 11. Christ tells *Peter* that
hee must forgiue, not till seauen times onely
(which peraduenture hee thought to be very
much) but *seuen times seauen times*, and that in one
day, if one returne seuentie seuen times, & say;
it repents me. Now if we must doe this, which
haue not so much as a drop of mercie in vs in
comparison of God: hee will no doubt often
forgiue, euen for one sinne, if men will returne
and say, it repents mee; considering that with
him is plentifull redemption, and hee is much in
spurring.

III. Case of Restitution.

Whether hee that repents is to make
restitution if hee haue taken any
thing wrongfully from his neighbour? *Ans.*
Yea; *Zacharia*, when he repented and receiued
Christ, gaue halfe of his goods to the poore,
and if he had taken any thing by forged candi-
dation, hee restored it fourfold. It is but a badde
practise when a man on his death-bed will ve-
rily deuoutly bequeath his soule to God, and
his goods cuill gotten (as his conscience will
often cry in his eare) to his childre & friends,
without either restitution or amends making.
Quest. But what if a man be not able to restore?
Ans. Let him acknowledge the fault, & God
will receiue the wil for the deede: As *Paul* said
in the like case, *2 Cor. 8. 12. If there be a willing
minde, it is according to what which a man hath, and
not according to that which a man hath not. Quest.*
When a man by restoring shall discredit him-
selfe: how shall he restore and keep his credit?
Ans. Let him (if the thing to be restored be of
small moment) make choise of some faithfull
or honest friend, who may deliuer the thing in
the behalfe of the partie, concealing his name.
Quest. How if the partie be dead? *Ans.* Let
him restore to the heires and successours; if
there be none, let him restore to God, that is,
the Church and the poore.

IV. Case of teares.

Whether doth repentance alwaies goe
with teares or not? *Ans.* No: For very
pride and hypocrisie will draw forth teares.
And some there are, that can weepe for their
sinnes in the presence of others, whereas being
alone, they neither will nor can. Some a-
gain are of that constitution of body, that
they haue teares at command. And a godly
man with drie cheekes may mourne to God
for his sins, and intreat for pardon and receiue
it. Yet in all occasions of deeper griefe for sin,
teares will follow: vnlesse men haue stony and
flinty hearts. And yet againe, though the great-
est cause of sorrow be offered, the softest heart
that is, sheds not teares at the first, but af-
terwards it will. When the bodie receiues a

R r 3

deceps

deepe wound, at the first ye shall see nothing but a white line or dint made in the flesh, without any blood; stay but a while, then comes blood from the wound in great abundance. So at the first the mind is astonish'd, and gives no tereass but after some respite or consideration, teares follow.

V. Case of death.

VWhether the repentant sinner can alwaies shew himselfe comfortable on his death-bed. *Ans.* Though the comfort of Gods spirit shall neuer bee abolished from his heart: yet he cannot alwaies testifie it. For he may die of a burning ague; and by reason of the extremity of his fits, be troubled with idleness of head, and breake out into raging speeches and blasphemies. Likewise he may die of a sickness in the braine, and be troubled with grievous convulsions, so as his mouth shall be writhen to his eares, his necke turned behind him, & the very place where he lies shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange: for Salomon saith, *Eccles. 9. 2. All things (in outward matters) come alike to all, and the same condemnation is to the just and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

CHAP. XII.

Of the contrary to Repentance.

CONTRARY to repentance is impenitencie, whereby men continue in one estate, neither forrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be finally: For as a sicke man, then is most sicke, when he feels the least sicknesse, and saith he is well: so miserable man is in most miserie when he feels no miserie, and thinkes himselfe in good estate.

This sinne befalls them that iudge themselves righteous, needing no repentance: As the Pharisees in the daies of Christ, the *Catharists* in our age. Adde vnto these such as haue hardened their hearts, so as they cannot discern betweene good and euill, nor tremble at Gods iudgements, but rather fret and rage against it, till God in his wrath either destroy them, or cast them to finall despair. As it befell *Iudas the Apostate*, who died blaspheming and cast his owne blood into the aire.

Betweene the two extreames, Repentance and Impenitencie, is placed counterfeite repentance: For the wicked nature of man can dissemble & counterfeite Gods grace, as the Lord complaines of the Iewes, *Ier. 3. 10. Her rebellious sister Judah hath not returned vnto me with her whole heart, but she faignedly saith to the Lord,*

Counterfeite repentance, is either ceremoniall, or desperate.

Ceremoniall, when men repent in outward shew, but not in truth of heart: As *Saul, 1. Sam. 15. 24. 30. Then said Saul to Samuel, I haue sin-*

ned, for I haue transgressed the commandement of the Lord, and obeyed their voice. Now therefore I pray thee take away my sin, and turne againe with me, that I may worship the Lord, &c. Again, *I haue sinned, but honour me, I pray thee, before the elders of my people.* Of *Ahab*, *When Ahab heard these words, he rent his cloath, and put on sackcloth, & fasted, & went softly. And the word of the Lord came to Elisha, saying, Seest thou how Ahab is humbled before me?*

Dissembling repentance may be discerned, because men after a time returne to their old ways againe. *Pharao* king of Egypt said vnto *Moses and Aaron*, *Exod. 8. 8. Pray vnto the Lord that he may take away the frogs from me & from my people.* And *Exo. 9. 27. When Egypt was smitten with haile, he said, I haue now sinned, and the Lord is righteous: but I and my people are wicked: Pray ye vnto the Lord that there be no more mighty thunders and haile.* Again, troubled with gadhoppers, he said *Exod. 10. 16. I haue sinned against the Lord your God, and against you, & now forgive me my sinne onely this once.* Now marke the issue of all: when *Pharao* saw that hee had sinned, he hardened his heart, and hearkned not vnto them, as the Lord had said, *Exod. 8. 15.* This is the ordinary and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence, is when a man hauing onely Gods iudgements before his eyes, is smitten with horror of conscience: and wanting assurance of Gods mercie, despaires finally. This was *Iudas* repentance, *Math. 27. 3.* who when he had brought againe the thirtee pieces of silver, confessed his fault, and went and hanged himselfe.

CHAP. XIII.

Of corruptions in the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the ancient doctrine of repentance, being one of the speciall points of religion. The corruptions are especially sixe.

The first, that they make repentance or penance to be a Sacrament, which cannot be: because it wants an outward signe. And though some say, that the words which the priest rehearse in absolution, are the signes: yet that cannot be, because the signe must be not onely audible, but also visible.

The second, that a sinner hath in him a naturall disposition, which being stirred vp by Gods preuenting grace, he may and can work together with Gods spirit in his owne repentance: But in deede all our repentance is to bee ascribed to Gods grace wholly, *Eph. 2. 4.* The soule of man is not weake, but starke dead in sinne, and therefore it can no more prepare it selfe to repentance, then the body being dead in the grave can dispose it selfe to the last resurrection.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sin doth so greatly offend Gods maiestie,

1. King,
26. 27,
28. 29.

1. Job, 22.
2. Sam. 12. 14.

1. Job, 22.
2. Sam. 12. 14.

that no man can euer mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merit of Christ.

The fifth, that he that repents must confesse all the finnes that he can remember; with all their circumstances to his owne Priest, or one in his stead, if he will receiue pardon. This kind of confession is a meere forgery of mans braine. 1. There is neither precept nor example of it in the Scriptures. 1. *Danid* and others haue repented and haue receiued remission of their finnes, without confession of their finnes in particular to any man.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporall punishment of his finnes. A flat blasphemy: The Scriptures mention no other satisfaction but Christ; and if his be sufficient, ours is needlesse: if ours needfull, his imperfect. Papists write that both may stand toge-

ther. Christs satisfaction (they say) is a plaister in a boxe vnapplyed: mans satisfaction as a meane to apply it: because it prepares vs to receiue it. Ah, good diuinitie! for eu en in common sense the satisfaction of Christ must first be applied to the person of man, that it may please God, before the workes (which they tearme satisfactions) can any way bee acceptable to God.

To conclude, the Romish doctrine of repentance, is the right way to hell: For when a sinner shall be taught that hee must haue sufficient sorrow for his finnes: and withall, that hee must not beleue the remission of his owne finnes particularly: when sorrow comes vpon him, and hee wants sound comfort in Gods mercy, hee must needs fall into desperation without recovery. Therefore the Papists in the house of death, (as we haue experience) are glad to leaue the trumpet of humane satisfaction, and to rest only for their iustificati on, on the obedience of Christ.

LAYS DEO.

THE COMBATE OF THE FLESH AND SPIRIT.

GAL. 5. 17.
For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot doe the things which ye would.

THE Apostle *Paul* from the beginning of this chapter to the 13. verse exhorts the *Galatians* to maintain their Christian libertie: and from thence to the end of the chapter hee perswade them to other speciall duties of godlinesse. In the 13. verse hee stirres them vp to be feruente one to another by loue: in the 15. verse hee dissuades them from contentions and doing of iniuries. In the 16. verse hee shewes the remedie of the former finnes, which is, to walke according to the spirit. In the 17. verse hee renders a reason of the remedie, the force whereof is this. The flesh & the spirit are contrary: wherefore if yee walke according to the spirit, it will hinder the flesh; that it shall not carry you forward to doe iniuries and lye in contentions, as otherwise it would.

In this verse we haue to observe five points. The first, that there is a combat betweene the flesh and the spirit, in these words. *The flesh lusteth against the spirit, & the spirit against the flesh.* The second, is the matter of this combat which stands in the contrarye *lusting* of the flesh & the spirit. The third is the cause of the combat in these words, *and these are contrary.* The fourth, is the subiect or person in whom

this combat is, noted in these words, *So that yee, the Galatians.* The last is the effect of the combat, in the last words: *ye cannot doe, &c.*

Touching the combat it selfe, diuers points are to be considered. The first, what these two, which make combat, namely, the flesh and the spirit, are. They haue diuers significati ons: first of all, the spirit is taken for the soule, and the flesh for the body: But so they are not taken in this place. For there is no such combat betweene the body and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies naturall reason, & the flesh the naturall appetite or concupiscence. But they cannot so bee vnderstood in this place. For the spirit here mentioned doth fight enen against naturall reason: which though it serue to make a man without excuse, yet it is an enemy to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not bee so taken here; For then every man regenerate should be defiled. Lastly, the spirit signifies a created quality of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man; and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the law: In this sense these twaine are taken in this place.

Secondly, it is to be considered how these twaine, the flesh and the spirit, can fight together, being but meere qualities. And we must know that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in another; but they are

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ioyned and mingled together in all the faculties of the soule: The minde or vnderstanding part, is not one part flesh, and another spirit; but the whole minde is flesh, and the whole minde is spirit, partly one, & partly the other. The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption not feuered in place, but only in reason to bee distinguished. As the aire in the dawning of the day is not wholly light or wholly darke as at midnight & at noone day, neither is it in one part light, and another part darke: but the whole aire is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not only hot or only cold, or in one part hot and another part cold: but heate and colde are mixt together in euery part of the water: So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrary qualities fight together.

Thirdly, in this combat we are to consider what equalitie there is betweene these two combats, the flesh and the spirit: and we must know, that the flesh vially, is more in measure then the spirit. The flesh is like the mighty gyant *Goliath*, and the spirit is little & small, like young *David*. Hence it is, that *Paul* calls the Corinthians which were men iustified & sanctified carnall. *I could not* (saith he, *1 Cor. 3. 1.*) *brethren speake vnto you, as vnto spiritual men, but as vnto carnall, as vnto babes in Christ*. And none can come to be tall men in Christ according to the age of the fullnesse of Christ, till after this life. And the speech which is vsed of some diuines, that the man regenerate hath but the reliques of sinne in him, must be vnderstood warily, else it may admit an vturth. As for the measure of grace it can be but small in respect, whereas we doe receiue but the first fruits of the spirit in this life, and must waite for the accomplishment of our redemption till the life to come. For all this, the power & efficacy of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of mans conuersion, and continually dyeth after by little and little: and therefore it fights but as a maimed souldier. And the spirit is continually confirmed and increased by the holy Ghost: and it is liuely & stirring; and the vertue of it like muske: one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feele the flesh then the spirit: & therefore that the flesh is euery way more then the spirit. I answer, that we must not measure our estate by feeling which may easily deceive vs. A man shall feele a paine which is but in the top of his finger more sensibly then the health of his whole body: yet the health of the body is more then the paine of a finger. Secondly, we feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

This much of the combat it selfe I now let vs come to the manner of this fight.

It is fought by *Lusting*: To lust in this place, signifies to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions, the first is to engender euill motions and inclinations of selfe-loue, enuy, pride, vnbeleefe, anger, &c. *S. James* saith, *1. 14.* that men are *emised and drawne away by their owne concupiscence*. Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made *Paul* say, *Rom. 7. 14.* that he was *carnall, sold vnder sinne*.

The second action of the flesh, is to hinder, and quench, and ouerwhelme all the good motions of the spirit. *Paul* found this in himselfe when he said, *Rom. 7. 23.* *I see another law in my members rebelling against the law of my minde, and leading me captiue to the law of sinne*. By reason of this action of the flesh, the man regenerate is like to one in a slumber troubled with the disease called *Ephialtes* or the mare: who thinks that he feelles something lying on his breast as haueic as a mountaine and would faine haue it away, whereupon he strides and labours by hands and voice to remooue it, but for his life cannot doe it.

On the contrary, the lusting of the spirit contains two other actions. The first is, to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this *David* speaketh: *Psal. 16. 7.* *My reynes teach me in the night season*: that is, my minde, affection and will, and my whole soule being sanctified and guided by the spirit of God, doe minister vnto mee considerations of the way in which I ought to walke. *Isaies* prophesying of the Church of the new Testament, saith, *Isa. 30. 21.* *When a man goeth to the right hand or to the left, he shall heare a voice, saying: Here is the way, walke ye in it*. Which voice is not only the outward preaching of the ministers; but also the inward voice of the spirit.

The second action of the spirit, is to hinder and suppress the bad motions and suggestions of the flesh. *Saint Iohn* saith, *1. Iohn 3. 9.* he that is *borne of God sinneeth not, because his seed remaineth in him*; that is, grace wrought in the heart by the holy Ghost which resisteth the rebellious desires of the flesh.

That the manner of this fight may more cleerely appeare, we must examine it more particularly. In the soule of man there be two speciall parts, the minde and the will.

In the minde there is a double combat. The first is betweene knowledge of the word of God, and naturall ignorance or blindness. For seeing we do in this life know but in part therefore knowledge of the truth must needs be ioyned with ignorance in all that is enlightened; and one of these being contrary to

another, they strine to ouershadow and ouercast each other.

Hence we may learne the cause why excellent diuines doe varie in diuers points of religion: and it is, because in this combat naturall blindness yet remaining, preuailes more or lesse. Men that are dim-lighted and cannot discern without spectacles, if they bee set to discri a thing afarre off, the most of them would be of diuers opinions of it. And men enlightened and regenerate in this life, do but see as in a glasse darkly. Again, this must teach all Rude:ns of diuinitie often to suspect themselves in their opinions and defences: seeing in them that are of foundest iudgement the light of their vnderstanding is mixed with darkness of ignorance. And they can in many points see but as the man in the Gospell, who when our Saviour Christ had in part opened his eyes, faw men walking not as men, but in the forme of trees: Also this must teach all that reade the scriptures to inuocate and call vpon the name of God, that he would enlighten them by his spirit, and abolish the mist of naturall blindness. The prophet *David* was worthily enlightened with the knowledge of Gods word, so as he excelled the ancient & his owne teachers in wisdom; yet being priue to himselfe touching his owne blindness, often prayeth in the *Psalme 119. 18.* *Enlighten mine eyes that I may vnderstand the wonders of thy law*.

By reason of this fight, when naturall blindness preuailes, the child of God truly enlightened with knowledge to life euertlasting, may erre not only in lighter points, but euén in the very foundation of religion, as the Corinthians and the Galatians did. And as one may erre, so an hundred men may also: yea a whole particular Church: and as one Church may erre, so an 100. more may. For in respect of this combat, the estate and condition of all men is alike. Whence it appeares, that the Church militant vpon earth is subiect to error. But yet as the diseases of the body be of two sorts; some curable, & some incurable which are to death: so likewise errors are. And the Church though it be subiect to sundry falls, yet it cannot erre in foundation to death: the errors of Gods children be curable. Some may here say, If all men and Churches be subiect to error, then it shal not be good to ioynewith any of them, but to separate fro them all. I answer, thought they may & do erre, yet we must not separate from the, so long as they doe not separate fro Christ.

The second combat in the minde, is betweene faith and vnbeleefe. For faith is imperfect, & mixt with the contrary, vnbeleefe, presuming, doubting, &c. As the man in the Gospell saith, *Lord, I belecue, helpe mine vnbeleefe*.

By reason of this fight, when vnbeleefe preuailes, the very child of God may fall into fits and pangs of despair: as *Iob* & *David* in their temptations did. For *David* once considering the prosperity of the wicked, brake out into this speech: *Psal. 73. 13.* *Certainely I haue clen-*

mine heart in vaine, and washed mine hands in innocency. Yea, this despair may be so extreme, that it shal weaken the body, and consume it more then any sickness: No man is to thinke this strange in the child of God. For though hee despair of his election and saluation in Christ, yet his desperation is neither total nor final. It is not total, because hee doth not despair with his whole heart, faith euén at that instant lusting against despair. It is not final, because hee shall recover before the last end of his life.

To proceed, the combat in the will is this: The will partly willetth and partly nilletth that which is good at the same instant: and so likewise it willetth and nilletth that which is euill, because it is partly regenerate and partly vnregenerate. The affections likewise, which are placed in the will, partly embrace and partly eschew their objects: as lone partly loueth, and partly doth not loue God and things to be loued: feare is mixed & not pure (as schoolemen haue dreamed) but partly *filiat*, partly *seruile*, causing the child of God to stand in awe of God, not onely for his mercies, but also for his iudgements & punishments. The wil of a man regenerate is like him that hath one legge koud, the other lame: who in euery step which he makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boat on the water: who goeth vppwards: because he is carried vppward by the vessell, and at the same time goes downward, because he walks downward in the same vessell at the same instant. If any shal say that contraries cannot be in the same subiect: the answer is, they cannot, if one of them bee in his full strength, in the highest degree; but if the force of them both bee delayed and weakened, they may be ioyned together.

By reason of this combat, when corruption preuailes against grace in the will and affections, there ariseth in the godly a certaine deadnesse or hardnesse of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there bee two kinds of hardnesse of heart; one which possideth the heart, & is neuer felt, this is in them, who haue their confidence feared with an boy yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeed this is a fearefull iudgement. There is another hardnes of heart which is felt: & this is not so dangerous as the former: for as we feele our sickness by contrary life and health: so hardnes of heart when it is felt, argues quicknesse of grace, & softnes of heart. Of this *David* once complained in the *Psalmes*: of this the child of Israel speak when they say, *Why hast thou hardened our hearts from thy waies?*

Thus much of the manner of the combat in particular: before we proceed any further, let vs marke the issue of it, which is to preuaile against the flesh.

Eph. 4.
13.

Rom. 8.
23.

1. Cor.
13. 12.

Mark. 9.
24.

a In gradus remissis non in summis.

Eph. 4.
2. Zach. 7.
12.

Isa. 55.
17.

The spirit preuailes against the flesh at two times: in the course of a mans life, and at his end; but yet with some foiles received.

1. Joh. 5.
18.

Rom. 8.1

I say the spirit preuailes, not in one instant, but in the whole course of a mans life, so Saint Iohn saith, *Hee that is begotten of God sinneth not: for hee preferreth himselfe:* the grace of God in his heart ordinarily preuaileth in him. And Paul makes it the propertie of the regenerate man, *to walke according to the spirit*, which is not now & then to make a steppe forward, but to keepe his ordinary course in the way of godlines: As in going from Barwicke to London, it may bee a man now and then will goe amiss: but he speedily returns to the way againe, and his course generally shall be right.

Againe, the spirit preuailes in the end of a mans life. For then the flesh is vterly abolished, and sanctification accomplished, because no vncleane thing can enter into the kingdome of heauen.

Rom. 7.
19.

This further must be conceived; that when the spirit preuailes, it is not without resistance and striving: as Paul testifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderstood onely of thoughts & inward motions: (as some would haue it) nor of particular offences: but of the generall praefice of his dutie or calling, through the whole course of his life. And it is like the praefice of a sick man, who hauing recovered of some grievous disease, waketh a turne or twaine about the chamber, saying, ah I would faine walke vp & down, but I cannot: meaning not that he cannot walke at all, but signifying that he cannot walke as he would, beeing soone wearied through faintnesse.

I adde further, that this preuailling is with foyles. A foyle is, when the flesh for a time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a fouldier, that with a blow hath his braine-pan cracked, so as he lies groweling astonishd not able to fight: or like him that hath a fit of the falling sicknes who for a time lies like a dead man. Hence the question may be moued, whether the flesh preuailling doth not extinguish the spirit: and so cut off a man from Christ; till such time as he be ingrafted againe. The answer is this. There be two sorts of Christians: one, who are in fleshy and name professe Christ: and such an one is no otherwise a member of Christs mytticall body, then a wooden legge fet to the body is a member of the bodie. The second is hee, that in name and deede is a liuely part and member of Christ. If the first fall, he can not be cutt off, because hee was neuer ingrafted. If the second fall, he may be and is cutt off from Christ. But marke how: he is not wholly cutt off, but in some part, namely, in respect of the inward fellowship & communion with Christ, but not in respect of conjunction with him. A mans arme taken with the dead palfie, hangs by and receiues no heate, life or sense from the members, or from

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the head, yet for all this, it remains still vnited and coupled to the body, and may againe be recovered by plaisters and physicks: so after a grievous fall the child of God feels no inward peace & comfort, but is smitten in conscience with the trembling of a spirituall palfie for his offence: and yet indeede still remains before God a member of Christ in respect of conjunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first, that men might bee abashed and confounded in themselves with the consideration of their vile natures, and learne not to swell with pride; because of Gods grace. Paul saith, *that after he had bin rapt into the third heauen, the angel of Sathia was sent to buffet him,* and (as we say) *to beate him blacke and blew,* that he might not be exalted out of measure.

The second, that wee may learne to denie our felues and cleaue vnto the Lord from the bottome of our hearts. Paul saith that he was sick to death, *that he might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the combate; now follows the cause of it.

The cause is the contrarietie that is betwene the flesh and the spirit. As Paul saith, *The wisdom of the flesh is enmity to God.*

Hence we are taught, that since the fall, there is no free-will in man in spiritual matters, concerning either the worship of God or life eueralasting. For flesh is nothing else but our naturall disposition: and a man is nothing else but flesh by nature: for the spirit comes afterwarde by grace: and the flesh is flat contrary to the spirit, which makes vs doe that which is pleasing vnto God. Wherefore the will naturally is a flat bond slave vnto sinne.

Againe, hence we may learne, that it is not an easie matter to practise religion, which is to liue according to the spirit, to which our naturall disposition is as contrary as fire to water: wherefore if we wil obey God, we must learne to force our natures to the duties of godlines; yea, even sweate and take paines therein.

Lastly, here wee may learne the nature of sin. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing else but originall sinne, and is contrary to the spirit, must also be a qualitie; for such as the nature of one contrary is, such is the other. There is in euery man, the substance of the body and soule, this cannot be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of the bodie and soule: and they cannot be sinne, for then euery man should haue lost the faculties of his soule by Adams fall. Lastly, in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whom this combate is. Paul shewes who

2. Cor.
12.7.

2. Cor.
1.6.

Rom. 8.

1. Joh. 2.
21.

1. Joh. 3.
9.

they are, when he saith, *So that ye cannot, &c.* where it appeares, that such as haue this combate in them, must bee as the Galatians, men iustified and sanctified: and yet not all such, but onely they that bee of yeares: for the infants of the faithfull, howsoever wee must repute them to belong to the kingdome of heauen; and therefore to be iustified and sanctified: yet because they doe not commit actual sinne, they want this combate of the flesh and spirit, which stands in action. As for those which be vnregenerate, they neuer felt this fight. If any say, that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him; it is true indeed: but that is an other kind of combate, which is betwene the conscience and the heart. The conscience on the one part terrifying the man from sin: the will and the affections haling and pulling him thereunto: the will and the affections withstanding and desiring that sinne were no sinne, and Gods commandement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ; and yet was willing, and yielded to condemne him that hee might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combate was in Christ, when he said, *Father, if it be thy will, let this cup passe from me: yet not my will, but thine be done;* indeed, here is a combate, but of an other sort; namely, the fight of two diuerse desires: the one was a desire to do his Fathers will in suffering the death of the crosse, the other a naturall desire (which was no sin but a meere infirmity of humane nature) whereby hee in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to haue the cursed death of the crosse remoued from him.

The fifth point is the effect of this combate, which is to make the man regenerate, *that hee cannot doe the things which he would,* and this must be vnderstood in things both good and euill.

And first he cannot doe the euill which he would for two causes. First, because he cannot commit sinne at what time soeuer hee would. Saint Iohn saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God,* that is, he cannot sinne at his pleasure or when he will: Ioseph when he was assaulted with Pothiphars wife to adulterie; because the grace of God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God?* he could not then sinne. For because his righteous heart was grieved in seeing and hearing the abominations of Sodome, could not then sin as they of Sodome did. Hence it appeares, that such persons as liue in the daily praefice of sin against their owne consciences, (though they bee professours of the true religion of

Christ) haue no foundnesse of grace in them.

Secondly, the man regenerate cannot sinne in what manner he would, and there bee two reasons thereof. First, he cannot sinne with full consent of will, or withall his heart: because the will so farre forth as it is regenerate, resisteth & draweth backe: yea, even then when a man is carried head-long by the passion of the flesh, he feels some contrary motions of a regenerate conscience. It is a rule, *that sinne doth not reigne in the regenerate.* For so much grace as is wrought in the minde, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly: and partly against his will. As the mariners in the tempest cast Jonas into the sea willingly: for otherwise they had not done it: yet against their wills too: which appeares because they prayed and cast their goods out of the ship, and laboured in the rowing against the tempest, and that very long, before they cast him out. And herein lies the difference betwene two men committing one and the same sinne, the one of them being regenerate, the other vnregenerate. For the latter sinneth with all his heart and with full consent, and so doth not the first. Secondly, though he fall into any sinne, yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sinnes of infirmity* are committed onely of such as are regenerate. As for the man vnregenerate he can not sin of infirmity whatsoever fouly thinke. For he is not weak but itarke dead in sinne. And sinnes of infirmity are such only as arise of constraint, feare, haltnesse, and such like sudden passions in the regenerate. And though they sinne of weaknes often by reason of this spirituall combate, yet they doe not alwaies; for they may sinne against knowledge and conscience of presumption.

To come to the second point; the regenerate man cannot doe the good which he would, because he cannot doe it perfectly and soundly according to Gods will as he would. Paul saith, *To will is present with me, but I find no means perfectly to doe that which I would.* In this point the godly man is like a prisoner that is gorten forth of the layle, and that he might escape the hand of the keeper, desires & strives with all his heart to runne an hundred miles in a day; but because he hath trait and weightie bolts on his legges cannot for his life creepe past a mile or twaine, & that with chafing his flesh and tormenting himselfe: So the seruants of God doe heartily desire, and inendeavour to obey God in all his commandements: as it is said of King Iosias, *That he turned to God with all his heart, with all his soule, with all his might, according to all the law of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with diuers shippes and falls.

Rom. 7.
18.

2. King.
23. 21.

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Thus much of the combate: now let vs see what vsf may be made of it.

First of all, by it we learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conseruation: for such an one is a meere deuile of mans braine, and not to be found vpon earth. But indeede hee is the sound Christian, that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe, here is ouerthrowne the Popish opinion of merit and iustification by workes of grace, on this manner: Such as the cause of workes is, such are workes themselves. The cause of workes in man, is the minde, will, and affections sanctified: in which the flesh and the spirit are mixt together, as hath bene shewed before. Therefore workes of grace, euen the best of them; are mixt workes, partly holy, and partly sinfull. Whereby it is euident to a man that hath but common sence, that they are not answerable to the righteousnes of the law; and that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that good workes are the workes of Gods spirit, and for that cause perfectly righteous, I answer, it is true indeed, they come from the holy Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that

respect become sinfull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, wee doe hence learne that concupiscence or originall sinne is properly and indeed sinne after baptisme, though it please the Councell of Trent to decree otherwise. For after baptisme it is flat contrary to the spirit, and rebels against it. Papists object, that it is taken away by baptisme. *Ans.* Originall sinne or the flesh is taken away in the regenerate thus: In it there be three things: the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptisme: the third, that is, the corruption remains still: but marke in what manner: it remains weakened, it remains not imputed to the person of the beleuer.

Lastly, hereby we are taught to be watchfull in prayer. *Watch and pray* (saith Christ) *for the spirit is ready, but the flesh is weak.* Rebecca, when two twinnes stroue in her wombe was troubled & said, Why am I so? wherefore she went to aske the Lord, namely, by some Prophet. So when we feeble this inward fight, the best thing is to haue recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the citie of Iericho seuen daies, and by sounding Rammes hornes ouerturned the wals thereof: so by serious inuocation of Gods name, the spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

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| The voice
of a man | 1. Carnall
of | Euill. <i>I doe that which is euill, and I will doe it.</i> |
| | | Good. <i>I doe not that which is good, and I will not doe it.</i> |
| | | |
| 2. Regene-
rate, of | Euill. <i>I doe the euill, which I would not.</i> | |
| | Good. <i>I doe not the good, which I would.</i> | |
| 3. Glorifi-
ed, of | Euill. <i>I doe not that which is euill, and I will not doe it.</i> | |
| | Good. <i>I doe that which is good, and I will doe it.</i> | |

HOUVV TO LIVE, AND THAT VVELL: IN ALL ESTATES AND TIMES.

SPECIALLY,

VVhen helps and comforts faile.

To the Reader.



GOOD Reader, if thou wouldest bee saved by faith in Christ after death, thou must here linc by it before death: and faith for the time of this life, hath two great vses. The first is to cut off worldly sorrowes and cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their lincs most miserable. For first of all, besides necessarie labours, they take vpon them many needlesse and superfluous busineses. Secondly, their manner is, to care not onely for the labours to be done, but also for the enen and successe of their labours, that they may alwayes prosper, and neuer be crossed: but this care belongs to God alone. Thirdly, they content not themselves with their los and condition, but seeke by all meanes to increase their estate, and to make themselves rich. Lastly, they exercise themselves not onely in disposing of things present, but they forecast many matters in their heads and plot the successe of things to come. Now faith, when we haue done the workes of our callings, according to the prescript of the word of God, faith (I say) maketh vs commend to God the blessing, successe, and enen thereof by prayer and assistance in his promises, not doubting but he will giue vs all things necessarie. And if we want the blessing and successe we looke for, yet faith makes vs to renounce our owne desires, and in silence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, being as it were plunged into a sea of miseries, faith giues direction and staies the minde. For when all temporal things faile vs, euen to the very skynne and life, faith preferues within vs an assistance of the grace and mercie of God, and the hope of life euertlasting. Faith shewes vs hidden things not to be discerned by sense and reason. Life euertlasting is promised to vs, but we die for all that: we heare of the resurrection, but in the meane season we rot in our graues; we are pronounced blessed, but yet we are overwhelmed with infinite miseries: abundance of all things is promised, but for all this we often hunger and thirst: God promisethto beare vs, and to be present with vs, but he seemes oftentimes to be desceit (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our minds aboue the whole world, to apprehend the inuisible and vnspeakable things of God which he hath reuealed and promised vnto vs. These things I shew more at large in this small Treatise following; reade it at thy leysure, use it for thy good, answere thou be a doer of them.

WILLIAM PERKINS.



Hab. 2. 4.

The iust man shall liue by his faith.



IN the former chapter the Prophet complaines and expostulates the matter with God, why the Iewes the people of God, should be oppressed by the Chaldeans, the enemies of God. In the beginning of

the second chapter the Lord makes answer to the Prophet, and the effect of the answer is this: they shall certainly be deliuered in the time appointed, but they shall not yet be deliuered. Vpon this answer the Prophet might haply object on this manner: How then shall the afflicted Iewes be able to liue in the meane season? The Lord answers by a distinction thus: The vniust man puffes vp himselfe with vaine confidence, but the iust man shall liue by his faith.

For the better vnderstanding of the words, five things are in order to be explained. The first, what is meant by the iust man. *Iustice* mentioned in the word is two-folde: the iustice of the law, and the iustice of the Gospel. The iustice of the law, hath in it all points and parts of iustice, and all the perfection of all parts; and it was neuer found in any vpon earth, except *Adam* and *Christ*: the iustice of the Gospel hath all the parts of true iustice, but it wants the full perfection of parts: as a childe hath all the parts of a man in the infancie, though it want perfection of stature and tallnesse. And this kinde of iustice is nothing else, but the conuersion of a sinner, with a purpose, will, and indeauour to please God, according to all the commandements of the law. Thus was *Noah* iust, *Iob*, *Zacharie*, and *Elizabet*: and thus must the iust man be taken in this place for one that turnes to God, and by grace indeauours to please God, according to the whole law of God in his place and calling.

The second point to be considered, is what life is here meant? As death is here two-folde; the first and the second: so is life. The first, is the coniunction of the body and soule; the second is the coniunction of the whole man with God. The first, is called naturally, the second spiritual or eternall life: and both are meant in this place. For *Paul* brings this very text to prooue the iustificatiō of a sinner by faith; and iustificatiō is a part of spiritual life; because it is the acceptation of a sinner to eternall life. And for this cause the Prophet faith, the iust man shall liue, hauing relation not onely to the time of affliction then to come, but also to eternall life.

The third point to be considered, is what is the faith here meant: And that is *infixing* or *fasting* faith; because we must liue by the same faith, whereby we are faued. And faith hath his effect not onely after this life, but also in this life. Wee must liue first by it, before we can be faued by it. *Paul* therefore in his owne example expounding this text, faith, *And in that I liue in the flesh, I liue by the faith of the Son of God, who hath loved me, and given himselfe for mee.*

The fourth point is the construction of the words; and that is two waies. The first is thus, *The iust by faith shall liue*: the words by faith being ioyned vnto the word *Iust*. And then the sense is this: He that is iust by faith shall liue and haue eternall life. The second is thus, *The iust shall liue by his faith*: the words by faith being ioyned to the words *shall liue*; and then the sense is this: The iust whiles he liues in this world, hee shall liue by his faith. This latter construction and sense I rather choose and embrace, because *Paul*, euen in this sense brings this text, *Gal. 3. 11, 12*, to prooue that life eternall, and consequently iustificatiō, comes not by working according to the law, but by beleeuing, and he makes an oppositiō betweene *liuing by faith*, and *liuing by works*.

The fifth and last point to be considered, is how a man should liue by faith? because this last point is of great moment, I will spend some time in the explaining of it. That a man then may liue by his faith, two things are required: the first, that faith bee rightly conceived and grounded in the heart; the second, that after it is once conceived it *Reigne* and rule in the heart. That faith may rightly bee conceived, two things are required. The first is the knowledge of the word of God, for faith stands in relation to the word: & the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophetes & Apostles*, *Eph. 2. 20*. By light of naturall reason we vnderstand, that the world had a beginning and was made of God. Yet cannot reason breed in vs a certaine perswasion of this point, but onely the testimony of the word of God; & therefore it is said, *Hebr. 11. 3*, *By faith we vnderstand that the world was ordained by God*. And this made *Dauid* say, *Psalm 56. 4*, *In God I will praise his word*. Furthermore, in the Word three things are to bee knowne, *Precepts* or commandements, because they teach obedience: *threatnings* because they restraine disobedience: *promises*, because they serue to confirme vs in our obedience. Again, promises

Gal. 2. 20

Heb. 11. 3

Gen. 6. 9.
Iob 1. 1.
Luk. 1. 6.Rom. 1.
17.
Gal. 3.
11.

How to liue, and that well.

are either principall, or lesse principall. The maine or principall promise is that, in which God offereth and reuealeth righteousnesse and life euerslasting by *Christ*. Within this promise is contained the grant of remission of our sins of necessary patience, of the assistance of the spirit of God, and of all gifts that are inferably ioyned with faith. Promises lesse principall are concerning deliuerances in temptations, safetie in dangers, health, wealth, liberty, peace, &c. And these must all be vnderstood, with an exception of the crosse and correction: and they shall so farre forth be accomplished as they serue for Gods glory, and the good of all them that beleue. Now all these heads and points of the word of God must be knowne and that in some particular sort, that a man may liue by his faith.

The second thing required for the right conceiuing of faith, is after the word of God is once knowne, *to trust* God vpon his word: yea to depend vpon it, & to build vpon it. This is the first and principall worke of true faith: and it is called by *Paul*, *Rom. 1. 5*, *the obedience of faith*: and it is made the end and scope of the preaching of the Gospel: and not without cause. For this is the first and principall honour of God to beleue him vpon his bare word; and thereby to make a confession of the truth of God. This the diuell knew right well: and therefore the first thing that he sought to ouerthrow in *Adam*, was his faith in Gods word: and the scope of the first temptation, whereby he assaulted our Saviour *Christ*, was to ouerthrow that faith & confidence he had in his father: saying, *If thou be the Son of God, command that these stones be made bread*: but this thou canst not do: therefore thou art not the Son of God.

That this obedience, which we giue to God by trusting his very word, may bee right obedience, it must haue fixe conditions. First of all, it must be *absolute*: for we must (as it were) shur vp our own eyes, & simply without any more ado trust God vpon his bare and naked word, and suffer our selues to be led by it. In naturall things experience is first, & then faith comes afterward. And *Thomas* following nature desired first to seele, before he would beleue. But God must be trusted, though that which hee faith be against reason and experience. Thus *Abraham* beleued God against all humane hope, *Rom. 4. 18*. The second condition is, that this obedience must be *sincere*. For wee must trust Gods word for it selfe, because it is Gods word: all by-respects set apart. They which are as the stony ground, receiue Gods word and reioyce in it: and yet afterward in time of temptation go awry. The reason is, because they receiue the word, and reioyce in it, not properly for it selfe, but in respect of honour, profit, or pleasure, which they looke to reape thereby. *Iohn* the Baptist was a *burning candle*: and the Iewes reioyed in his light, onely in respect of the noelitie of it: and therefore the holy Ghost faith; *They reioyed in it but for a season*. The third con-

dition is, that we must trust God not in part but in his whole word: and therefore many faile in their faith, that are content to trust him in his promises of mercie and saluation, but list not to beleue him in his commandements and threats. The fourth condition is, that we must trust God in his word, with all our hearts, that it may take deepe root and be an ingrafted word. It is not sufficient for vs to haue a taile of the good word of God, and to receiue it with ioy, valseife we thoroughly & soundly build and relye our selues vpon it. The fifth condition is, that this trusting of God must bee with an honest heart, that is, with an heart in which there is a distinct purpose not to sin, but in all things to doe the will of God. The good hearers are they which receiue the word with an honest and good heart, *Luk. 8. 15*. Without this can no man possibly liue by faith. He that puts away his good confidence, makes ship-wrecke of his faith, *1 Tim. 1. 19*. It is godlines alone that hath the promises of this life, and the life to come. And none can liue the life of faith, but hee that is a iust man. After that men haue made some good proceedings, & do know the word, receiue it, reioyce in it, and bring forth some fruit: if the heart for all this be enill; it will canse them at length to depart from God, by disstrusting or by denying credence to the word. The sixth condition is, that the obedience of faith must be stable and constant. The Lord faith, *Heb. 10. 38*, *My soule hath no pleasure in them that wish away themselves*, that is, which for a time beleue in God, and afterward pull backe their feete and goe backe from their faith.

Seeing this is the right way to cōceiue faith, to know the word of God, and to trust him vpon the same word, all such as would liue by faith, must haue their hearts kindled with a desire to doe the things before named, specially to giue credence to every word of God. Wee may not forsake God for any creature: now we forsake him, whē we distrust him in his word. Again, not to beleue God, is very Atheisme. For by this meanes God is made a liar, and his glory and maiestie is abolished. It is the greatest part of our glory to beleue God: as *Christ* faith, *Ioh. 3. 33*, *He that receiues his testimony, puts to his seale, that Gods testimony is true*; that is, giues vnto God, as it were, a testimonial of his truth, and thereto puts his hand and seale. And what greater honor can there be then this, that the creature should giue testimony to the Creator?

Thus much of the conceiuing of faith: now follows the *Raigne* of faith. The raigne of faith is, when it beares rule & sway in the hart & life. For where faith is, there neither thought, will, affection, nor lust raignes, but faith alone. It raignes by two actions. First of all, it moues and makes vs to attend on the calling of God, & yield subiection to him in his commandements. *Paul* faith, *Rom. 3. 31*, that faith *establisheth the law*: & one reason is because it makes vs doe that which the law prescribes. Again, *Paul* faith, that his weapons are spiritual and

Iam. 1. 21.

5.

Heb. 3. 12. 6.

2 Cor. 10.

Sf 2

mighty

arc

mighy, bringing every thought in subjection to God. Now these *mighy weapons* are the word of God preached and beleueed. He that is borne of God cannot sin, because the *seed of God* remains in him; that is, the word mingled with faith. *Noah* his faith made him build an Arke at Gods commandment; after it was made, to enter into it, and not to dare to come out of it, till he had warrant from God. *Abrahams* faith made him forsake his country and kindred at Gods commandment, & go he knew not whither. And that good obedience may bee performed to every commandment of God, faith works two things in vs, *memory and attention.* *Memorie*, whereby Gods word is laid vpon in the heart, that it may be drawne out to vse, when occasion shall be offered. *Attention* is, when faith makes vs seriously to consider and to beleuee that the commandment of God is a commandment not for forme, but in truth, and that it doth indeede pertaine to vs. An example of both these actions of faith we haue in *Ioseph*, who when he was tempted to folly of *Putiphars* wife, answered, *Gen. 39. 9. Shall I doe this wickednesse, AND SINNE AGAINST GOD? Marke* here how his minde was filled and possessed with a thought and consideration of Gods commandment.

The second action of faith, whereby it raigens in the heart, is to establish & confirme them that beleue in their obedience, and subjection to God. And this it doth, by presenting Gods promises to the mind. For by means of them it worketh foure actions in the heart. First of all, it makes vs lie vnto the true God alone, whose the promises are. Secondly, it makes vs to beleue that God both can & will helpe vs according to our neede. Thirdly, it makes vs to hope for his help, that is, for good successe in prosperitie, & deliuerance, or some mitigation of our euils in aduersitie, according to the tenour of his promises. Lastly, though temporall blessings faile, it makes vs still to rest on God for mercie & for life everlasting. And thus at all times it makes God to be our refuge, our castle, our rocke, and tower of defence. Thus we see generally how faith raigens.

To proceede further, the first man liues a double life, namely, a spirituall life, and a temporall, and both of them are led by faith; as I will plainly manifest; *Spirituall life*, which is the beginning of eternall life, stands specially in four things. Reconciliation with God, peace of conscience, ioy of the holy Ghost, and newnesse of life. Touching reconciliation with God in Christ, it is renewed, offered, and giuen vnto vs in the maine promises of the Gospel and in the Sacraments; and it is no way in this world made ours and holden of vs, but by our faith. And in the case of our reconciliation with God, faith hath two actions, one to receive it, the other to assure vs of it.

Touching the first, faith apprehends and receiues reconciliation on this manner; First of all the spirit of God workes in a man a ge-

nerall faith of the law, & the threatnings thereof, and it is called *Rom 8. 15. the spirit of bondage to feare*; because it causeth in vs a sight of our finnes, an apprehension of Gods anger, feare of due and deserved condemnation, despaire of our selues in respect of our selues. This being done, the same spirit worketh in vs another faith, called *sauing or iustificating faith*; and it apprehendeth or receiueh Christ with his benefits, by certaine steppes and degrees, and they are specially three. For first of all vpon a thorough touch and liuely sense of our miserie, there ariseth in the minde an earnest and serious meditation of the promise of mercie, and the benefits therein offered: and it is called the opening or piercing of the eare. *Psal. 40. 6.* Then in the second place there followes a purpose, will, desire and endeavour to beleuee, vpon consideration of the commandment of God that bids vs to beleuee and apply the promise to our selues. And further this will and desire shewes it selfe by instant and serious inuocation, which is nothing else but a flying from the condemning sentence of the law, to the throne of grace for mercie. Thirdly, after this, there follows in proceesse of time, a feeling and quieting of the minde touching Christ and his benefits, vpon some assurance thereof, wrought and conceived in the minde by the spirit of God. And this third degree is called a *stablished thought.* *Isa. 26. 3.* On this manner come we by degrees to receiue Christ for our full reconciliation with God.

For when vpon the commandment to beleuee, we doe in any measure beleuee Christ to be our Christ, he is our Christ indeede according to the tenour of the Euangelicall covenant. Thus faith apprehending Christ for our reconciliation with God, becomes a *uictorious conqueror* and preuailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies: and thus euery beleuer is aboue the Law, sinne, hell, death, euen in this life.

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience thereby; and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

Hee that beleuees the Gospell, shall haue all the benefits and blessings of God promised therein. But I beleuee the Gospell, and I beleuee in Christ;

Therefore the benefits promised therein are mine. The maior or first part of this reason, is the voice of the Gospel: the minor or the second part is the voice of the beleueing heart, which subiecteth it selfe in will and affection to the commandment which bids vs beleuee in Christ: & this is the act of speciall faith. And we may not thinke that this voice of the beleueing hart is a false alarm. For he that truly beleuees hath his minde and conscience supernaturally enlightened to discern that hee beleuees. The third part or the conclusion, is the foundation of all our ioy and spirituall comfort. For it

contains in it the chiefe certentie of our adoption and saluation that can be had in this life, namely, the certentie of faith, whence follows in a lower degree in the second place, the certentie that is by works: And thus doth faith certifie all such as truly beleuee, that they are the children of God.

Out of the former conclusion, or out of the certainty which is by faith, follows a full and liuely certentie of the doctrine of the Gospel, worthy consideration; on this manner. There is a three-fold certenty: the first is certenty of reason, or of generall faith, when a man by force of argument is conuicted of the certenty of the doctrine of the Bible. This may bee in the wicked and vngodly without faith in Christ. After this in the elect by a more speciall worke of Gods spirit, follows a faith in Christ, and the certentie of iustificating or speciall faith expressed in the conclusion of the former syllogisme. Thirdly, after this certenty of speciall faith follows another experimental certentie of the truth of the Bible, which also faith concludes on this manner:

The doctrine which assures vs to bee Gods children, is certainly of God. But the doctrine of the Gospel, beleueed or mingled with our faith, assures vs to bee Gods children:

Therefore it is of God.

The maior is granted of althe minor is in effect the conclusion of the former syllogisme, & it is knowne by an experience of that spirituall comfort which the godly feele in their hearts. The conclusion sets downe the certenty of the Bible vpon a further ground, than any wit or learning of man can attaine vnto without the spirit of grace, namely, vpon an inward assurance of our reconciliation with God. Of this certenty our Sauour Christ speaks notably, *Ioh. 7. 17. If any man will do my Fathers will, that is, beleuee it, and subiect himselfe to it, he shall know [namely, by that comfort which he shall feele vpon his subiection] of the doctrine, whether it be of God, or whether I speake of my selfe.* And *Paul* faith, *1 Cor. 2. 15. that the spirituall man, that is, one regenerate by the spirit of God, iudgeth all things.* Hence it follows, that such as desire to be settled for their religion, & such as desire to be good and profitable students in Diuinitie, must first of all humble themselves, and endeavour in their hearts truly to beleuee in Christ. Because hence follows the best experience of the certentie, and consequently of the vnspokeable excellencie of the Bible.

Thus then we see, how wee are to receiue, hold, & ioy our reconciliation with God in Christ, by no other thing within vs, but by the meanes of our faith alone. And therefore we must haue speciall care, that we may by the vse of good meanes attaine to a liuely faith. And for this cause we must do two things: first we are to labour to be conuicted in conscience of the certenty of the word. This done, we must then subiect our wils to the commandment

of God that bids vs beleuee in Christ: we must bewaile our vnbeliefe: we must strive against the same, and pray vnto God to confirme and increase our faith, by establishing our hearts in his loue.

The second part of spirituall life, is *Peace of conscience*; which is nothing else but a constant and stable tranquility of minde, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared ouermuch. This peace was in *Dauid*, when he said, *Psal. 3. 5. I laid me downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie, for it is the peace of God: it is one part of the kingdom of God: it passeth all vnderstanding: it is in stead of a guard to keepe our hearts and minds in Christ. Now this excellent peace springs out of faith, whereby we beleuee our reconciliation with God. *Rom. 5. 1. Being iustificied by faith, we haue peace with God.* *2 Chron. 20. 20. Trust in the Lord, and ye shall be secure.* Yea as our faith is, so is our peace: liuely faith, liuely peace; constant faith, constant peace; faith in life, peace in life; faith in death, peace in death: so as we may say with *Simon*, *Luk. 2. 29. Lord, now lettest thou thy seruant depart in peace.*

The third part of spirituall life, is the ioy of the holy Ghost: & that is, to reioyce in God, because he is our God, and in Christ because he is our Christ. And this kind of ioy is not taken from vs, or abated in afflictions, but rather increased. *Rom. 5. 3. We reioyce in tribulations.* And, *Atth. 10. 24. I see endured the spoyling of your goods with ioy.* Now, our faith in the promise of life is the mother & breeder of this ioy, which ariseth of that happie and blessed conclusion that faith frames in the mind; I beleuee: therefore the blessings of God promised in the gospel, are mine. Thus faith *S. Peters*, *Beleueing ye reioyce with ioy vnspokeable & glorious.* Again, the continuance & increase of our faith, is the increase of this ioy.

The last part of spirituall life, is *newnesse of life* and conseruation, whereby we are borne anew, and made new creatures; not because the substance of body and soule is changed, but because the image of God is restored. Now this change both for the whole and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promise, or from Christ crucified, who is propounded in the promise, and that as the said word, for Christ is apprehended by faith. *Atth. 15. 9. Your hearts being purified by faith.* *1 Iohn 3. 3. Hee which hath this hope purifieth himselfe.* *1 Pet. 1. 22. Your soules are purified in obeying the truth.* And againe, *Being borne anew of the immortall seede of the word.* The parts of newnesse of life are specially three. True wisdom, good affections, good workes. True wisdom is to aduise of good things, and to vse good meanes for the execution thereof. This wisdom ariseth of our faith in the word of God, *Dauid* faith, *Ps. 119. 98. 99. He was wise when his teachers, and in*

Phil. 4. 7.
Rom. 14.
17.

Phil. 3. 1.

1 Pet. 3.
8.

when the ancient: and he renders the cause thereof from the worke of his faith; *For thy testimonies are ever with me, & they are my meditations.* Out of the same fountaine spring all good affections. The loue whereby we loue God, comes of our faith, beleuening the loue wherewith God loueth vs. The perfwasion of the forgiveness of many sins in the woman that washed Christ his feete with her teares, caused her to shew much loue to Christ. Godly sorrow, when the heart is grieved properly for the offence of God, ariseth of faith apprehending and beleuening the mercy of God in Christ. And in euery good worke, there is a three-fold action required. First, there is required an act of general faith, which is to beleuee, that the worke to be done in his kinde pleaseth God. *Whatsoever is not of faith is sinne.* The second is an act of iustifying faith, which is to purge the heart, and to cause it to bring forth the good worke to be done. *Pf. 116. 10. I beleueed, therefore I spake.* The third is also an act of iustifying faith, that is, when the worke is done, to apprehend Christ, whereby his merit is to couer the defect of the workes: because no worke of ours can please God without remission of sinne.

Thus newnesse of life with all parts thereof, hath his off spring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sense: faith is the eye of the minde, whereby we behold Christ in the word and Sacraments. By this faith *Abraham saw the day of Christ and reioyced.* With this eye we may sufficiently behold Christ: and bodily sight in this case is not necessary for the time of this life: therefore Christ faith, *Ioh. 20. 29. Blessed are they which haue not seene, and haue beleueed.* Again, faith is the hand of the soule, whereby we may hold on Christ, and receiue him with all his benefits. It is the mouth of the heart, whereby we feed on Christ, eating his body & drinking his blood to eternall life. It is the feet of the soule, that makes vs walke with God. Lastly, it is a meanes to bring vs into familiaritie with God. For it is an care whereby we heare God speake to vs in his word; and it is as it were the tongue of the soule, whereby we speake to God by inuocation of his holy name.

To go yet further, spiritual life is most of all manifest in afflictions and temptations, in the bearing whereof faith reignes: and that by a three-fold action. First of all, it makes vs to depend on Gods promises, and to trust God without limitation. For it doth not limit God to any set time of deliuerance; but leaues all to God. *Isa. 28. 16. He that beleuees, shall not make haste.* *Daniel, Dan. 9. 10.* waited 70. yeeres for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to be at hand, he prayed to God for the same. Again, faith doth not limit God to any meanes of deliuerance. God made promise to *Abraham* of a blessed seed. For the verifying of this promise hee gaue him *Ishac* in his old age. This done, he commands him to offer his only Son

in sacrifice. A grieuous crosse: for by this meanes all hope is cut off, touching the promised seed. Yet by faith *Abraham* still beleuees the promise, and that in the very offering of his sonne. Lastly, faith doth not limit God for the measure of affliction. *Iob* faith, *Iob 13. 15. Hee will trust in God, though he kill him.* It was a grieuous affliction for *Dauid* to be driven out of his kingdome by his owne son, yet mark what he faith in the flight, *2 Sam. 15. 26. if hee say, I haue no delight in thee, behold, here I am, let him do vnto me as shall seeme good in his eyes.* The second action of faith, is to make vs beleuee the promises of God, when we feele the contrary, & in one contrary to beleuee another. When we feele our own sins; it makes vs beleuee our iustification: when we feele our wretchednes, & misery, it makes vs beleuee our happinesse: when we feele nothing but death, it makes vs beleuee our eternal saluation: when we apprehend Gods anger, and feele him to be our enemy, it makes vs to apprehend his mercy, and to beleuee his fatherly kindnes. When Christ was forsaken of God, hee then by his faith beleuees God to be his God. The third action of faith in afflictions, is to assure vs of Gods presence, and to behold him with the eyes of faith. Thus *Dauid* faith, *Psal. 16. 8. I haue set the Lord alwayes before me: for he is at my right hand.* *Moses* left Egypt, and feared not the wrath of the king; because he saw him that was invisible. When the seruant of *Elisba* feared ouermuch the hoast of the king of Syria that compassed the towne of Dothan, the Prophet prayes to God for him, that his eyes might be opened, to see the fiery charretts of the Angels of God protecting him: and we likewise are to pray to God, that the eyes of our minds may be opened, to beleuee and to acknowledge the same or the like protection. And thus are men to lue by faith in the midst of their afflictions.

By this which hath bene said, wee are admonished first of all to acquaint our selues with the promises of God, as they are recorded in the booke of the Prophets & Apostles: secondly, at all times to build vpon them by our faith, and not to suffer our selues to be drawne from them, though all temporal blessings of God faile vs, yet health & life is selfe. This is to arme our selues with a shield against all the fierie darts of the diuell, and to put on a breast-plate, that will face the heart and life, though otherwise in temptations we be grievously maintained and foyle.

Thus much of spiritual life. That our temporal life is lead by faith, I make it thus manifest: Temporal life is preferred and maintained by an honest calling: euery calling hath his labour and work: and the labour of all callings hath miserie and trouble for his companion and fellow; and in all these faith raigens and beares the sway in them that beleuee.

For the first, that is, for the choosing and holding of our callings with good conscience, there is required a double life of faith: For we

must haue a faith, whereby we must be assured that our callings are good, & lawfull in themselves: as *Paul* faith, *Whatsoever is not of faith is sinne.* For the feeling of this faith, this rule must be remembered, that offices & callings which serue to preserve the good estate of any family, Church, or common wealth, are lawfull & of God: because these are estates ordained of God, and established in the commandments of the morall law, specially in the first, fifth, & sixth commandments. Again, faith is required, whereby euery man must beleuee, that the calling in which he is; is the particular calling in which God will be serued of him. For without the conscience be settled in this, no good worke can be done in any calling. And for the better establishing of the conscience, another rule must be remembered, That they which are furnished with gifts for their callings, namely, aptnesse and willingnesse, and are thereunto called or set apart by men, whom it concerns to call, are indeed called of God. Thus the Elders of *Ephesus* hauing gifts to feede, and being not called of God immediately, but by men, are said to be made *overscers by the holy Ghost.* And *Paul* faith, that God committed not only to himselfe, but also to *Timothy* the ministration of reconciliation: and yet was *Timothy* not called immediately of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called thereto, by them whose duty it is to call, may assure himselfe, that he is called of God, and from this double faith and perfwasion; that our calling is lawfull in it selfe, & lawfull or pleasing God in respect of vs, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings.

In the labour and work of our calling, there is required a double action of faith. The first is, to order our labours, that they be done in good manner, that is, in obedience and to good ends; that is, to Gods glorie, and to the good of men, with whom we lue. In this respect is *Noah* said to build an Ark by faith, and good Princes to order their common wealths, and in way of protection to make warre with their enemies: and thus must euery man of euery office, calling, trade, occupation, doe his duty by faith. The second action of faith is in our daily labours to retrain and moderate our care. Men commonly take vpon them a double care: one is to do the workes and labours of their callings; the other is to procure a blessing & good successe to their foresaid labours. But faith in Gods word where it raigens, it stirs vp the hearts of men onely to the first care, which is in the performance of their painefull labours & duties; and it restraines them from the second; causing them to leaue it to God. For when men haue done the dutie that appertaines vnto them, then faith makes them without any more a doe, to waite for a blessing on God. To this purpose the holy Ghost

faith, *Psal. 55. 22. Cast thy burden on the Lord, and he shall nourish thee.* Again, *Be not ingratefull, but in all things let your request be shewed vnto God, in prayer & supplication with thanksgiving; & Cast your care on God.* Now this faith, whereby we depend on God for the successe of our labours; hath an infallible ground, namely, that God best knowes our wants, and he will giue vnto vs all things which hee in his wisdom knowes to be necessary. Christ faith, *Mat. 6. 31. Your heavenly Father knoweth that you haue need of these things, that is, food & raiment.* Again, *He careth for you: and, Nothing shall be wanting vnto them that feare God.* If men would by faith build on these promises, they should not need like dreges of the world to soyle and spend themselves, and the best part of their dayes in worldly cares, as they do for they should haue a greater blessing of God with lesse care, if they would trust him: & they should haue farre more time then they haue, to care for heauen and heauenly.

Thirdly and lastly, euery calling since the fall of *Adams* hath misery and affliction to bee his companion. And for the quiet bearing of the miserie of euery calling, faith is of great moment. For it workes patience by perswading and setting our minds in two things: the first, that God is well pleased with vs, and that we are reconciled to God in Christ: the second, that all our miseries shal in the end turne to our good and everlasting saluation: and where these two perfwasions take place, there is contentation in any estate.

Thus much for the meaning of the text, now follows the vie. The first and principall vie concerns the information of our iudgement, in the maine point of our saluation. For hence *Paul* hath taught vs to gather, that a sinner is iustified before God by his faith without the workes of the law. And he disputes on this manner: *If a sinner be iustified by faith, hee is not iustified by the law: but a sinner is iustified by faith, therefore hee is not iustified by the law.* The conclusion is propounded in the 11. verse of the 3. chapter to the *Galatians*. The maior is confirmed in the 12. verse by the diuers manner of iustifying: *The law (saith Paul) iustificeth by doing, not by beleueing: and faith iustificeth not by doing, but by beleueing.* The minor is confirmed in the 11. verse, by the testimony of the Prophet *Habakkuk*: *The iust shall live by his faith.* And wheteas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature, but not by grace: they erre and are deceived. For hee opposeth not workes of nature and workes of grace, but workes and faith, doing and beleueing: and the Prophet faith very plainly; and make it: that the iust man, who is a doer of the workes of grace, is iustified and liues not by his workes, but by his faith. Again, where they make a double iustification; one whereby a sinner is made a iust man, the other whereby a iust man is made

Phil. 4. 6

1. Pet. 5. 7

1. Pet. 5. 7

Psal. 34. 9

Gal. 3. 11

12.

more iust: and teach that the first is by faith without works, and the second by faith and works, they erre likewise. For not only a sinner vnconverted, but the iust man stands iust, & is fill iustified by his faith without his works. Paul when he alleadged this text knew but of one iustification, whether we respect the beginning, or the continuance and the accomplishment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination* and a *change*. If we examine our liues by this text, we shall find two maine faults and aberrations in the liues of men. The first is, that they reiect and put away the rule of direction that serues for the ordering of their liues. And this they doe, when they doe not beleue and trust God in his word. And we may not think, that this our vnbeleefe is a small matter: because it is a mother sinne of all other sinnes: and it is the principall law of the kingdom of darkness, not to beleue God. Hereupon our enemy Satan endeauoured by all meanes to imprint this lesson of vnbeleefe in the mindes of our first parents: and hauing effected his purpose, hee euer since endeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seuen speciall fruits or sinnes. The first is *Atheisme*, when men deny God and his word. *Atheisme* hath two parts: Epicurisme and Temporizing. Epicurisme is, when men contemning Gods commandements, threatnings, promises, care for nothing but meate, drinke, and pleasures. Temporizing is, when men embrace religion so farre forth as they are forced by lawes & times, & no otherwise. These are the common sinnes of our dayes. The second fruit is *Heresie*, and that is, when men distrust God in some article of faith. This fruit abounds in the last age of the world: because in these times the diuell hath receiued the heresies of the former ages. The third fruit is, *Apostasie*, and that is when men change their faith and religion. And this change is made, when the euil heart of vnbeleefe catcheth them to depart from the liuing God. This hath bin the fault of the people of this land in the daies of persecution. The fourth fruit is *Hypocrisie*, which is to make a shew and pretence of faith, and to want the power of it in honest & godly conuersation: or againe, hypocrisie is nothing else, but the vnbeleefe of the heart, couered ouer with the false appearance of faith. And it is the common sin of these times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great sway. For men make the highest degree of profession that can bee, when they come to the Lords table; and yet afterward take to themselves libertie to liue and doe as they list. The fifth fruit is, *car-nall securitie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe one still in their sinnes, flattering and soothing themselves. Thus the sinnes in law

of *Lot*, when they heard of the destruction of *Sodom*, esteemed it but as a mockerie. Thus did the Iewes make a league with hell and death, and said with themselves that the scourges of God should not come at them. And in this last age of the world, men shall additt themselves to pleasures and profits, thinking nothing of any iudgement of God, till vengeance befall them. The sixth is, *willfull ignorance* of the will and word of God. For the diuell blinds the minds of the vnbeleeuers, that the light of the Gospel shine not vnto them. This is the fault of our common people: who commonly hold an opinion, that it belongs not to them to know the word of God: because they are not learned (as they say:) or because they haue other businesse to thinke on. The last fruit is *worldlines*, and that is, when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God. These are the principall fruites of vnbeleefe, whereby it may easily be discerned and descried where it is. And if any man thinke himselfe to haue a fulnesse & perfection of faith, as many doe: euen this one thing is a sufficient argument of his vnbeleefe. For it is the first steppe to faith to see in our selues the want of faith.

The second maine aberration in the liues of men is, that they set vp false rules to order their liues by: and they are foure. The first is the *light of naturall reason*. For many are of opinion, that it is sufficient to the pleasing of God, if they liue ciuilly, that is, do iustice to euery man, and liue peaceably, hurting none. This is the blind Diuinitie of the world, that if they carry themselves thus and thus, whatsoever their sinnes be, God will hold them excused. But they are farre wider from a life acceptable to God, faith is required, the light of reason will not serue the turne. Paul saith, *Rom. 8. 7. 1. Cor. 2. 14. The wisdom of the naturall man is enemie to God, and he cannot discern the things of God.* The Pharisees had ciuill iustice & goodness: yet faith Christ, *except your iustice exceed theirs, ye cannot enter into the kingdom of heauen.*

The second false Rule is *sense*: that is, feeling and feeling by this men commonly liue. If we enioy the good blessings of God: health, wealth, libertie, peace, honour, good report, then we can trust God; but if he withdraw his blessings, and present himselfe to vs with an empty hand, we trust him no longer, nay we murmur and despaire, and without feare of God, vse any vnlawfull meanes to releue our selues. Where we haue his precious word, yet doe we not trust him vpon his bare and naked word, vnlesse we shall he lay down vnto vs some good pawning, and makes vs to feele and enioy his good blessings. Again, if any man, that is our friend, make promise of help or deliuerance in any danger, we rest content and finde our selues much calfed thereby: and yet the promises made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like

contentation. Herthat on his death bed hath commended his children to some trustie friend, departs more quieted in minde, then if he had commended the without helpe of friend to God their best father. A man vpon good security lends to another an 100. pounds, hoping for the principall with the increase at the yeares end: yet dare not he skarle deliuer an 100. pence to the poore members of Christ, vpon the promise & bond of God himselfe, who saith, *Pro. 19. 17. He that giues to the poore, lends to the Lord*; & he will returne the said gifts with a blessing. Now all this comes to passe, because men rather trust them whom they see, then God whom they neuer saw. Moreover, it is a property of them that doe indeede beleene, to iudge their estate by feeling: but herein they deceiue themselves: For we must liue by faith and not by feeling: and feeling is often deceitfull. Because such as finally fall away from God may haue a feeling, or taste of the good word of God, and of the powers of the life to come.

The third false Rule, is *false faith*, which is without or against the word. Thus the Turke liues by his false faith: the Iew by his, the Papist by his; for he beleenes as wel the Traditions of men, as the word of God, & he puts his trust not onely in God, but also in the Creatures, namely, Saints and Angels. Thus also do Magicians, forcerers, witches, enchanters, whatsoever they doe, by a Satanicall faith in that couenent which they haue made with the deuill. And such persons as aske counsell of witches and wizzards: called cunning men & women: helpe themselves onely by their false faith. For when they vse charms or spels, or like Satanicall ceremonies, they commonly find successe, & are helped of the euils that be-tide them. And that comes to passe on this manner. In the vse of the foresaid ceremonies prescribed & deliuered by witches, they haue a blind and erroneous faith: vpon their faith followes a Satanicall operation in effecting of the cure desired. For charms and spels being but words, haue no vertue in them to ease or helpe man or beast, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people think on this, who though they much boast of their faith in Christ, yet when they are in any extremity, or danger, very commonly practise this Satanicall faith.

The last false rule, is *the lust of the heart*: and by this rule doe most men square their liues. The lust that commonly rules is threefold: lust concerning bodily pleasure, lust of worldly wealth, lust of honour, as *S. Iohn* saith, *1. Ioh. 2. 16. Whatsoever is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life.*

Thus much of the examination; now follo-wes the change. That wee may change our liues in respect of vnbeleefe, foure things are required. The first, is that wee must acknowledge and bewaile our vnbeleefe, with the ma-

nifold fruits thereof. And we haue good cause to do so. For by vnbeleefe the diuell creates his kingdom in mens hearts, and works his pleasure in vs and vpon vs. Secondly, vnbeleefe corrupts, & defiles all our actions whatsoever, though otherwise they be good and lawfull in themselves. Paul saith, *Tie. 1. 15. that to vnbeleue, is to be defiled*. Thirdly, vnbeleefe deprives vs of the good blessings of God which otherwise we might enioy. If ye beleene not, ye shall not be established, saith the Prophet. In Capernaum Christ could not doe great wonders, by reason of their vnbeleefe. Lastly, vnbeleefe plucks downe vpon men the plagues & iudgements of God. *Moses* and *Aaron* were barred the land of Canaan for their vnbeleefe. A certaine Prince was troden to death in the gates of Samaria: because he would not beleene the word of the Lord by the mouth of *Elisba*. *Na-chabie* was dumb for a time; because he would not beleene the message of the Angel. Many at this day, when the iudgements of God lye heauy on them, lay presently they are foretold, and they cry out on this or that suspected witch. But such persons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their hearts whereby they distrust God in his Word and this sinne alone, if there were no witches in the world, is sufficient: alone to prouoke God to plague and punish vs sundry waies, and that grievously. Therefore let vs with bitterness of heart bewaile our vnbeleefe: and the rather, because it is a step to faith to acknowledge the want of faith.

The second thing to be done, is to make examination whether we be in conscience conuicted of the certaintie of the word or no. If we be not, we must labour to be conuicted. Because that naturall atheisme, whereby we doubt whether the books of the Prophets and Apostles bee the word of God or no, hinders the certaintie of faith. For the feeling of the conscience in this point, therfore arguments may be vfed. The first; it is a principle in nature that there is a God: if there be a God, nature can say he is to be worshipped: if he be to be worshipped, he hath reuealed himselfe and his will to man, for otherwise he cannot be worshipped. And this reuelation is to be found in the writings of the Prophets and Apostles and in no other writings of men: because we find the doctrine of Scriptures to be agreeable to the very nature and maiestie of God, and so is no other doctrine or learning whatsoever. For it is the most ancient, & all other religions come farre short of it. It is one and the same, euermore consenting with it selfe, without change or alteration. The Apostles agree with the Prophets: the Prophets with *Moses*: and all with the first reuelation made at the creation. Again, it discouers and reueales the secret thoughts of men, that no arte or learning can discouer: and this argues that it was penned by him who is the searcher of all hearts. The

9. fruits of vnbeleefe.

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3. Heb. 3. 12

4.

5.

Gen. 19. 14.

Ia. 18. 15.

Mar. 24. 17.

6.

2. Cor. 4.

7. Mat. 6. 30.

Iob. 6. 4.

Mat. 5. 20.

Eph. 2. 2.

Ia. 7. 9.

Mark. 6. 5.

Num. 20. 12.

2. Kin. 7. 13. 17.

Luk. 1. 20. 16.

2. Pal. 10. 6. 11. 13.

and. 14. Luk. 18. 11. 12.

Apoc. 8. 7.

1. Cor. 2. 14.

Mat. 12. 14.

Psal. 7. 8. Ier. 8. 19.

Luk. 12. 46.

Num. 20. 12.

Psa. 11. 8. 7. 17. 13. 1. Tim. 4. 13.

Eccl. 9.

second argument is a wonderfull Evidence of *A* *the truth*, not to be found in any other writings in the world. This evidence stands specially in eight things. The first is, that the writers of Scriptures fully & plainly set down their own faults, yea their chiefest faults, not sparing to shame themselves in mans reason: and this argues; that in writing they were guided by the spirit of truth. The second is, that the books of Scripture contain many misteries about the reach of mans reason, yet not against reason: because we may discern a truth in them, and that by grounds and principles of reason. The third, that the speeches of Scripture aime not at by-respects, but simply & absolutely give & ascribe all glory to God alone. The fourth is, that the Scriptures containe full and perfect doctrine for the pacifying, setting, & directing of the conscience in all things. The fifth, is the holiness and purity of the law of *Moses*, in that it accuseth and condemneth all men of sinne, and prescribeth perfect righteousness. Herein it surpasseth the lawes of all countries, common wealths, kingdoms whatsoeuer. The sixth, is the wisdom that appears in the policy or government of the Common wealth of the Iewes set downe by *Moses*. The seventh, is a reconciliation of iustice and mercy propounded in the Gospel. For in Christ iustice and mercy meet, & iustice after a sort giues place to mercy. The eight thing, wherein the evidence of truth appears, is the consent of Scriptures with it selfe: for doctrine agrees with historie, and every part with every part. This manifold evidence of truth, sheweth that Scripture is from the God of truth. If any say, that they find no such evidence in Scripture, I answer, it is their own fault: for if they would seriously read the Scriptures with prayer to God, it would appeare. The third argument, is the efficacy of the word: which appears on this manner. Gods word is flat contrary to the nature and disposition of man: and yet for all this, when being preached, it convinceth and condemneth men of sinne, it turneth and converteth them to it selfe, and causeth them to live and dye in the love and obedience thereof. This could it neuer do, unless it were of diuine operation. The fourth argument is, that the prophets and Apostles wrought miracles for the ratifying and confirming of their doctrine. Now these miracles surpass the strength of nature, & were immediately from God: and therefore the doctrine thereby confirmed was also of God. The fifth & last is, that the writings of the prophets & Apostles contain many prophecies or predictions of things to come, that none could foresee or foretell, but God. The name of *Iesus* and his doings are foretold 330. yeares before his birth. *Cyrus* and his doing are mentioned more than an 100. yeares before he was borne: now these and the like prophecies argue that the whole doctrine is of God. By these & like arguments are all that inwardly doubt of Gods word, to settle and establish their consciences.

Heb. 4. 12
1. Cor. 10
10

1. King.
11. 2.
15. 44.
end.

This done, then followes the third point and that is, that wee must search and inquire what is the substance and scope of the word of God. The scope of the whole Bible is Christ with his benefits, and he is revealed, propounded, and offered vnto vs in the maine promise of the word: the tenour whereof is, that God will giue remission of finnes and life everlasting to such as will beleue in Christ. To this maine promise, God hath added a maine commandement, which bids vs to beleue the said promise, or to apply Christ with his benefits vnto our selues. Now then our third dutie is, to subiect our hearts and willes to this commandement that bids vs to beleue in Christ. This is the subiection of faith, of which two things must be observed. One is that this is the first subiection that we can giue to God, to trust him vpon his promise for the pardon of our finnes, and for eternal life. And from this subiection of faith, ariseth our subiection to the whole word. In Christ are all the promises of God, yea, and Amen: the lawe and the obedience of all the commandements thereof is established by faith; without Christ no good things can bee done. The second point is, that this subiection is easie in respect of that subiection which the law requires. The perfect obedience of the law is impossible to all men except Christ, yea to such as are borne anew of the holy Ghost, though for the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so farre forth possible to all that will and desire it, that whoeuer doth seriously but will to beleue and to be converted, doth indeed beleue and is converted, and doth please God, and shall not perish eternally; although the beginning of this faith and conversion be weak, so it be in truth and not counterfeit. *Isa. 1. 19. If ye will and obey, ye shall eat the good things of the land. Luk. 11. 13. Your heavenly Father giveth the holy Ghost to them that desire him. Mat. 11. 30. My yoke is easie and my burden light.* Therefore let vs trie our selues whether we have wil to subiect our selues to the word of God, that bids vs beleue in Christ, neuertheless we may not thinke that this will to beleue is in our power. For it is by the speciall mercy of God stirred vp in the hearts of the elect, by the operation of the holy Ghost.

The fourth and last thing in this change is, that faith in Christ or in the word beleued, must raigne and rule in the heart bringing the whole man in subiection to the whole word of God. And this faith in Christ doth: because when it is once settled in the heart, it works in vs a fall and settled faith of every part of the word of God; namely, of his precepts and of his threats: Here then our dutie is to subiect our selues by meanes of our faith to the whole word: and to suffer nothing within vs but it alone to beare sway. This is the will of God: *Let the word of God dwell in you plentifully.* The good ground yeelds it selfe and giues place, that the

1. Ioh. 3.
23.

1. Cor. 10

Isa. 11.
30.

Col. 3.

feede.

feed may take deepe root. It is a blessed thing to haue the kingdom of God erected in our hearts: now this kingdom is erected, when the word of God keeps all the power of body and soule in subiection. And when our faith in Christ brings our thoughts, affections, words, deeds, sufferings, in subiection to the word of God, then we live by faith.

The third vfe followeth: in that we are to live by our faith, wee are taught to seeke for knowledge of the will and word of God, and daily to increase in the same knowledge; specially to acquaint our selues with the commandments of God that concerne vs, with his promises, and threatnings. For faith is the life of our soules, & the word is the life of faith; because it is first kindled and afterward confirmed by the hearing of Gods word. Again, the word moderates our faith, that we beleue not more then we should, or come short in beleaving. The word therefore that serues thus to limit our faith, must be knowne in his severall heads and points.

Fourthly, hence we learne how wee are to carry our selues in greatest dangers, as in the time of plague and pestilence, in the time of famine, in the time of warre and bloodshed, in the time of our last and deadly sickness. We haue then need of great helpe: and the onely way is then to stay our selues and establish our hearts by our faith on Gods promises. It is the very scope of this text to teach this one point of doctrine to the Iews, being now oppressed by the *Chaldaeans*. *David* in danger and Christ in the time of his passion, by their faith commended their spirits into the hands of God. Of the Martyrs & Saints of God, some were by their faith imprisoned, some racked, some stoned. Faith in perilous times is of great vfe. First when a man is halfe dead, it quickens and puts life in him; as *David* saith, *Psal. 119. 49. 51. Remember the promise made to thy seruants, wherein thou hast caused me to trust: it is my comfort in my trouble: for thy promise hath quickened mee.* Understand here the promise as it was tempered and mingled with his faith. Again, faith in the times of danger doth as it were sense and copasse vs with the promises of God. This may be gathered by the opposition that is between these words and the former. *The uniuersall man puffes up himselfe*, saith the Prophet, or builds towers of defence vnto himselfe: but the iust man only beleues; & that shall be to him in stead of all the towers in the world. For it brings vs vnder the presence, wing, & protection of God, it makes him to be our safeguard, and tower of defence: This doctrine is to be thought on the rather, because, though we now inioy peace & other blessings of God, yet our common sins and especially our vnbeleefe, calls downe for the great and grievous iudgements of God.

Moreover, hence we are taught that every man must haue a faith of his owne, *The iust man must live by his OWN E faith*, saith that Prophet. And good reason, for every man is a

creature of God, and must doe his homage to God by beleuing in him: and because every man hath need of Christ for himselfe: therefore must every one haue a faith of his owne to lay hold on Christ. It may be objected, that sometime the faith of others hath saved men, *Mark. 2. 5. When Christ saw their faith, he said to the sick of the palsy, thy finnes are forgiven thee. And, Iam. 5. 16. The prayer of faith shall save the sick.* I answer, that the faith of one man may be a meane to procure health of body and other temporall blessings, yea faith vnto others; yet cannot any man receive pardon of finnes, and eternall life but for himselfe. Therefore when it is said in the first place, *When hee saw their faith*, the faith of the palse man must not be excluded but included; and the place of *Iames* speaks only of the bodily health.

Again, it may be alledged, that seeing we are iustified by the iustice of another, namely, of Christ: we may also be iustified and saved by the faith of another. I answer, that the reason is not alike, because the obedience of Christ is both his and ours; because it is in him; ours, because it is applied vnto vs by God, and received by our faith: and the like cannot be said of the faith of any other man.

Thirdly, it may be alledged, that Infants haue no faith of their owne. I answer, there be 3. opinions touching infants faith. The 1. that infants haue actual faith wrought in them by the holy Ghost, because it is said, *Matth. 18. 6. Who soeuer offendeth one of these little ones that beleues in me*. But this opinion seemes to be a vntruth: because faith presupposeth understanding and knowledge, which infants want. Against infants received to beleue what they are young, they would no doubt shew it when they come to be of yeeres, but faith they shew none, vnlesse they attaine vnto it afterward by diligent teaching and instruction. And the place in *Matthew* may be vnderstood of men of yeeres, who if they haue corrupte & humbled hearts, are little ones beleuing in Christ. Again, children after some yeeres by good education and instruction, may attaine to some knowledge, and consequently to faith. Thus *Timothy* was brought vp in the Scriptures of a childe. The second opinion is, that all places of Scriptures intreating of faith are to be vnderstood of men of yeeres, & that children are saved by some other vnknowne and vnspokeable way without faith. I somewhat doubt of this, because it is said, *Who soeuer beleueeth not, is already condemned. Again, Without faith it is impossible to please God.* The third opinion is, that children haue faith after a sort: because the parents according to the tenour of the covenant, *I will be thy God, and the God of thy seede*, beleue for themselves and their children; and therefore their faith is not onely theirs, but also the faith of their children. Hence it is that the Scripture saith, *If the root be holy, the branches are holy: and, If ye beleue, your children are holy.* According to humane law,

Mar. 16.
16.
Heb. 11. 6

Rom. 11.
16.
1. Cor. 7. 14.

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the father and his heires are but one person, the father covenanting for himselfe & his children: what then should hinder, that the father might not beleue for his child, and the child by the parents faith haue title to the covenant & the benefits thereof? It is alleadged, (4) that by this meanes children shall be borne beleeuers, and so be conceived and borne without originall sinne. I answer: Beleueing parents sustaine two persons: one, whereby they are men; and thus they bring forth children hauing mans nature with all the corruptions of nature. The other, as they are holy men and beleuers; and thus they bring forth infants that are not so much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the blessings of the covenant. Children proportionally sustaine a double person: If they be considered in and by themselves, they are conceived & borne in Originall sinne. If they be considered as they are holy, & beleue by the faith which is both theirs & their parents faith, and consequently haue by this meane title to Christ and his benefits; originall sinne is couered and remitted. If it be said, that by this meane all children of beleueing parents are the children of God; I answer, that we must presume that they are all so; leauing secret iudgements to God. To this third opinion I most encline: because we are to iudge that infants of beleueing parents in their infancie dying, are iustified, & I find no iustificatio in scripture without faith. And this hath bin the iudgement of the ancient Fathers. *August. serm. 14. of the words of the Apostle, How (saith he) doe infants beleue? by the faith of the parents. If by the faith of parents they be purged, by parents sinnes they are polluted. The body of sinne in the first parents begot them sinners: and the spirit of life in the latter parents did regenerate them to be beleuers.* Bernard. epist. 77. faith, Among the nations as many as were faithful, if they were of yeres, we beleue that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them. Again, It is meete and for the honor of God, that to whom age denies their own faith, grace should grante to them a benefit by the faith of another.

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learne, that the doctours of the Romish Church erre and are deceived, (4) when they teach, that a man may rest himselfe in the faith of his teachers, beleueing in sundry things onely as the Church beleuees; though hee know not distinctly what is the faith of the Church. Again, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the satisfactory sufferings of one man to another, considering euery man is saved onely by his owne faith. The wife virgins professed that they had oyle no more then serued their

owne turnes. They knew not the popish doctrine, that men might haue good workes enough for themselves, and an overplus for others. *Hilarie gathereth hence, that one mans good workes cannot be applyed to another. Hierome saith, Every man shall receive a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement. The speech of Leo may stop the mouthes of the Papists. Though (saith he) the death of the Saints be pretium in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue received crowns, but they haue not giuen crownes. And the fortune of beleuers ministers examples of patience, but not gifts of iustice. For the deaths of them all were private or particular: neither did any of them by his funerall discharge another mans debt: considering among the sonnes of men, Christ our Lord is onely found in whom all are crucified, dead, and buried, and risen againe. Paul indeede faith to the Corinthians, that he desired to be bestowed for their soules: and, that hee suffers all things for the elect: but this he speaks in respect of his Apostolical ministry, & not in respect of any workes of satisfaction, performed by him in the behalfe of others. Again, he saith, I beare in mine owne body the remainders of the sufferings of Christ: but these remainders are the sufferings which euery man must beare for himselfe. For euery disciple of Christ, must take vp his owne crosse, and so accomplish the sufferings of the whole mystical body.*

Thirdly, by this wee learne, not to relie on the gifts, suffrages, and prayers of others: but to seeke for a sufficient and liuely faith of our owne. The foolish virgins, that supposed they might haue furnished themselves with sufficient oyle of the wise Virgins, were vterly disappointed. Therefore the speech of the Papists is to bee detested: namely, that the suffrages of the liuing, that is, their fastings, prayers, almes, masses, &c. doe three waies helpe the dead, by way of merite and congruities, by way of entreatie, and by way of satisfaction.

Lastly, here we learne, that faith and the iustice of a good conscience must alwaies goe together. And for this cause it is not said, that man liues by faith, but the iust man. Let all Protestants learne and remember this. For it is Gods commandement that wee should ioyntly keepe faith and good conscience. And it is a common offence to Atheists, Papists, worldlings, that such as pretend faith, faile in the righteousness of a good conscience. Some it may be, will say, that it shall suffice for them to call vpon God when they are dying, and to die by faith: I answer, that we must not onely die and be saved, but also liue in this world by our faith.

FITS.

SALVE FOR A SICKE MAN:

OR,
A TREATISE CONTAINING THE NATURE, DIFFERENCES, AND KINDS OF DEATH: AS ALSO THE RIGHT MANNER OF DYING WELL.

AND
It may serue for spirituall instruction

TO

1. Marriners when they goe to sea.
2. Souldiers when they goe to battell.
3. Women when they trauell with childe.



LONDON,
Printed by JOHN LEGATT.
1626.

TO THE RIGHT HONOURABLE
AND VERTVOVS LADIE, THE LADIE LVCEIE
COUNTESS OF BEDFORD.

THe death of the righteous, that is, of every beleeuing and repentant sinner, is a most excellent blessing of God, and brings with it many worthy benefits: which thing I prooue on this manner. I. God both in the beginning, and in the continuance of his grace, doth greater things vnto his seruants: then they doe commonly ake or thinke, and because he hath promised aide and strength vnto them, therefore in wonderfull wisdom he casteth vpon them this heauy burthen of death, that they might make experience what is the exceeding might and power of his grace in their weaknesse. II. Indgement begins at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and helts: that in death they might not feele the torment of hell and death. III. When Lazarus was dead, Christ said, He is not dead but sleepeth: hence it followeth, that the Christian man can say, My graue is my bed, my death is my sleepe: in death I dye not, but onely sleepe. It is thought, that of all terrible things, death is most terrible: but it is false to them that be in Christ, to whom many things happen farre more heauy and bitter then death. IV. Death at the first brought forth sin, but death in the righteous by meanes of Christs death, abolisheth sinne because it is the accomplishment of mortification. And death is so farre from destroying such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the body, follows the perfect freedome of the spirit: and the resurrection of the body. V. Lastly, death is a meanes of a Christians mans perfection, as Christ in his owne example sheweth, saying, Luk. 12. 32. Behold I will cast out diuels, and will heale still to day and to morrow, and the third I will be perfected. Now this perfection in the members of Christ, is nothing else but the blessing of God the author of peace, sanctifying them through his spirit, and soules, and bodies, may be preferred without blame to the comming of our Lord Iesue Christ.

Now hauing often thus considered with my selfe of the excellency of death, I thought good to draw the summe and chiefe heads thereof into this small Treatise: the protection and consideration whereof I commend to your Ladyship, desiring you to accept of it, and reade it at your leysure. If I be blamed for writing vnto you of death, where as by the course of nature you are not yet nere death, Salomon will excuse me, who saith that we must remember our Creator in the daies of our youth. Thus hoping of your Honours good acceptance, I pray God to blesse this my little labour to your comfort and saluation. Septemb. 7. 1595.

Your Honours in the Lord,

WILLIAM PERKINS.

Eccle-

Ecclesiastes 7. 3.

The day of death is better then the day that one is borne.

THese words are a rule or precept laid down by Salomon for weighty causes. For in the Chapters going before hee sets forth the vanity of all creatures vnder heauen: and that at large in the very particulars. Now men hereupon might take occasion of discontentment in respect of their estate in this life: therefore Salomon in great wisdom here takes a new course, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might haue somewhat wherewith to arme themselves against the troubles and miseries of this life. The first rule is in this third verse, that a good name is better then a precious oymment: that is, a name gotten and maintained by godly conuersation, is a speciall blessing of God, which in the midst of the vanities of this life, mislieth greater matter of reioycing and comfort to the heart of man, then the most precious oymment can doe to the outward senses. Now some men hauing heard this first rule concerning a good name, might obiekt and say, that renowne and good report in this life affords slender comfort: considering that after it follows death, which is the miserable end of all men. But this obiection the wife man remoueth by a second rule in the words which I haue in hand, saying, that the day of death is better then the day that one is borne.

That wee may come to the true and proper sence of this precept or rule, three points are to be considered. First, what is death here mentioned. Secondly, how it can be truly said, that the day of death is better then the day of birth. Thirdly, in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God and imposed on man for his sinne. First, I say, it is a deprivation of life, because the very nature of death is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death: and to shew, that it was ordained as a meanes of execution of Gods iustice and iudgement. And that death is a punishment; Paul plainly auoucheth when he saith, that by one man sinne entered into the world, and death by sinne. And againe, that death is the stipend, wages or allowance of sinne. Furthermore, in euery punishment there be three workers: the ordainer of it, the

A procurer, and the executioner. The ordainer of this punishment is God in the estate of mans innocencie; by a solemne law then made in these very words, In the day thou eatest thereof, thou shalt die the death, Gen. 2. 17. But it may be alleadged to the contrary; that the Lord saith by the Prophet Ezechiel, Ezech. 33. 11. that he will not the death of a sinner; and therefore that he is no ordainer of death. The answer may easily be made, and that sundry waies. First, the Lord speaks not this to all men, or of all men, but to his own people the Church of the Iewes, as appears by this clause prefixed, verse 10. Sonne of man say vnto the house of Israel, &c. Again, the words are not spoken absolutely, but only in way of comparison, in that of the twaine hee rather wills the conuersion and repentance of a sinner, then his death and destruction. Thirdly, the very meaning of the words import thus much, that God doth take no delight or pleasure in the death of a sinner, as it is the ruine and destruction of the creature. And yet all this hinders not but that God in a new regard and consideration may both will and ordaine death, namely, as it is a due and deferred punishment, tending to the execution of iustice: in which iustice God is as good as in his mercy. Again, it may be obiekted, that if death indeede had bene ordained of God, then Adam should haue bene destroyed, and that presently vpon his fall. For the very words are thus, Gen. 2. 17. Whensoever thou shalt eate of the forbidden fruit, thou shalt certainly die. Answer. Sentences of Scripture are either Legall or Euangelicall, the Law and the Gospel being two severall and distinct parts of Gods word. Now this former sentence is Legall, and must bee vnderstood with an exception borrowed from the Gospell or the couenant of grace made with Adam, and revealed to him after his fall. The exception is this: Thou shalt certainly dye whensoever thou eatest the forbidden fruit, except I doe further giue thee a meanes of deliuerance from death, namely, the feede of the woman to bruiſe the serpens head. Secondly, it may be answered, that Adam and all his posteritie died, and that presently after his fall, in that his bodie was made mortall, and his soule became subiect to the curse of the Law. And whereas God would not utterly destroy Adam at the very first, but only impose on him the beginnings of the first and the second death: hee did the same in great wisdom, that in the midst of his iustice he might make a way to mercie: which thing

Rom. 5. 12.

It 2 could

could not have beene, if *Adam* had perished. A

The executioner of this punishment is hee that doth impose and inflict the same on man, and that also is God himselfe, as hee testifieth of himselfe in the Prophet *Esay*, *Iſa. 45. 7. I make peace, and create euill.* Now euill is of three sorts: naturall, morall, materiall: Naturall euill, is the destruction of that order which God set in euery creature by the creation. Morall euill, is the want of that righteoufnesse and vertue which the law requires at mans hand: and that is called sinne. Materiall euill is any matter or thing which in it selfe is a good creature of God, yet so, as by reason of mans fall it is hurtfull to the health and life of man, as Henbane, Wolfbane, Hemlocke, and all other paysons are. Now this saying of *Esay* must not be vnderstood of morall euills, but of such as are either materiall or naturall: to the latter of which, death is to be referred, which is the destruction or abolishment of mans nature created.

The procurer of death is man, not God; in that man by his finnes and disobedience did pull vpon himselfe this punishment. Therefore the Lord saith in *Oſeah*, *Oſe. 13. 6. O Israel, one hath destroyed thee, but in mee is thine helpe.* Against this it may be objected, that man was mortall in the estate of innocencie before the fall. *Answer.* The frame and composition of mans bodie considered in it selfe was mortall, because it was made of water & earth, and other elements, which are of themselves alterable and changeable: yet if we respect the grace and blessing which God did vouchsafe mans bodie in his creation, it was vouchsafe mans bodie in his creation, it was vouchsafe and immortal, and so by the same blessing should haue continued, if man had not fallen: and man by his fall depriving himselfe of this gift and blessing, became euery way mortall.

Thus it appears in part what death is: yet for the better clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and finall abolishment of the whole creature: for the body is resolved to his first matter, and the soule arising of the temperature of the bodie, vanisheth to nothing. But in the death of man it is otherwise. For though the bodie for a time be resolved to dust, yet must it rise againe in the last iudgement, and become immortal: and as for the soule it subsisteth by it selfe out of the bodie, and is immortal. And this being so, it may be demanded, how the soule can die the second death. *Answer.* The soule dies, not because it is vterly abolished: but because it is as though it were not, and it ceaseth to bee in respect of righteoufnesse and fellowship with God. And indeed this is the death of all deaths, when the creature hath subsisteth and being, and yet for all this is deprived of all comfortable fellowship with God.

The reason of this difference is, because the

soule of man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no being in it selfe without the bodie, on which it wholly dependeth. The soule of man contrariwise being created of nothing, and breathed into the bodie, and as well subsisting forth of it as in it.

The kinds of death are two, as the kinds of life are, bodily and spirituall. Bodily death is nothing else but the separation of the soule from the bodie, as bodily life is the coniunction of body and soule: and this death is called the first, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in body and soule, from the gracious fellowship of God. Of these twaine, the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the bodie, so God is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him brings nothing but the endless and vnspokeable horrors and pangs of death.

Again, spirituall death hath three distinct and seuerall degrees. The first is, when a man that is aliue in respect of temporall life, lies dead in sinne. Of this degree *Paul* speaketh, when he saith, *1 Tim. 5. 6. But shee that liues in pleasure, is dead while she liues.* And this is the case of all men by nature, who are the children of wrath, and dead in finnes and trespasses, *Eph. 2. 1.* The second degree is the very end of this life, when the body is laid in the earth, and the soule descends to the place of torment. The third degree is in the day of iudgement, when the body and soule meet againe, and goe both to the place of the damned, there to bee tormented for euer and euer.

Having thus found the nature and differences, and kinds of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall, but of the bodily death: because it is opposed to the birth or nativitie of man. The words then must carry this sense: The time of bodily death in which the bodie and soule of man are seuered asunder, it is better then the time in which one is brought into the world.

Thus much of the first point: now followeth the second, and that is, how this can bee true which *Salomon* saith, that the day of death is better then the day of birth. I make not this question to call the Scriptures into controuersie, which are the truth it selfe, but I doe it for this end, that wee might without waivering be resolved of this which *Salomon* avoucheth. For there may be sundry reasons brought to the contrary. Therefore let vs handle the question: the reasons or objections which may be alledged to the contrary, may all be reduced to fixe heads. The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to bee borne, and

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the next best to die quickly. Now if it bee the best thing in the world not to bee borne at all, then it is the worst thing that can be to dye after a man is borne. *Answer.* There be two sorts of men: one, that liue and die in their finnes without repentance: the other, which vnfeignedly repent and beleue in Christ. Now this sentence may bee truly auouched of the first: of whom wee may say as Christ said of *Judas*, *Mat. 26. 24. It had bene good for him that he had neuer bene borne.* But the saying applied to the second sort of men is false. For to them that in this life turne to God by repentance, the best thing of all is to bee borne; because their birth is a degree of preparation to happinesse: and the next best is to die quickly: because by death they enter into possession of the same their happinesse. For this cause *Balaam* desired the death of the righteous; and *Salomon* in this place preferres the day of death before the day of birth, vnderstanding that death which is ioyned with godly life, or the death of the righteous.

The second objection is taken from the testimonies of Scripture. Death is the wages of sinne, *Rom. 6. 23.* it is an enemy of Christ, *1. Cor. 15.* and the curse of the law. Hence it seemes to follow, that in and by death, men receiue their wages and paiment for their finnes: that the day of death is the dolefull day in which the enemy preuailes against vs: that hee which dyeth is cursed. *Answer.* Wee must distinguish of death: it must be considered two wayes: first, as it is by it selfe in his owne nature: secondly, as it is altered and changed by Christ. Now death by it selfe considered, is indeed the wages of sinne, and enemy of Christ and of all his members, and the curse of the law, yea the very suburbs and gates of hellyet in the second respect, it is not so: for by the vertue of the death of Christ, it ceaseth to bee a plague or punishment, and of a curse it is made a blessing, and is become vnto vs a passage or mid-way betweene this life and eternall life, and as it were a new wicket or doore whereby we passe out of this world, and enter into heauen. And in this respect the saying of *Salomon* is most true: for in the day of birth, men are borne and brought forth into the vale of misery, but afterward when they goe hence, hauing death altered vnto them by the death of Christ, they enter into eternall ioy and happinesse with all the Saints of God for euer.

The third objection is taken from the examples of most worthy men, who haue made their prayers against death: As our Saviour Christ who prayed on this manner, *Luke. 22. 42. Father if it be thy will, let this cuppe passe from me, yet not my will, but thy will be done.* And *David* prayed, *Pſal. 6. 4. 5. Returne, O Lord, deliver my soule, for mee for thy mercies sake: for in death there is no remembrance of thee, in the grave who shall praise thee?* And *Ezechiah*, when the Prophet *Esay*, *Eſa. 38. 3.* bad him fet his house in

order, and tolde him that hee must die, wept sore, and that in respect of death: now by the examples of these most worthy men: yea by the example of the Sonne of God himselfe, it may seeme that the day of death is the most terrible and dolefull day of all. *Answer.* When our Saviour Christ prayed thus to his Father, hee was in his agony, and hee then as our Redeemer stood in our roome and stead, to suffer all things that we should haue suffered in our owne persons for our finnes: and therefore hee prayed not simply against death, but against the cursed death of the crosse: and hee feared not death it selfe, which is the separation of body and soule, but the curse of the law which went with death, namely, the vnspokeable wrath and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching *David*, when hee made the first Psalm, hee was not only sicke in body, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appears by the words of the text, where hee saith, *Lord rebuke me not in thy wrath.* And by this wee see that hee prayed not simply against death, but against death at that instant when hee was in that grievous temptation. For at other times hee had no such feare of death, as hee himselfe testifieth, saying, *Pſalme. 23. 4. Though I should walke through the valley of the shadow of death, I will feare no euill.* Therefore hee prayed against death onely as it was ioyned with the apprehension of Gods wrath. Lastly, *Ezechiah* prayed against death, not onely because hee desired to liue and doe seruice to God in his kingdom, but vpon a further and more speciall regard; because when the Prophet brought the message of death, hee was without issue, and had none of his owne body to succede him in his kingdom. It will bee said, what warrant had *Ezechiah* to pray against death for this cause? *Answer.* His warrant was good: for God had made a particular promise to *David* and his posteritie after him, that so long as they feared God and walked in his commandements, they should not want issue to sit vpon the throne of the kingdom after them, *1 King. 8. 25.* Now *Ezechiah* at the time of the Prophets message remembering what promise God had made, and how he for his part had kept the condition thereof, in that he had walked before God with an vp-right heart, and had done that which was acceptable in his sight; he prayed against death, not so much because hee feared the danger of it, but because he wanted issue. This prayer God accepted and heard, and hee added fiftene yeeres vnto his dayes, and two yeeres after gaue him *Manasses*.

The fourth objection is this, that those which haue bene reputed to be of the better sort of men, oftentimes haue miserable ends: for some end their daies despairing, some railing and blaspheming, some strangely tor-

mented: it may seeme therefore that the day of death is the day of greatest woe and misery.

Eccl. 9.2.

To this I answer first of all generally, that we must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgements; whether they fall in life or death: For (as Salomon saith) *All things come alike to all: and the same condition is to the just and wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; bee that sweareth, as bee that feareth an oath.* Secondly, I answer the particulars which be al-

leadged, on this manner; And first of all touching despaire, it is true that not onely wicked and loose persons despaire in death, but also repentant sinners, who oftentimes in their sickness, testifie of themselves, that being alive, and lying in their beds, they feeke themselves as it were to be in hell, and to apprehend the very pang and torments thereof. And I doubt not for all this, but that the childe of God most deare unto him, may through the gulfe of despaire attain to everlasting happines. This appeares by the manner of Gods dealing in the matter of our saluation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of some thing, but of nothing, cleane contrary to the course of nature. In the worke of redemption, God giues life, not by life, but by death: and if we consider aright of Christ vpon the crosse, we shall see our paradise out of paradise in the middle of hell. For out of his owne cursed death doth hee bring vs life and eternall happines. Likewise in effectually vocation, when it pleaseth God to conuert and turne men vnto him, hee doth it by the meanes of the Gospell preached, which in reason should driue all men from God. For it is as contrary to the nature of man as fire to water, and light to darkenesse: and yet for all this, though it bee thus against the disposition and heart of man, it preuaileth with him and turnes him to God. Furthermore, when God will fend his owne seruants to heauen, he fendeth them a contrary way, even by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, hee makes them feeble his anger, and to be nothing in themselves, that they may wholly depend vpon him, and bee whatsoever they are in him. This point being well considered, it is manifest that the childe of God may passe to heauen by the very gulfe of hell. The loue of God is like a sea, into which when a man is cast, hee neither feels bottom nor fees banke. I conclude therefore, that despaire, whether it arise of weaknesse of nature, or of conscience of sin, though it fall out about the time of death, cannot preiudice the saluation of them that are effectually called. As for other strange elements which fall out in death, they are the effects of diseases: Rauings and blasphemings arise of the disease of melancholie, and fren-

sies, which often happen at the end of burning feauers, the choler shooting vp to the braine: The writhing of the lippes, the turning of the neck, the buckling of the ioynts and the whole body, proceedes of crampes and conuulsions, which followes after much euacuation. And whereas some in sickness are of that strength that three or foure men cannot hold them downe without bonds; it comes not of witchcrafts and possessions, as people commonly thinke, but of choler in the veines. And whereas some when they are dead, become as black as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the black jaundise, or by the putrification of the liuer: and it doth not alwaies argue some extraordinarie iudgement of God. Now these and the like diseases with their Symptomes and strange effects, though they shall deprive a man of his health, and of the right vse of the parts of his body, & of the vse of reason too; yet they cannot deprive his soule of eternall life. And all sinnes procured of violent diseases, and proceeding from repentant sinners, are sinnes of infirmity: for which, if they know them, and come again to the vse of reason, they will further repent: if not, they are pardoned and buried in the death of Christ: And we ought not so much to stand vpon the strangenesse of any mans end, when we know the goodness of his life: for we must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaviours in death, may befall the best man that is; wee must learne to reforme our iudgements of such as lye at the point of death. The common opinion is, that if a man die quietly and goe away like a lambe (which in some diseases, as consumptions, and such like, any man may do) that he goes straight to heauen: but if the violence of the disease stirre vp impaience, and cause frantick behaviours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the truth is otherwise. For indeede a man may die like a lambe; and yet goe to hell: and one dying in exceeding torments and strange behaviours of the body, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his estate before God.

The fifth obiection is this: When a man is most neere death, then the diuell is most busie in temptation, & the more men are assaulted by Satan, the more dangerous and trouble some is their case. And therefore it may seeme that the day of death is the worst day of all. *Ans.* The condition of Gods children in death is twofold. Some are not tempted, as *Simen*, who when he had seene Christ, brake forth & said, *Lord, now leauest thou thy seruants depart in peace, &c.* fore-signifying no doubt, that hee should end his dayes in all manner of peace. As for them which are tempted, though their case be very trouble some and perplexed, yet their sal-

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nation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the vnspokeable comfort of his spirit, and when we are most weak, he is most strong in vs: because his manner is to shew his power in weaknesse. And for this cause, euen in the time of death the diuell receiues the greatest foile, when hee looks for the greatest victorie.

The sixth obiection is this. Violent and sudden death is a grieuous curse, and of all euils which befall man in this life, none is so terrible; therefore it may seeme, that the day of suddend death is most miserable. *Ans.* It is true indeede, that suddaine death is a curse and a grieuous iudgement of God, and therefore not without cause feared of men in the world: yet all things considered, wee ought more to be afraid of an impatient and euill life, then of suddaine death. For though it bee euill, as death it selfe in his owne nature is, yet we must not thinke it to bee simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kinde of death is euill, or a curse vnto them that are in Christ, who are freed from the whole curse of the Law. And therefore the holy Ghost saith, *Apoc. 14. 13. Blessed are they that die in the Lords, for they rest fro their labours:* whereby is signified, that they which depart this life, being members of Christ enter into euertlasting happines: of what death soeuer they die, yea though it be suddaine death. Again, I say that suddaine death is not euill in all respects. For it is not euill, because it is suddaine, but because it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a very speedy downe-fall to the gulfe of hell. Otherwise if a man be readie and prepared to die, suddaine death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections being thus answered, it appeares to bee a manifest truth which *Salomon* saith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reasons and respects are to be considered, that make the day of death to surpass the day of a mans birth: and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and misery: whereas the day of death ioynd with godly and reformed life, is an entrance or degree to eternall life. Which I make manifest thus. Eternall life hath three degrees, one in this life, when a man can truly say, that hee liues not, but that Christ liues in him: and this all men can say that repent and beleene, and are iustified and sanctified, and haue peace of conscience, with other gifts of Gods spirit, which are the earnest of their saluation. The second degree is in the end of this life, when the body goes to the earth, and the soule is carried by the Angels into heauen. The third is in the end of the world at the last iudgement, when

body & soule reunited, doe ioyntly enter into eternall happines in heauen. Now of these three degrees, death it selfe being ioynd with the feare of God, is the second: which also containeth in it two worthy steps to life.

The first, is a freedome from all miseries which haue their end in death. For though men in this life are subiect to manifold dangers by sea and land, as also to sundry aches, paines, and diseases, as feauers, & consumptions, &c. yet when death comes there is an end of all. Again, so long as men liue in this world whatsoever they bee, they doe in some part lye in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, feare of heart, ignorance, couetousnesse, ambition, enuy, hatred, lust, and such like sins, which bring forth fruits vnto death. And to bee in subiection to sinne on this manner, is a misery of all miseries. Therefore *Paul* when he was tempted vnto fin by his corruption, calles the very temptation *the buffers of Satan*, & as it were a *pricke* or *thorne* wounding his flesh, and paining him at the very heart. Again, in another place wearied with his owne corruptions, he complains that he is sold vnder sinne, and he cries out, *Rom. 7. 24. O miserable man that I am, who shall deliuer mee from this bodie of Death!* *Dauid* saith, *Psal. 119. 136. that his eyes gushed out with rivers of teares when other men sinned against God.*

How much more then was hee grieved for the sinnes wherewith hee himselfe was ouertaken in this life? And indeede it is a very hell for a man that hath but a sparke of grace to be exercised, tormoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a torment for such as feare God, and desire to walk in newnesse of life, he cannot deuise a greater then this. For this cause blessed is the day of death which brings with it a freedome from all sin whatsoever. For when we die, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great misery that the people of God are constrained in this world to liue and conuerser in the companie of the wicked; as sheepe are mingled with goats which strike them, annoy their pasture, and muddy their water. Hereupon *Dauid* cries out, *Psal. 120. 5. Woe is me that I remaine in Mesopotamia, and dwell in the tents of Kedar,* *1 King. 19. 4.* When *Elias* saw that *Ahab* and *Isebel* had planted Idolatry in Israel, and that they sought his life also, he went apart into the wilderness and desired to die. But this misery also is ended in the day of death, in as much as death is as it were the hand of God to sort and single out those that bee the seruants of God from all vngodly men in this most wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely abolish the miseries, which presently are vpon vs, but also preuent those which are to come. *The rich*

2 Cor. 12.7.

eous (saith the Prophet, *Esa. 51. 7.*) *perisheth and no man considereth in his heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.* Examples of this wee haue in *Iofias*. Because (saith the Lord, *2 King. 22. 20.*) *Y thine heart did melt: and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, & behold therefore I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. And Paul saith, 1 Cor. 11. 32.* that among the *Corinthians* some were asleepe, that is, dead, that they might not be condemned with the world.

Thus much of freedome from miserie, which is the first benefit that comes by death; and the first step to life: now followes the second, which is, that death giues an entrance to the soule, that it may come into the presence of the cuerlasting God, of Christ, and of all the Angels and Saints in heauen. The worthinesse of this benefit makes the death of the righteous to be no death: but rather a blessing to be wished of all men. The consideration of this made *Paul* to say, *Phil. 1. 23.* *I desire to be dissolved: but what is the cause of this desire?* that followes in the next words, namely, that by this dissolution hee might come to see with Christ. When the Queene of *Sheba* saw all *Salomons* wisdome, and the house that he had built, and the meat of his table, and the fitting of his seruants, and the order of his ministers, and their apparel, &c. he said, *1 King. 10.* *Happy are thy men, happy are these thy seruants which stand euer before thee and heare thy wisdome:* much more then may we say, that they are ten thousand-fold happy which stand not in the presence of an earthly king; but before the king of kings, the Lord of heauen & earth: and at his right hand enioy pleasures for euermore. *Moses* hath bene renowned in all ages for this, that God vouchsafed him but so much fauour as to see his hinder parts at his request: O then, what happinesse is this, to see the glory and Maiestie of God face to face, and to haue eternall fellowship with God our Father, Christ our Redeemer, and the holy Ghost our Comforter, and to liue with the blessed Saints and Angels in heauen for euer?

Thus now the third point is manifest, namely, in what respect death is more excellent the life. It may be here the mind of man vnstified, will yet further reply & say, that howsoeuer in death the soules of men enter into heauen, yet their bodies though they haue bene tenderly kept for meate, drinke and apparel, and haue slept many a night in beds of downe, must liue in darke & loathsome graues, & there be waited & consumed by worms. *Ans.* Al this is true indeede, but all is nothing, if so be that we wil but consider aright of our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eye, but wee must looke vpon them by the eye of faith, and con-

sider them as they are altered and changed by the death and buriall of Christ, who hauing vanquished death vpon the croffe, purified him afterward to his owne den, and soyled him there, and deprived him of his power. And by this meanes Christ in his owne death hath buried our death, and by the vertue of his buriall, as sweet incense hath sweetened and perfumed our graues, and made them of stinking and loathsome cabins, to become princely palleces, and beds of most sweet and happie rest, farre more excellent then beds of downe.

And though the body rot in the graue, and be eaten of wormes, or of fishes in the sea, or burnt to ashes, yet that will not be vnto vs a matter of discomfort, if we doe well consider the ground of all graces, namely, our coniunction with Christ. It is indeede a spirituall, and yet a most real coniunction. And we must not imagine that our soules alone are ioyned to the body or soule of Christ, but the whole person of man both in body & soule is ioyned and vnitd to whole Christ. And when we are once ioyned to Christ in this mortall life by the bond of the spirit, we shall remaine & continue eternally ioyned with him: & this vnion once truly made, shall neuer be dissolved. Hence it followes, that although the body be seuered from the soule in death, yet neither body nor soule are seuered from Christ, but the very bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnitd to him, and is as truly a member of Christ then as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this, though his body and soule were seuered each from other as farre as heauen and the graue, yet neither of them were seuered from the Godhead of the Sonne, but both did in death subsist in his person. And therefore though our bodies and soules be pulled asunder by naturall or violent death, yet neither of them, no not the bodie it selfe, shall bee seuered and disioyned from Christ. It will be alleaged, that if the bodie were then vnitd to Christ, it should liue and bee quickened in the graue. *Ans.* Not so: when a mans arme or leg is taken with the dead palse, it receiues little or no heat, life, sense, or motion from the body; and yet notwithstanding it remanes still a member of the body, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the body: euen so may the body remaine a member of Christ, though for some space of time it receiue neither sense, nor motion, nor life from the soule, or from the spirit of God.

Furthermore, wee must remember that by the vertue of this coniunction, shall the dead body, be it rotten, burned, deuoured, or howsoeuer consumed, at the day of iudgement rise to eternall glory. In the winter season trees

la. 47.4.

remaine without fruite or leaues, and being beaten with wind and weather appeare to the eyes as if they were rotten trees: yet when the spring time comes againe, they bring forth, as before, buds and blossomes, leaues and fruite: the reason is, because the bodie, graines, and armes of trees, are all ioyned to the roote, wherelies the sappe in the winter season, and whence by meanes of this coniunction it is deuied to all parts of the tree in the spring time: Euen so the bodies of men haue their winter also, in which they are turned to dust, and so remaine for the space of many thousand yeares: yet in the day of iudgement by meanes of that mytticall coniunction with Christ, shall diuine and quickening vertue streame thence to all the bodies of the elect to cause them to liue againe, and that to life eternall. But some will say, that the wicked also rise againe. *Ans.* They doe so indeede, but not by the same cause; for they rise by the power of Christ as hee is a iudge to condemn them: whereas the godly rise againe by the vertue of Christs resurrection, wherof they are partakers by meanes of that blessed and indissoluble coniunction which they haue with Christ. And the bodies of the elect though they putrifie and consume neuer so much in the graue, yet are they still in the fauour of God, and in the counten of graces to which, because they haue right and title being dead, they shall not remaine so for euer, but shall rise to glory at the last iudgement. Therefore the rotting of the body is nothing in respect, and the death of the body is no death. And therefore also death in the old and new Testament is made but a sleepe, and the graue a bed, wherof the like was neuer scene: wherein a man may rest, nothing at all troubled with dreames or fantasies, and whence he shall rise no more subiect to weaknes or sickness, but presently be translated to eternall glory. By this then which hath bin said, it appeares that the death of the righteous, is a second degree to cuerlasting happinesse.

Now then considering our coniunction with Christ is the foundation of all our ioy and comfort in life and death: wee are in the feare of God to learne this owne lesson, namely, that while we haue time in this world, we must labour to be vnitd to Christ, that wee may be bone of his bone, & flesh of his flesh. This very point is as it were a flaggo of viue to reuine our soules when they be in a swoone at any instant. And that we may be assured that we are certainly ioyned to Christ, we must shew our selues to be members of his mytticall body by the daily fruits of righteousness and true repentance. And being once certainly assured in confidence of our being in Christ, let death come when it will, and let it cruelly part asunder both body and soule, yet shall they both remaine in the counten, and by meanes thereof be re-vnitd and taken vp to life eternall. Whereas on the contrary, if men bee out of the

counten, and die out of Christ; their soules go to hell, and their bodies rot for a time in the graue; but afterwards they rise to endless perdition. Wherefore I say againe and againe: labour that your consciences by the holy Ghost may testifie, that yee are liuing stones in the temple of God, and branches bearing fruit in the true vine: and then yee shall feele by experience that the pangs of death shall bee a further degree of happinesse then euery ye found in your liues, euen then when ye are gasping and panting for breath.

Thus much of the meaning of the text, now follow the verses, and they are manifold. The first and principall is this. In that *Salomon* preferres the day of death before the day of birth, he doth therein giue vs to vnderstand, that there is a direct and certaine way wherby a man may die well, if it had bene otherwise, he could not haue said that *the day of death is better*. And whereas hee aunoucheth this, hee shewes withall that there is an infallible way wherby a man may make a blessed end. Therefore now let vs come to search out this way: the knowledge and true vnderstanding wherof must not bee fetched from the writings of men, but from the word of God; who hath the power of life and death in his owne hand.

Now that a man may die well, Gods word requires two things: a preparation before death, and a right behaviour and disposition of death.

The preparation vnto death, is an action of a repentant sinner, wherby he makes himselfe fit and ready to die, and it is a duty very necessary, to which wee are bound by Gods commandment. For there bee sundry places of Scripture which doe streightly enioyne vs to watch and pray, and to make our selues readie euery day against the second coming of Christ to iudgement. Now the same places do withall bind vs to make a preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueh a man, so shall the last iudgement finde him, & so shall he abide eternally: there may bee changes and conuersions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise bee omitted of him that desires to make an happy and blessed end.

This preparation is two-fold, generall and particular. Generall preparation is that, wherby a man prepares himselfe to die through the whole course of his life. A duty most needfull which must in no wise bee omitted. The reasons are these: first of all death which is certaine, is most of all vncertain, I say it is certain, because no man can eschew death. And it is vncertaine three waies: first in regard of time: for no man knoweth when hee shall die: secondly in regard of place: for no man knoweth where hee shall die, whether in his bed, or in the field, whether by sea, or by land: thirdly in respect of the kind of death: for no man knoweth

whether

whether he shall die of a lingering or sudden, of a violent or naturall death. Hence it followes that men should every day prepare themselves to death. Indeede if we could know when, where, & how we should die, the case were otherwise, but seeing we know none of these, it stands vs in hand to looke about vs. A second reason feruing further to perswade vs, is this. The most dangerous thing of al in this world, is to neglect all preparation. To make this point more manifest, I will vse this coparison. A certaine man pursued by an Vnicorne, in his flight falls into a dungeon, & in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he sees two wormes gnawing at the roote of the tree, and as hee lookes vpward he sees an hie of most sweetehonie, whercupon he climes vp vnto it, and sitting by it feedes thereon. In the meane season while he is thus sitting, the two wormes gnaw in pcesse the roote of the tree: which done, tree and man and all falls into the bottom of the dungeon. Now this Vnicorne is death; the man that flies is every one of vs, and every liuing man: the pit ouer which hee hangeth, is hell; the arme of the tree is life it selfe, the two wormes are day and night, the continuance whereof is the whole life of man: the hie of honie is the pleasures and profits and honors of this world, to which when men wholly giue themselves, not considering their ends, till the tree roote, that is, this temporall life bee cut off: which being once done, they plunge themselves quite into the gulfe of hell. By this wee see, that there is good cause that men should not deferre their preparation till the time of sicknesse, but rather every day make themselves readie against the day of death. But some will say, it shall suffice if I prepare my selfe to pray when I beginne to bee sicke. *Ans.* These men greatly deceiue themselves, for the time then is most vnfit to begin a preparation, because all the senses and powers of the body are occupied about the paines and troubles of the disease: and the sicke partie is exercised partly in conference with the Physitian, partly with the Minister about his soules health and matters of conscience, and partly with friends that come to visite. Therefore there must some preparation goe before in the time of health, when the whole man with all the powers of body and soule are at libertie. Again there be some others which imagine and say, that a man may repent when he will, even in the time of death: and that such repentance is sufficient. *Ans.* It is false which they say: For it is not in the power of man to repent when he himselfe will; when God will he may. It is not in him that willett or runneth, but in God that hath mercie. And Christ saith, that many shall seeke to enter into heauen, and shall not be able. But why so? because they sicke when it is too late; namely, when the time of grace is past. Therefore it is exceeding folly for men so much as

once to dreame that they may haue repentance at command; nay it is a iust iudgement that they should be contemned of God in death, that did contemne God in their life: & that they should quite be forgotten of God in sicknesse, that did forget God in their health. Again I answer, that this late repentance is seldom or neuer true repentance. It is sicke like the partie himselfe, commonly languishing and dying together with him. Repentance should be voluntary (as all obedience to God ought,) but repentance taken vp in sicknesse, is usually constrained and extorted by the feare of hell, and other iudgements of God: for crosses, afflictions, and sicknesse wil cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and dissemble faith and repentance and every grace of God, as though he had them as fully as any of the true seruants of God; whereas indeed he wants them altogether. Wherefore such repentance commonly is but counterfeit. For in true and sound repentance men must forsake their sinnes; but in this, the sinne forsakes the man: who leaves all his euil waies only vpon this, that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent and prepare themselves to die in the time of health before the day of death or sicknesse come. Lastly, it is alledged that one of the theues repented vpon the crosse. *Ans.* The theife was called after the eleuenth houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conuerſion was altogether miraculous and extraordinary: and there was a speciall reason why Christ would haue him to be called to it, that while he was in suffering he might shew forth the vertue of his passion: that al which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinary example.

Thus then this point being manifest, that a generall preparation must be made, let vs now see in what manner it must be done. And for the right doing of it, due duties must be practised in the course of our liues. The first is, the meditation of death in the life. For the life of a Christian is nothing else but a meditation of death. A notable practise herof wee haue in the example of *Ioseph* of Arimathea, who made his tombe in his life time in the midst of his garden: no doubt for this end, to put himselfe in minde of death, and that in the midst of his delights and pleasures. Hea then Philosophers, that neuer knew Christ, had many excellent meditations of death, though not comfortable in regard of life euerlasting. Now we, that haue knowne and beleued in Christ, must goe beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedy thereof, the cursed death of Christ: cursed I say, in

regard

regard of the kinde of death and punishment laid vpon him, but blessed in regard of vs. Thirdly, we must often meditate on the presence of death, which we doe when by Gods grace wee make an account of every present day, as if it were the present day of our death, & reckon with our selues when we goe to bed as though we should neuer rise againe; and when wee rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse, & brings forth many fruits in the life of man. And first of all it serues to humble vs vnder the hand of God. Example we haue of *Abraham*, who said, *Gen. 18. 27. Behold I haue begun to speake to my Lord; and I am but dust and ashes.* Marke here, how the consideration of his mortality made him to abase and cast downe himselfe in the sight of God: and thus if wee could reckon of every day as of the last day, it would straight way pull downe our peacocks feathers, and make vs with *Iob* to abhorre our selues in dust and ashes.

Secondly this meditation is a meanes to further repentance. When *Jonas* came to *Nineue* and cried, *Jon. 3. 4. 5. Yet forty dayes, & Nineue shall be destroyed.*, the whole city repented in sackcloth and ashes. When *Elias* came to *Abab* and told him that the dogs should eate *Isabel* by the wall of Iezreel, and him also of *Ababs* flocke that died in the city, &c. it made him to humble himselfe so, as the Lord saith to *Elias*, *1. Kin. 21. 29. Seest thou how Abab is humbled before me?* Now if the remembrance of death was of such force in him that was but an hypocrite; how excellent a meanes of grace will it be in them that repent?

Thirdly, this meditation serues to stirre vp contentation in enery estate and condition of life that shall befall vs. Righteous *Iob* in the very midst of his afflictions, comforts himselfe with this consideration: *Naked* (saith hee, *Iob. 1. 21.) came I forth of my mothers wombe, and naked shall I returne againe, &c. blessed be the name of the Lord* And surely the often meditation of this, that a man of al his abundance can carry nothing with him but either a coffin or a winding sheete, or both, should bee a forcible meanes to repress the vnstatable desire of riches and the loue of this world.

Thus wee see what an effectuall meanes this meditation is to encrease & further the grace of God in the hearts of men. Now I commend this first dutie to your Christian consideration, desiring the practise of it, in your liues: which practise that it may take place, two things must be performed. First, labour to plucke out of your hearts a wicked and erroneous imagination, whereby every man naturally blesteth himselfe and thinkes highly of himselfe: and though he hath one foot in the graue, yet he perswades himselfe that he shall not die yet. There is no man almost so old but by the corruption of his heart he thinks that he shall liue one yeare longer. Cruell and vn-

mercifull death makes league with no man: & yet the Prophet saith, *Esa. 38. 15. that the wicked man makes a league with death.* How can this be? there is no league made indeed, but only in the wicked imagination of man; who fallily thinks that death will not come neere him, though all the world should be destroyed. See an example in the parable of the rich man, that hauing stored vp abundance of wealth for many yeares, said to his own soule, *Luke. 12. 19. Soule, thou hast much goods laid vp for many yeares, lue at ease, eat, drink, and take thy pastime,* whereas his soule was fetched away presently. And seeing this naturall corruptio is in every mans heart, we must daily fight against it, & labour by all might and maine that it take no place in vs: for so long as it shall preuaile, we shall be vterly vnfit to make any preparatio to death. Wee ought rather to endeavour to attaine to the minde and meditation of S. *Hierome*, who testifieth of himselfe on this manner, *Whether I wake or sleepe, or whateuer I doe, me thinks I heare the sound of the trumpet, Rise ye dead, and come to iudgement.*

The second thing which we are to practise: that we may come to a serious meditation of our owne ends, is, to make prayer vnto God that we might be enabled to resolute our selues of death continually. Thus *Dauid* prayed *Psal. 39. 4. Lord make me to know mine end, and the measure of my dayes, let mee know how long I haue to liue.* And *Moses*, *Psal. 90. 12. Lord teach me to number my dayes, that I may apply mine heart vnto wisdom.* It may be said. What neede men pray to God that they might be able to number their dayes? cannot they of themselves reckon a few yeeres and dayes, that are able by art to measure the globe of the earth, and the spheres of heauen, and the quantities of the stars, with their longitudes, latitudes, altitudes, motions, & distances from the earth? No verily. For how soeuer by a general speculation we thinke something of our ends, yet vnlesse the spirit of God bee our schoole-master to teach vs our dutie, we shall neuer be able soundly to resolute our selues of the presence and speedines of death. And therefore let vs pray with *Dauid* and *Moses*, that God would enlighten our minds with knowledge; and fill our hearts with his grace, that we might rightly consider of death, and esteeme of every day and houre as if it were the day and houre of death.

The second duty in this generall preparation is, that every man must daily endeavour to take away from his owne death the power and strength thereof. And I pray you marke this point: The Philistines saw by experience that *Samson* was of great strength, and therefore they vsed meanes to know in what part of the body it lay: and when they found it to bee in the haire of his head, they ceased not vntill it was cut off. In like manner the time will come when we must encounter hand to hand with tyrannous and cruell death: the

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best therefore is, before hand now while we haue time, to search where the strength of death lies, which being once knowne, we must with speed cut off his *Sampsons* locks, and beare him of his power, disarme him, & make him altogether vnable to preuaile against vs. Now to find out this matter, we neede not to vie the counsel of any *Dalilah*, for wee haue the word of God which teacheth vs plainly where the strength of death consists, namely, in our finnes, as *Paul* saith, *1. Cor. 15. 56. The sting of death is sin.* Well then, we knowing certainly that the power and force of euery mans particular death lies in his owne finnes, must spend our time and study in vying good meanes that our finnes may bee remooued and pardoned. And therefore wee must daily inure our selues in the practise of two duties. One, is to humble our selues for all our finnes past, partly confessing them against our selues, partly in prayer crying to heauen for the pardon of them. The other, is for time to come to turne vnto God, and to carry a purpose, resolution, and indeavour in all things to reforme both heart and life according to Gods word. These are the very principall & proper duties, whereby the strength of death is much rebated, and he is made of a mighty and bloodie enemy so farre forth friendly & tractable, that we may with comfort encounter with him & preuaile too. Therefore I commend these duties to your Christian considerations, & careful practise, desiring that yee would spend your daies euer hereafter in doing of them. If a man were to deale with a mighty dragon or serpent hand to hand, in such wise as hee must either kill or be killed, the best thing were to beare him of his sting, or of that part of his body where his poyson lies: now death it selfe is a serpent, dragon, or scorpion, and sinne is the sting or poyson whereby he wounds and kills vs. Wherefore without any more delay, see that yee pull out his sting: the practise of the forefaidd duties is as it were a fit and worthy instrument to do the deed. Hast thou bin a person ignorant of Gods will, a contemner of his word and worship, a blasphemer of his names a breaker of his sabbath, disobedient to parents and Magistrates, a murderer, a fornicator, a railer, a slanderer, a couetous person? &c. Reforme these thy finnes and all other like vnto them, pull them out by the rootes from thy heart, and cast them off. So many finnes as be in thee, so many things of death be also in thee to wound thy soule to eternall death. Therefore let no one sinne remaine, for which thou halt not humbled thy selfe and repented feriously. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot do vs the least hurt but by the force of our owne finnes. Wherefore I say again and again, lay this point to your hearts, and spend your strength, life, and health, that yee may before yee die, abolish the strength of death. A man may put a serpent in his bo-

some, when the sting is out, and we may let death creep into our bosome, & gripe vs with his legs, and stab vs at the heart, so long as he brings not his venime and poyson with him. And because the former duties are so necessary, as none can be more, I will vie some reasons yet further to enforce them, Whatsoeuer a man would doe when he is dying, the same he ought to doe euery day while he is liuing: now the most notorious and wicked person that euer was, when he is dying will pray and desire others to pray for him, and promise amendment of life, protesting that if he might liue, he would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore bee careful to doe this euery day: Again, the saying is true, he that would liue while he is dead, must die while he is aliege; namely, to his sinne. Wouldst thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life time thou die to thine owne finnes. Lastly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to small purpose: for he would by no means liue the life of the righteous: For his continuall purpose and meaning was to follow his old waies in forceries and conuoulesse. Now the life of a righteous man stands in the humbling of himselfe for his sins past, and in a careful reformation of life to come. Wouldst thou then die the death of the righteous? then looke vnto it, that thy life be the life of the righteous; if yee will neede liue the life of the vnrighious, yee must looke to die the death of the vnrighious. Remember this, and content not your selues to heare the word, but be doers of it: for yee learne no more indeed, what measure of knowledge so euer yee haue, then yee practise.

The third duty in our generall preparation, is in this life to enter into the first degree of life eternall. For as I haue said, there be three degrees of life euerslasting, and the first of them is in this present life. For hee that would liue in eternal happinesse for euer, must begin in this world to rise out of the graue of his owne finnes, in which by nature he lies buried, and liue in newnesse of life, as it is said in the reuelation, *Reuel. 20. 6. Hee that will escape the second death, must bee made partaker of the first resurrection.* And *Paul* saith to the Colossians, that they were in this life deliuered from the power of darkenesse, and *translated into the kingdome of Christ*, *Col. 1. 13.* And *Christ* saith to the Church of the Lewes, *the kingdome of heauen is amongst you.* Now this first degree of life is, when a man can say with *Paul*, *Galat. 2. 20. I line not, but Christ liues in mee:* that is, I finde partly by the testimonie of my sanctified conscience, and partly by experience, that *Christ* my redeemer by his spirit guideth and governeth my thoughts, will, affections, and all the powers of body and soule according to the blessed direction of his holy will. Now that wee might bee able to

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by this, we must haue three gifts and graces of God, wherein especially this first degree of life consists. The first is, *sauiing knowledge*, whereby we doe truly resolve our selues that God the Father of *Christ* is our Father, *Christ* his Sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of eternall life, it appeares by the saying of *Christ* in *John 17. 3. This is life eternall*, that is, the beginning and entrance into life eternall, to know thee the only God, and whom thou hast sent *Iesus Christ*. The second grace, is *peace of conscience* which passeth all vnderstanding, *Phil. 4. 7.* and therefore *Paul* saith, *Rom. 14. 17.* that the kingdome of heauen is *righteousnesse, peace of conscience, and ioy in the holy Ghost*. The horror of a guilty conscience is the beginning of death and destruction: therefore peace of conscience deriued from the death of *Christ*, is life and happinesse. The third is the regiment of the spirit, whereby the heart and life of man is ordered according to the word of God. For *Paul* saith, *Rom. 8. 14.* that they that are the children of God, are led by the spirit of *Christ*. Now seeing this is so, that if we would liue eternally wee must begin to liue that blessed and eternall life before we die, here we must be careful to reforme two common errors. The first is, that a man enters into eternall life when he dies, and not before: which is a flat vntruth. Our Saviour *Christ* said to *Zacharias*, *Luke 19. 9. This day is saluation come to thy house,* giuing vs to vnderstand, that a man then begins to be saued, when God doth effectually call him by the ministry of his Gospel. Who-soeuer then will bee saued when he is dying and dead, must begin to be saued while he is now liuing. His saluation must begin in this life: that would come to saluation after this life. *Verily, verily*, saith *Christ*, *he that heareth my word, and beleueth him that sent me, hath eternall life*, namely, in this present life. The second error is, that howsoeuer a man liue, if when he is dying, he can liue vp his eyes, & say, *Lord haue mercie vpon me*, he is certainly saued. Behold a very dangerous and foolish conceit, that deceiues many a man. It is all one as if an arrant theife should thus reason with himself, and say: I will spend my daies in robbing and stealing, I feare neither arraignment, nor execution. For at the very time when I am to be turned off the ladder, if I doe but call vpon the iudge I know I shall haue my pardon. Behold a most dangerous and desperate course: and the very same is the practise of careless men in the matter of their saluation. For a man may die with *Lord haue mercie* in his mouth, and perish eternally: except in this world hee enter into the first degree of eternall life; For *us euerly one that saith, Lord, Lord, shall enter into heauen: but he that doth the will of the father which is in heauen*, *Matth 7. 21.*

The fourth duty is, to exercise and inure our selues in dying by little and little so long as we liue here vpon earth, before we come to

die indeed. And as men that are appointed to runne a race, exercise themselues to running that they may get the victorie; so should wee begin to die now while we are liuing, that we might die well in the end. But some may say, how should this be done? *Paul* giues vs direction in his owne example, when he saith, *The reioicing which I haue in Christ, I doe daily*, *1. Cor. 15. 31.* And he died daily, not only because he was often in danger of death by reason of his calling; but also because in all his dangers and troubles, he inured himselfe to die. For when men doe make the right vie of their afflictions, whether they be in tadic or minde, or both, and doe with all their might endeavour to beare them patiently, humbling themselves as vnder the correction of God, then they begin to die well. And to do this indeede is to take an excellent course. Hee that would mortifie his greatest sinne, must begin to doe it with small finnes; which, when they are once reformed, a man shall be able more easily to overcome his master finnes: So likewise he that would be able to beare the crosse of all crosses, namely, death it selfe, must first of all learne to beare small crosses, as sicknesses in bodie, and troubles in minde, with losse of goods & friends, and of good name: which I may fitly tearme little deaths, and the beginning of death it selfe: and we must first of all acquaint our selues with these little deaths, before we can bee well able to beare the great death of all. Again, the afflictions and calamities of this life are as it were the harbingers and pumers of death: and we are first to learne how to entertaine these messengers, that when death the Lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not onely to make triall of his ability in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus yee see the fourth duty, which yee must in any wise learne and remember, because we cannot be able to beare the pangs of death well, vntill we be first well schooled and nurtured by sundry trials in this life.

The fifth and last duty is set downe by *Salomon*, *Eccles. 9. 10. All that shine hand shall finde to doe, doe it with all thy power.* And make the reason: *For there is neither worke, nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.* To the same purpose *Paul* saith, *Gal. 6. 10. Doe good to all men while yee haue time.* Therefore if a man be able to doe any good seruice either to Gods Church, or to the common-wealth, or to any private man, let him do it with all speede and with all might, lest death it selfe preuent him. He that hath care thus to spend his daies, shall with much comfort and peace of conscience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of sickness. And here first of all I will shew

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what is the doctrine of the Papists, and then afterward the truth. By the Popish order and practise, when a man is about to die, he is injoyed three things. First to make sacramental confession, specially if it be in any mortall sin; secondly, to receive the Eucharist; thirdly, to require his annoyling; that is, the sacrament; (as they call it) of extreme unction.

Sacramental confession, they tearme a rehearfall or numeration of all a mans finnes to a priest, that he may receive absolution. But against this kind of confession, sundry reasons may be alleadged. First of all, it hath no warrant either by commandement or example in the whole word of God. They say yes; and they endeavour to prove it thus: He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie meanes after baptism to obtaine reconciliation, is the confession of all our finnes to a priest: because Christ hath appointed priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptism, can without their sentence and determination be reconciled; and they can not rightly iudge, vnlesse they know all a mans finnes: therefore all that fall after baptism are bound by Gods word to open all their finnes to a priest. *Ans.* It is false which they say, that priests are iudges, hauing power to examine and take knowledge of mens finnes, and iurisdiction whereby they can properly absolve and pardon or retaine them. For Gods word hath giuen no more to man, but a *ministry of reconciliation*. *2. Corin. 5. 18.* whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth pardon or not pardon his finnes. Again, pardon may truly be pronounced, and right iudgement of the estate of any man, without a particular rehearfall of his finnes, for hee which soundly and truly repents of one or some few finnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets and Apostles, who not only absolved particular persons, but also whole Churches without exaction of auricular confession. When *Nathan* the Prophet had rebuked *Dauid* for his two great and horrible crimes, *Dauid* touched with remorse said, *2. Sam. 1. 2. 12.* *I haue sinned*, and *Nathan* pretently without further examination declared vnto him in the name of God, that his finnes were forgiven him. Thirdly, it cannot be proved by any good and sufficient proofes, that this confession was vsed in the Church of God till after 5. or 6. hundred yeares were expired. For the confession which was then in vse, was either publike before the Church, or the opening of a publike fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessarie

thing to receive the Eucharist in the time of sicknesse toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no danger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned, if we repent. And there is no reason why we should thinke that sicke men should be deprived of the comfort of the Lords supper, if they receive it not indeath; because the fruit and efficacy of the Sacrament once received, is not to be restrained to the time of receiving; but it extends it selfe to the whole time of mans life afterward. Again, the supper of the Lord is no priuate actio, but merely Ecclesiastical: and therefore to be celebrated in the meeting and assemblies of Gods people; as our Saviour Christ prescribeth, when he saith, *Do ye this; and Paul* in saying, *When ye come together*. But it is alleadged, that the Israelites did eate the Paschal Lamb in their houses when they were in Egypt. *Ans.* The Israelites had then no liberty to make any publike meeting for that end; and God commanded that the Paschal Lamb should be eaten in all the houses of the Israelites at one and the same instant; and that in effect was as much as if it had beene publike. Again, they alleadged a Canon of the Councill of Nice; which decreeth that men being about to die, must receive the Eucharist and not be deprived of the pouison of food necessary for their iourney. *Ans.* The Councill made no degree touching the administration of the Sacrament to all them that die, but to such onely as fell away from the faith in persecution, or fell into any other notorious crime, and were thereupon excommunicate, and so remained till death: and either then or somewhat before testified their repentance for their offences. And the Canon was made for this end, that such persons might be assured that they were againe received into the Church; and by this meanes depart with more comfort. Thirdly, it is objected, that in the primitive Church, part of the Eucharist was carried by a ladde to *Serapion* an aged man, lying sicke in his bed. *Ans.* It was indeede the custome of the ancient Church from the very beginning, that the elements of bread & wine should be sent by some of the Deacons to the sick, which were absent from the assembly. And yet neuertheless here is no footing for priuate communions. For the Eucharist was only then sent wth the rest of the Church did openly communicate; and such as were then absent onely by reason of sicknesse, and desired to be partakers of that blessed communion, were to be reputed as present. Lastly it is objected, that it was the manner of men and women in former times to carry part of the Sacrament home to their houses, & to referre it till the time of necessity, as the time of sickness and such like. *Ans.* The referuatio of the Sacrament was but a superstitious

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practise, though it be auncient. For out of the administration, that is, before it beginne, and after it is ended, the Sacrament cealeth to be a Sacrament, and the elements to bee elements. As for the practise of them that vsed to cram the Eucharist into the mouth of them that were deceased; it is not only superstitious, but also very absurd.

As for the Annoying of the sicke, that is: the annoying of the body, specially the organs or instruments of the senses, that the party may obtaine the remission of his finnes, and comfort against all temptations of the diuell in the houre of death, and strength more easily to beare the pangs of sicknesse and the pangs of death, and he restored to his corporall health, if it be expedient for the saluation of his soule; is but a dotage of mans braine, and hath not so much as a shew of reason to iustifie it. The fifth of *Iames* is commonly alleadged to this purpose, but the annoying there mentioned is not of the same kind with this greasie sacrament of the Papists. For that annoying of the body was a ceremony vsed by the Apostles and others, when they put in practise this miraculous gift of healing, which gift is now ceased. Secondly, that annoying had a promise that the party should recouer his health, but this popish annoying hath no such promise, because for the most part the persons thus annoying dy afterward without recovery; whereas those which were annoying in the primitive Church alwaies recouered. Thirdly, the auncient annoying serued onely for the procuring of health, but this tends further to the procuring of remission of finnes, and strength in temptation.

Thus hauing scene the doctrine of the Papists, I come now to speake of the true and right manner of the making particular preparation before death, which contains three sorts of duties: one concerning God, the other concerning mans owne selfe, the third concerning our neighbour. The first concerning God, is to seeke to be reconciled vnto him in Christ, though we haue beene long assured of his fauour. All other duties must come after in the second place, and they are of little or no effect without this. Now this reconciliation must be fought for; & is obtained by a renewing of our former faith and repentance; and they must be renewed on this manner: So soone as a man shall feele any manner of sicknesse to seaze vpon his body, he must consider with himselfe whence it ariseth: and after serious consideration, he shall find that it comes not by chance or fortune, but by the speciall providence of God. This done, he must goe yet further, and consider for what cause the Lord should afflict his body with any sickness or discaie. And hee shall finde by Gods word, that sickness comes ordinarily and vniuallly of sin. Wherefore is the living man sorrowfull? *man suffereth for his finnes*, *Iam. 3. 39.* It is true indeede, there be other causes of the wants of

the bodie, and of sicknesse, beside sinne; and though they be not knowne to vs, yet they are knowne to the Lord. Hereupon Christ when he saw a certaine blinde man, and was demanded what was the cause of the blindness, answered. *Ioh. 9. 2.* *Neither hath this man sinned, nor his parents; but that the worke of God should be shewed on him.* Yet we for our parts, who are to goe not by the secret, but by the revealed will of God, must take this vse of our sickness, that is sent vnto vs for our finnes. When Christ healed the man sicke of the palsey, he saith, *Mat. 9. 2.* *Be of good comfort, thy finnes are forgiven thee; & when he had healed the man by the pool of Bethesda, that had bin sicke thirty eights yeeres, he bids him; *sinne no more, lest a worse thing should happen vnto him*: giuing them both to vnderstand, that their sicknesse came by reason of their finnes. And thus should euerie sicke man resolute himselfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cause of our sicknesse, three things concerning our finnes must be performed of vs in sicknesse. First, we must make a new examination of our hearts and liues, and say as the Israelites said in affliction: *Let vs search and trie our waies, and turne againe vnto the Lord*, *Iam. 3. 40.* Secondly, we must make a new confession to God of our new and particular finnes, as God sends new corrections and chastisements. When *Dauid* had the hand of God verie heauie vpon him for his finnes, so as his very bones and measure confirmed winneth him, *Psal. 3. 14.* hee made confession of them vnto God, and thereupon obtained his pardon, and was healed. The third thing is to make new prayer and more earnest then euer before, with sighes and groanes of the spirit, and that for pardon of the same sins, and for reconciliation with God in Christ. In the exercise of these three duties standes the renouation of our faith and repentance, whereby they are increased, quickened, and renewed. And the more sicknesse preuailes and takes place in the body, the more should we be careful to put them in vnto that spiritual life, might increase as temporal life is decayed. When king *Ezechias* lay sicke, as hee thought vpon his death-bed, he wept as for some other cause, so as hee for his sins, and withall he prayed God to caste them behinde his backe. *Dauid* made certaine Psalmes when hee was sicke, or at the least vpon the occasion of his sicknesse, as namely, the 6. the 32. 38. 39. &c. and they all are Psalmes of repentance: in which wee may see how in distresse of body and minde hee renewed his faith and repentance, heartily bewailing his finnes, and intreating the Lord for the pardon of them. *Manasses*, one that fell from God, and gaue himselfe to many horrible finnes, when he was taken captiue and imprisoned in Babylon, *He prayed to the Lord his God and humbled himselfe greatly before the God of his fathers, and prayed vnto him: and God was merciefull vnto him, and heard his prayer, and brought**

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him againe into Ierusalem into his kingdom, and then Manasse knew that the Lord was God, 2. Chron. 33. 12, 13. Now looke what Manasse did in his tribulation, the same thing must we doe in the time of our bodily sicknesse.

Here I haue occasion to mention a notorious fault, that is very common in this age, euen among such as haue long lined in the bosome of the Church: and that is this: Men now adayes are so farre from renuing their faith and repentance, that when they lye sick and are drawing toward death, they must be catechized in the doctrine of faith and repentance, as if they had bene but of late receiued into the Church. Whosoever will, but as occasion is offered, visit the sicke, shall finde this to be true which I say. What a shame is this, that when a man hath spent his life and dayes in the Church for the space of twentie, or thirti, or fourtie yeares, hee should at the very end of all & not before, begin to inquire what faith, and what repentance is, and how his soule might be saved. This one sin argues the great security of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of saluation, and to vse all good meanes before hand, that they may bee able in sicknesse and in the time of death to put in practise the spiritual exercises of inuocation and repentance.

Now if so be it fall out that the sicke partie cannot of himselfe renew his owne faith and repentance, he must seeke the helpe of others. When the man that was sicke of the dead palse could not goe to Christ himselfe, Mar. 2. 4. hee got others to beare him in his bedde: and when they could not come neere for the multitude they vncovered the rooffe of the house, and let the bed downe before Christ: euen so when sicke men cannot alone by themselves doe the good duties to which they are bound, they must borrow helpe from their fellow-members; who are partly by their counsell to put to their helping hand, and partly by their prayers to present them vnto God, and to bring them into the presence of God.

And touching helpe in this case, sundry duties are to be performed. Saint James sets down foure; two whereof concerne the sicke patient, and other two such as be helpers. The first duty of the sick man is to fend for help: where two circumstances must be considered: who must be sent for, and when. For the first, Saint James saith, Iam. 5. 14. Is any sicke among you? let him call for the Elders of the Church. Whereby are meant not only Apostles and all ministers of the Gospell, but others also (as I take it) which were men auuncient for yeares, indued with the spirit of vnderstanding and prayer, and had withall the gift of working miracles and of healing the sicke. For in the primitive Church this gift was for a time so plentifully bestowed on the that belieued in Christ, that souldiers cast out diuels, and parents wrought

miracles on their children. Hence wee may learne that howsoeuer it bee the dutie of the ministers of the word principally to visit and comfort the sicke, yet it is not their dutie alone, for it belongs to them also which haue knowledge of Gods word, and the gift of prayer. Exhort one another (saith the H. Ghost, Heb. 3. 13. while it is called to day. And again, 1. Thes. 4. 11. 14. Admonish them that are disorderd, and comfort them that are weak. And indeede in equitie it should be the dutie of euery Christian mā to comfort his brother in sicknes. Here wee must needes take knowledge of the common fault of men & women when they come to visit their neighbours and friends: they cannot speake a word of instruction and comfort, but spend the time in silence, gazing, and looking on: or in vttering words to litle or no purpose, saying to the sick party, that they are very sorry to see him in that case, that they would haue him to be of good comfort, but wherein and by what meanes they cannot tell; that they doubt not but that hee shall recouer his health and liue with them still, and be merry as in former time; that they will pray for him; whereas all their prayers are nothing els but the Apostles Creede, or the ten commandments, and the Lords prayer vttered without vnderstanding. And this is the common comfort that sicke men get at the hands of their neighbours when they come vnto them; and all this comes either because they liue in ignorance of Gods word, or because they falsely thinke that the whole burthen of this dutie lies vpon the shoulders of the minister.

The second circumstance is, when the sicke party must fend for the elders to instruct him and pray for him. And that is in the very first place of all before any other helpe bee sought for. Where the Diuine endes, there the Physitian must begin: and it is a very preposterous course that the Diuine should there beginne where the Physitian makes an end. For till helpe be had for the soule, and sinne which is the roote of sicknes be cured, physicke for the body is nothing. Therefore it is a thing much to be disliked, that in all places almost the physitian is first sent for, and comes in the beginning of the sicknes, and the Minister comes when a man is halfe dead, and is then sent for oftentimes when the sicke parties liues drawing on and gasping for breath, as though Ministers of the Gospell in these daies were able to worke miracles.

The second dutie of the sicke partie, is to confesse his finnes, as S. James saith, Confesse your finnes one to another, and pray one for another. It will be said, that this is to bring in againe Popish shrift. Answ. Confession of our finnes, and that vnto men, was neuer denied of any: the question is onely of the manner and order of making confession. And for this cause wee must put a great difference betwene Popish shrift, & the cofession, of which S. James speaketh. For he requires only a confession of that

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or those finnes which lie vpon a mans conscience when he is sicke: but the popish doctrine requireth a particular enumeration of all a mans finnes. Againe, S. James enioynes confession onely as a thing meete, and conuenient: but the Popist as a thing necessarie to the remission of finnes. Thirdly, S. James permits that confession bee made to any man, and by one man to another mutually: whereas Popish shrift is made onely to the Priest. The second duty then is, that the sicke partie troubled in minde with the memorie and consideration of any of his finnes past, or any manner of way tempted by the diuell, shall freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receiue comfort and die in peace of conscience.

Thus much of the sicke mans duty; now follow the duties of helpers. The first is to pray for him, that is, in his presence to pray with him, and for him, and by prayer to present his very person and his whole estate vnto God. The Prophet Elizeus, the Apostle Paul and our Saviour Christ vsed this manner of praying; when they would miraculously restore temporal life: & therefore it is very meete that the same should be vsed also of vs. that we might the better stirre vp our affections in praier, and our compassion to the sick when we are about to intreat the Lord for the remission of their finnes, and for the saluation of their soules.

The second dutie of him that comes as an helper, is to annoint the sick party with oyle. Now this annointing was an outward ceremony which was vsed with the gift of healing, which is now ceased, and therefore I omit to speake further of it.

Thus much of the duty which the sick man owes to God: now follow the duties which he is to performe vnto himselfe, and they are twofold: one concernes his soule, the other his body. The dutie concerning his soule, is that he must arme & furnish himselfe against the immoderate feare of present death. And the reason hereof is plaine: because howsoeuer naturally men feare through the course of their liues more or lesse; yet in time of sicknesse when death approacheth, this naturall feare bred in the bone will mooue of itselfe it selfe: men in such sort, as it will astonish the senses of the sicke party, and sometime cause desperation. Therefore it is necessary that we vse meanes to strengthen our selues against the feare of death. The meanes are of two sorts: praier, and meditation. Praier is two especially. The first is, that the sicke man must not so much regard death it selfe as the benefites of God which are obtained after death. He must not fixe his minde vpon the considerations of the pangs and torments of death: but all his thoughts and affections must be set vpon that blessed estate that is enioyed after death. Hee that is to passe ouer some great and deepe river, must not looke downward to the streame of the water; but if he would prevent feare, he

must fet his foote sure, and cast his eye to the banke on the further side: and so must he that drawes neere death, as it were looke ouer the waues of death and directly fixe the eye of his faith vpon eternall life. The second practise is to looke vpon death in the glasse of the Gospell, and not in the glasse of the law; that is, we must consider death not as it is propounded in the law, & looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospell. Death in the law is a curse and the downefall to the pit of destruction; in the Gospell it is the entrance to heauen: the law sets forth death as death; the Gospell sets forth death as no death, but a sleepe onely; because it speaketh of death as it is altered and changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will bee a notable meanes to strengthen and stablish them against all immoderate feares and terrors that vially rise in sicknesse.

The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principall and the grounds of the rest: and they are foure in number. The first is borrowed from the speciall prouidence of God: namely, that the death of euery man, much more euery childe of God, is not onely fore-seene, but also fore-appointed of God: yea the death of euery man deferred and procured by his sins, is laid vpon him by God, who in that respect may be said to bee the cause of euery mans death. So saith Amos, 1 Sam. 1. 6. The Lord killeth and maketh aliu. The Church of Ierusalem confessed that nothing came to passe in the death of Christ, but that which the fore-knowledge and eternall counsell of God had appointed, Act. 4. 28. And therefore the death also of euery member of Christ is fore-seene and ordained by the speciall decree and prouidence of God. I add further, that the very circumstances of death, as the time when, the place where, the manner how, the beginnings of sicknes, the continuance, and the end, every sate in the sicknesse, and the pangs of death, are particularly set downe in the counsell of God. The very haire of our heads are numbered (as our Saviour Christ saith, Mat. 10. 29. 30.) and a sparrows lights not on the ground without the will of our heavenly Father. David saith excellently, Psa. 139. 15, 16. My bones are not hid from thee, though I was made in a secret place, & fashioned beneath in the earth: thine eyes did see me when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before. And he praies to God; to put his reares into his bottle, Psa. 56. 8. Now if this be true, that God hath bottles for the very reares of his seruants, much more hath hee bottles for their blood, and much more doth hee respect and regard their paines and miseries with all the circumstances of sicknesse and death: The

carefull meditation of this one point is a notable meane to arme vs against feare and distrust, and impatience in the time of death; as some examples in this case wil easily manifest, *I held my tongue and said nothing*, saith *David*, Psalm. 39. 9. but what was it that caused this patience in him? the cause followes in the next words; *because thou Lord diddest it*. And *Ioseph* saith to his brethren, Gen. 45. 5. *Fear not, for it was the Lord that sent me before you*. Marke here how *Ioseph* is armed against impatience and gricfe and discontentment by the very consideration of Gods providence: and so in the same manner shall we be confirmed against all feares and forrowes, and say with *David*, Psalm. 116. 15. *Prations in the sight of the Lord is the death of his Saints*; if this perswasion bee once setled in our hearts, that all things in sickness and death come to passe vnto vs by the providence of God, who turnes all things to the good of them that loue him.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous: which is, *Blessed are they that die in the Lord: for they rest from their labours*, and their workes follow them.

The author of truth that cannot lie hath spoken it. Now then let a man but thoroughly consider this, that death ioyned with a reformed life hath a promise of blessednes adioyned vnto it, and it alone will be a sufficient meane to stay the rage of our affections, & all inordinate feare of death; & the rather, if we marke wherein in this blessednesse consists. In death we are indee thrust out of our old dwelling places, namely, these houses of clay and earthly tabernacles of our bodies, wherein we have made long abode: but what is the end? surely that liuing and dying in Christ we might haue a building giuen of God, that is, an house not made with hands, but eternal in the heauens, which is vnspcakable and immortall glory. If a poore man should be commanded by a prince to put off his torne and beggerly garments, & in stead thereof to put on royall & costly robes, it would be a great reioycing to his heart: oh then what ioyfull newes must this be vnto all repentant and sorrowfull sinners, when the King of heauen and earth comes vnto them by death, and bids them lay down their bodies as ragged and patched garments, and prepare themselves to put on the princely robe of immortallitie? No tongue can be able to expresse the excellencie of this most blessed and happie estate.

The third meditation is borrowed from the estate of all them that are in Christ, whether liuing or dying. Hee that dieth beleuing in Christ, dieth not forth of Christ, but in him, hauing both his body and soule really coupled to Christ according to the tenor of the covenant of grace: and though after death body and soule be seuered one from another, yet neither of them are seuered or disioyned from Christ. The coniunction which is once begun in this life remains eternally. And therefore

A though the soule goe from the bodie, and the bodie it selfe rot in the graue, yet both are still in Christ, both in the covenant, both in the fauour of God as before death, and both shall againe be ioyned together, the body by the vertue of the former coniunction being raised to eternal life. Indee in this vnion with Christ were dissolved as the coniunction of body and soule is, it might be some matter of discomfort and feare, but the foundation and substance of our mysticall coniunction with Christ both in respect of our bodies and soules enduring for euer, must needs be a matter of exceeding ioy and comfort.

B The fourth meditation, is that God hath promised his speciall, blessed, and comfortable presence vnto his seruants when they are sick or dying, or any way distressed. *When thou passest through the water, I will bee with thee* (saith the Lord, Isa. 43. 2.) and *through the floods that they do not overflow thee: when thou walkest through the very fire thou shalt not be burnt, neither shalt the flame kindle vpon thee*. Now the Lord doth manifest his presence three waies: the first is, by moderating and lessening the paines and torments of sickness and death, as the very words of the former promise doe plainly import. Hence it comes to passe, that to many men the ferocious and pangs of death, are nothing so grievous and troublesome, as the afflictions & crosses which are laid on them in the course of their liues.

C The second way of Gods presence is by an inward and vnspcakable comfort of the spirit, as *Paul* saith, Rom. 5. 5. *5. We reioyce in tribulation, knowing that tribulation bringeth forth patience, &c.* but why is this reioycing? because (saith he in the next words) *the love of God is shed abroad in our hearts by the holy Ghost*. Again, *Paul* hauing in some grievous sickness received the sentence of death, saith of himselfe, 2. Cor. 1. 5. *that, as the suffering of Christ did abound in him, so his consolation did abound through Christ*. Here then wee see, that when earthly comforts faile, the Lord himselfe draws neere the bed of the sicke, as it were visiting them in his owne person, and ministering vnto them refreshing for their soules: *With his left hand he holds vp their heads, and with his right hand he embraceth them*, Cant. 2. 6. The third meane of Gods presence, is the ministerie of good Angels, whom the Lord hath appointed as keepers and nourses vnto his seruants to hold them vp and to beare them in their armes as nourses do young children, & to be as a guard vnto them against the diuell and his angels. And all this is verified specially in sickness, at which time the holy Angels are not only present with such as feare God, but ready also to receive and to carry their soules into heauen, as appears by the example of *Lazarus*.

D And thus much of the first drie which a sick man is to performe vnto himselfe, namely, that he must by all meanes possible arme and strengthen himselfe against the feare of death: now followeth the second drie which is

concerning the body; and that is, that all sicke persons must bee careful to preferue health and life till God doe wholly take it away. For *Paul* saith, Rom. 14. 7. 8. *None of us liueth to himselfe: neither doth any die to himselfe: for whether we liue, we liue vnto the Lord, or whether we die, wee die vnto the Lord, whether wee liue therefore or die, we are the Lords*. For this cause we may not doe with our liues as we will, but we must referre the whole disposition thereof vnto God, for whose glory we are to liue and die. And this temporall life is a most precious iewell, & as the common saying is, life is very sweet; because it is giuen to man for this end, that he might haue some space of time wherein hee might vse all good meanes to attaine to life euertlasting. Life is not bestowed on vs, that wee should spend our dayes in our lulls and vaine pleasures, but that we might haue libertie to come out of the kingdome of darkenesse into the kingdome of grace, and from the bondage of sinne into the glorious libertie of the sonnes of God: and in this respect speciall care must be had of preseruatiō of life, till God doe call vs hence.

In the preseruing of life, two things must be considered: the meanes, and the right vse of the meanes. The meanes is good and wholesome physicke, which though it be despised of many as a thing vnprofitable and needles, yet must it be esteemed as an ordinance & blessing of God. This appears, because the spirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto King *Ezekias*, a lump of dry figs by the Prophets appointment was laid to his boyle and he was healed. Indee this cure was in some sort miraculous, because hee was made whole in the space of two or three dayes, and the third day he went up to the temple: yet the bunch of figges was a naturall and ordinarie medicine or plaister seruing to soften and ripen tumours or swellings in the flesh. And the Samaritane is commended for the binding vp and for the powring of wine and oyle into the wounds of the man that lay wounded betwene Ierusalem & Jerico. Now this dealing of his was a right practise of physicker for the wine serued to cleanse the wound and to ease the paine within: and the oyle serued to supple the flesh & to asswage the paine without. And the Prophet *Esaie*, seemes to commend this physicke, when he saith *Esaie* 1. 6. *From the sole of the foot vnto the head, there is nothing whole therein, but wounds and swellings, and sores full of corruption: they haue not bin wrapped nor bound vp, nor mollified with oyle*. And whereas God did not command circumcision of children before the eight day, he followed a rule of physicke obserued in all ages, that the life of the child is very vncertaine till the first seuen dayes be expired, as we may see by the example of the child which *David* had by *Bathsheba* which died the seuenth day. And vpon the very same ground heathen men vsed not to

A name their children before the eight day. Thus then it is manifest that the vse of physicke is lawfull and commendable.

B Furthermore, that physicke may bee well applied to the maintenance of health, speciall care must be had to make choise of such Physicians as are knowne to be well learned, and men of experience, as also of good conscience and good religion. For as in other callings, so in this also, there be sundry abuses which may indanger the liues & the health of men. Some venter vpon the bare inspection of the vrine, without further direction or knowledge of the estate of the sicke, to prescribe and minister as shal seeme best vnto them. But the learned in this facultie doe plainly auouch, that this kinde of dealing tends rather to kill then to cure, and that sundry men are indeede killed thereby: For iudgement by the vrine is most deceitfull: the water of him that is sicke of a pefilent feauer euen vnto death, looks for substance and colour as the water of a whole man: and so doth the water of them that are sicke of a quartane or of any other intermitting feauer: specially if they haue vsed good diet from the beginning, as also of them that haue the pleurisie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neere death. Now then considering the waters of such as are at the point of death, appear as the vrines of whole and sound men, one and the same vrine may foregiue both life and death, and be a signe of diuers, nay of contrary diseases: A thinne, crude, and pale vrine in them that be in health is a token of want of digestion; but in them that are sicke of a sharpe or burning ague, it betokens the frensie, and is a certaine signe of death. Again, others there be that thinke it a small matter to make experiments of their deuised medicines vpon the bodies of their patients, whereby the health, which they hoped for, is either much hindered or much decayed. Thirdly, there be others which minister no physicke at any time, or vse phlebotomie without the direction of iudiciall Aitrologie: but if they shal follow this course alwaies, they must needs kill many a man: Put the case that a man full bodied is taken with a pleurisie, the moone being in *Leone*, what must bee done? The learned in this art say, he must presently be let blood: but by Aitrologie a stay must be made, till the moone be remoued from *Leo* the house of the sunne: but by that time the impotense will be so much increased by the gathering together of the humours, that it can neither be dissolved nor ripened: and by this meanes the sicke partie wanting helpe in time, shall die either by inflammation or by the consumption of the lungs. Again, when a man is sicke of the Squinancie, or of the feauer called *Synochus*, the moone then being in the malignant aspects with any of the infortunate planets (as Aitrologers vse to speake) if letting of blood be deferred till the

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moone bee freed from the foresaid affeets, the partie dies in the meane season. Therefore they are farre wide that minister purgations and let blood no otherwise, then they are counsell'd by the continuation of the starres, whereas it is a farre better course to consider the matter of the discafe, with the disposition and ripening of it: as also the courses and symptoms, and criss thereof. This being so, there is good cause that sicke men should as well be careful to make choise of meete Physicians to whom they might commend the care of their health, as they are careful to make choise of Lawyers for their worldly suites, and Divines for cases of conscience.

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Furthermore, all men must bee here warned to take heede, that they vse not such means as haue no warrant. Of this kinde are all charmes or spels, of what words soeuer they consist: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which serue to hang about the necke or other parts of the bodie, except they be grounded vpon some good naturall reason; as white peonie hung about the necke, is good against the falling sicknesse: and wolfe-dung tyed to the bodie is good against the chollicke, not by any enchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily discafe. For words can doe no more but represent. And yet neuertheless, these vnlawfull and absurd means are more vied and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to enchanters, and forcerers, which indeede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknesse, then to seeke recovery by such wicked persons. For if any man turne after such as worke with spirites, and after Sportlayers, to goe an whoring after them; the Lord will set his face against them; and cut them off from among his people. *Leuiticus 20. 6.* When *Achazia* was sicke, hee sent to *Baalzebub* the God of *Eckron* to know whether hee should recover or no: as the messengers were going, the Prophet *Elias* met them, and said, *2 King. 1. 6.* *Goe and returne to the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come downe from thy bed on which thou art gone up, but shalt die the death.* Therefore such kinde of helpe is so farre from curing any paine or sicknesse, that it rather doubleth them, and fasteneth them vpon vs.

Thus much of the means of health: now followeth the manner of vsing the means; concerning which, three rules must bee fol-

lowed. First of all, he that is to take physicke, must not only prepare his bodie, as Physicians doe prescribe: but he must also prepare his soule by humbling himselfe vnder the hand of God in his sicknesse for his finnes, and make earnest prayer to God for the pardon of them before any medicine come in his bodie. Now that this order ought to bee vsed, appears plainly in this, that sicknesse springs from our finnes as from a roote; which should first of all be stockt vp, that the branches might more easily die. And therefore *Asa* commended for many other things, is blamed for this by the holy Ghost, *2 Chron. 16. 12.* that he sought not the Lord, but to the Physicians; and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselves, are made incurable by the finnes and the impenitence of the partie; and therefore the best way is, for them that would haue ease, when God begins to correct them by sicknesse; then also to begin to humble themselves for all their finnes, and turne vnto God.

The second rule is, that when wee haue prepared our selues, and are about to vse physicke, wee must sanctifie it by the word of God and prayer, as we doe our meate or drinke. For by the word wee must haue our warrant, that the medicines prescribed are lawfull and good: and by prayer wee must intreat the Lord for a blessing vpon them, in restoring of health, if it bee the good will of God, *1 Tim. 4. 3.*

The third rule is, that wee must carry in minde the right and proper end of physicke, lest wee deuiue our selues. Wee must not therefore thinke that physicke serues to preuent old age or death it selfe. For that is not possible, because God hath set downe that all men shall die and be changed. And life consists in a temperature and proportion of naturall heate and radicall moisture; which moisture being once consumed by the former heate, is by art vnrepairable; and therefore death must needs follow. But the true end of physicke is to continue and lengthen the life of man to his naturall period; which is when nature that hath bene long preferred by all possible means, is now wholly spent. Now this period, though it cannot bee lengthened by any skill of man, yee may it easily bee shortened, by intemperance in diet, by drunkenness, and by violent diseases. But care must be had to auoide all such euils; that the little lampe of corporal life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: and whereas God in iustice might haue cut vs off and haue vtterly destroyed vs, yet in great mercie he giues vs thus much time, that wee might prepare our selues to his kingdome; which time when it is once spent, if a man would redeeme it with the price of ten thousand worlds, he can not haue it.

And so conclude this point touching phy-

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caruiss.

sicke, I will here set downe two speciall duties of the Physician himselfe. The first is, that in the want and defect of such as are to put sicke men in minde of their finnes, it is a duty specially concerning him, hee being a member of Christ, to aduertise his patients that they must truly humble themselves, and pray feruently to God for the pardon of all their finnes: and surely this duty would bee more commonly practised then it is, if al physicians did consider that oftentimes they want good successe in their dealings, not because there is any want in Art or good will, but because the partie with whom they deale is impenitent. The second duty is, when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patient thereof. There may be and is too much nicenes in such concealments, & the plaine truth in this case knowne, is very profitable. For when the party is certaine of his end, it becomes him of all confidence in earthly things, & makes him put all his assistance in the meere mercy of God. Whē *Ezechias* was sicke, the Prophet speaks plainly vnto him, and saith: *Isa. 38. 1.* *Set thine house in order, for thou must die.* And what good wee may reap by knowing certainly that we haue receiued the sentence of death, *Paul* sheweth when he saith, *2 Cor. 1. 9.* *We haue receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.*

Hauiug thus seene what be the duties of the sicke man to himselfe, let vs now see what be the duties which he oweth to his neighbour; and they are two. The first is the dutie of reconciliation, whereby he is freely to forgive all men: and to desire to be forgiven of all. In the old testament, when a man wasto offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, and first goe and bee reconciled to his brethren, if they had ought against him: much more then must this be done, when we are in death to offer vp our selues, our bodies, and soules, as an acceptable sacrifice vnto God. *Quest.* What if a man cannot come to the speech of them with whom he would be reconciled; or if he doe, what if they will not be reconciled? *Answer.* When they shall in their sicknesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent, they haue discharged their conscience, and God will accept their wil for the deed. As put case, a man lying sicke on his deathbed, is in enmitie with one that is then beyond the sea; so as he cannot possibly haue any speech with him, if he would neuer so faine, how shall he stay his mind? why, he must remember that in this case, a will and desire to be reconciled is reconciliation it selfe.

The second dutie is, that those which are rulers and governors of others, must haue care and take order that their charges committed to them by God, be left in good estate after their death: and here come three duties to

be handled; the first of the Magistrate, the second of the Minister, the third of the master of the family. The Magistrates dutie is, before he die, to provide, as much as he can, for the godly and peaceable estate of the towne, citie, or common-wealth: and that is done partly by procuring the maintenance of sound religion and vertue, and partly by establishing the execution of ciuill iustice and outward peace. Examples of this practise in Gods word are these. When *Moses* was an hundred and twentie yeere old, and was no more able to goe in and out before the people of Israel, hee called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their well-fare after his death. And first of all he places *Iosuah* ouer them in his stead, to bee their guide to the promised land: secondly, he giues speciall charge to all the people, to be valiant and courageous against their enemies, and to obey the commandments of God. And *Iosuah* follows the same cause course, *Iosua. 23.* For he calls the people together, and shewes them that the time of his death is at hand, and giues them a charge to be courageous, and to worship the true God: which done, he ends his daies as a worthy Captaine. When king *Dauid* (*1 King. 2. 1, 2, 3.* &c.) was to goe the way of all flesh, and lay sicke on his death-bed; he placed his owne foye *Salomon* vpon his throne, and gaue him charge, both for maintenance of religion, and execution of iustice.

The dutie of Ministers when they are dying, is, as much as they can, to cast and provide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of *Peter*, *2 Pet. 1. 15.* *I will* (saith he) *endeavour alwaies, that ye also may be able to haue remembrance of these things after my departure.* If this had bin well obserued, there could not haue bin such abundance of schismes, errors, & heresies as hath bin, and the Church of God could not haue suffered so great hauckee. But because men haue had more care to maintaine personall succession, then the right succession, which stands in the doctrine of the Prophets and Apostles; therefore wolues haue come into the roomes of faithfull teachers, and the Apostacie of which *Paul* speaks, hath ouerthrewed the face of the Church.

Thirdly, householders must fet their families in order before they die, as the Prophet *Esaia* saith to *Ezechias*: *Set thine house in order, for thou must die.* For the procuring of good order in the family after death, 2. things are to be done: The first concerns this life, & that is to dispose of lands and goods. And that this may be well & wisely done; if the Will be vnmade, it is with godly aduice & counsel to be made in the time of sickness according to the practise of ancient and worthy men. *Abraham* before his death makes his Will, & giues legacies; so did *Isaac*, and *Jacob*, in whose last Will and testament are contained many worthy blessings and pro-

Deut. 21.
a.

AR. 23.
28. 19.
1 Thel.
24.

Gen. 25.
15 & 27
& 49.

phacies

phacies of the estate of his children. And our Saviour Christ, *Ioh. 19. 27.* when he was vpon the crosse provided for his mother, specially commending her to his Disciple *Iohn* whom he loued. And indeede this dutie of making a Will, is a matter of great weight and importance; for it cuts off much hatred and contention in families, and staies many suits in law. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falsely thinke, who vpon blind and finisier respects abstaine from making Wills, either because their wealth should not be knowne, or because they would haue their decaied estate to be concealed, or because they feare they shall die the sooner if the Will be once made.

Now though the making of Wills belongs to another place & profession, yet so much may be spoken here as the holy Ghost hath vttered in the word; and that I will reduce to certaine rules. The first is, that the Will must be made according to the law of nature, and the written word of God, and the good and wholesome positive lawes of that kingdom or countie whereof a man is a member. The will of God must be the rule of mans will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euil gotten be not restored before, they must euen then be restored by Will, or by some other way. It is the practise of courteous men to bequeath their soules when they die to God, and their goods euil gotten to their children and friends; which in all equitie should be restored to them to whom they belong. *Quest.*

How if a mans conscience tell him that his goods be euil gotten, & he knows not where, or to whom to make restitution? *Ans.* The case is common, and the answer is this. When the partie is knowne whom thou hast wronged, restore to him particularly; if the partie be unknown or dead; restore to his executors or assignes, or to his next kinne; if there be none; yet keepe not goods euil gotten to thy selfe, but restore to God, that is, in way of recompence and ciuill satisfaction, bestow them on the Church or common-wealth. The third rule is, that heads of families must principally bestow their goods vpon their own children, and then that be of their owne kindred. *This man* (saith God to Abraham of *Eleazar* a stranger, *Gen. 25. 4.*) *shall not be thine heir, but the sonne which shall come of thy loynes.* And this was Gods commandment to the Israelites, that when any man dies, his sonne should bee his heir; & if he haue no son, then his daughter; & if he haue no daughter, then his brethren; and if he haue no brethren, then, his fathers brethren; and if there be none, then the next of his kinne whosoever. And *Paul* saith, *Rom. 8. 17.* *If ye be sonnes, then also heires; and againe, 1 Tim. 5. 8.* *He that prouideth not for his owne, and specially for them of his household, is worse then an infidel.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally

from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Again, it is a fault to giue all to the eldest, and nothing in respect to the rest; as though the eldest were borne to bee gentlemen, and younger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any, euen because he is the eldest, and because stockes and families in their persons are to be maintained; and because there must alwaies be some that must be fit to doe speciall seruice in the peace of the common-wealth, or in the time of warre; which could not be, if goods should be equally parted to all. The fourth and last rule is, that no will is of force till the testator be dead, for so long as he is aliue hee may altare and change it. These rules must be remembered, because they are recorded in Scripture; the opening of other points and circumstances belongeth to the profession of the law.

The second dutie of the master of the family concerneth the soules of such as bee vnder his government: and that is to giue charge to them that they learne, beleue and obey the true religion, that is, the doctrine of saluation set down in the writings of the Prophets and Apostles. The Lord himselfe commendeth *Abraham* for this: *I know Abraham*, saith hee, *that he will command his sonnes, and his household after him, that they keepe the way of the Lord, do righteousnesse and iudgement.* And *Dauid* giues *Salomon* on his death-bed almost noble and solemne charge, the summe and substance whereof is, to know the God of his fathers, and to serue him: which being done, hee further commendeth him to God by prayer, for which purpose the 72. Psalm was made. This practise of his is to be followed of all. Thus gouernours, when they shall carefully dispose of their goods, and giue charge to their posterity touching the worship of God, shall greatly honour God, dying, as well as liuing.

Hitherto I haue treated of the two-fold preparation which is to goe before death; now follows the second part of dying well, namely, the disposition in death. The disposition is nothing else but a religious and holy behaviour, specially towards God, when we are in or nere the agonie or pang of death. This behaviour contains three speciall duties. The first is, to die in or by faith. To die by faith is, when a man in the time of death, doth with all his heart relieue himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though there be no part of mans life void of iust occasions whereby we may put faith in practise, yet the speciall time of all is the pang of death, when friends, and riches, and pleasures, and the outward senses, and temporal life, and all earthly helpes forsake vs. For then true faith maketh vs to goe wholly out of our selues, and to despair of comfort and saluation in respect of any earthly thing; and with all

Plato de
rep. 2.
Anst pol.
1. scap. 8.

1 Sam.
26. 8.

Psal. 119.
49. 10.

Heb. 9.
16.

Ioh. 3. 4.

Gen. 12.
19.

1 King.
3. 22. 23.

Heb. 11.
21.

Ioh. 2. 9.

4 Doct
thou
continue
in
thyne
vp-
rightness?
verse 9.

the

the power and strength of the heart to rest on the pure mercie of God. This made *Luther* both thinke and say, that men were best Christians in death. An example of this faith wee haue in *Dauid*, who when he saw nothing before his eyes but present death, the people intending to stone him, comforted himselfe at that very instant (as the very text saith) *in the Lord his God.* And this comfort he reaped, in that by faith he applied vnto his owne soule the mercifull promises of God: as he testifieth of himselfe: *Remember* (saith he) *the promise made to thy seruants, wherein thou hast caused mee to trust. It is my comfort in trouble: for thy promise hath quickened me.* Again, *My selfe failed and my heart also, but God is the strength of my heart; and my portion for euer.* Now looke what *Dauid* here did, the same must every one of vs doe in the like case. When the Israelites in the wilderness were stung with fierie serpents, and lay at the point of death, they looked vp to the brazen serpent which was erected by the appointment of God, and were presently healed: euen so when any man fees death to draw nere, and his fierie sting to pierce the heart, hee must fixe the eye of a true and liuely faith vpon Christ, exalted and crucified on the crosse, which being done, hee shall by death enter into eternall life.

Now because true faith is no dead thing, it must be expressed by speciall actions; the principall whereof is Inuocation, whereby either prayer or thanksgiving is directed vnto God. When death had seized vpon the body of *Isaac*, he raised vp himselfe, and turning his face towards the beds head, leaned on the top of his staffe by reason of his feeblenesse, and prayed vnto God: which prayer of his was an excellent fruit of his faith. *Iobs* wife in the midst of his affliction said vnto him to very good purpose, *Blesse God and die.* I know and grant that the words are commonly translated otherwise, *Curse God and die:* but (as I take it) the former is the best. For it is not like that in so excellent a family, any one person, much lesse a matron and principall gouernour thereof, would giue such lewd and wretched counsell, which the most wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemne. And though *Iob* call her a *foolish woman*, yet he doth it not, because she went about to periuade him to blaspheme God; but because shee was of the minde of *Iobs* friends and thought that he stood too much in a conceit of his owne righteousness. Now the very meaning of her counsell is this: *Blesse God*, that is, husband, no doubt thou art by the extremity of thine affliction at deaths doore: therefore begin now at length to lay aside the great overweening which thou hast of thine owne righteousness, acknowledging the hand of God vpon thee for thy sinnes, confesse them vnto him, giue him the glory, pray for the pardon of them, and end thy daies. This

counsell is very good and to bee followed of all: though it may bee the applying of it (as *Iob* well perceived) is mixed with folly.

Here it may be alledged, that in the pangs of death men want their senses and convenient vtterance, and that therefore they are vnable to pray. *Ans.* The very sighes, sobbes, and groanes of a repentant and beleeuing heart are prayers before God, euen as effectual as if they were vttered by the best voice in the world. Prayer stands in the affection of the heart, the voice is but an outward messenger thereof. God looks not vpon the speech, but vpon the heart. *Dauid* saith, *God beares the desires of the poore.* Again, *that hee will fulfill the desires of them that feare him;* yea their very teares are lowd and founding prayers in his eares.

Again, faith may otherwise be expressed by the *Last words*, which for the most part in them that haue truly serued God, are very excellent, and comfortable; and full of grace: some choice examples whereof I will rehearse for instructions sake, & for imitation. The last words of *Iacob* were these; whereby as a Prophet he foretold blessings & cursings vpon his children: and the principall among the rest were these: *The sepper shall not depart from Iudas, and the law-giuer from betweene his feet, till Shilo come; and O Lord I haue waited for thy saluation.* The last words of *Moses* are in his most excellent song let down. *Deut. 32.* And the last words of *Dauid* were these, *The Spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel said, Beare rule ouer men, &c.* The words of *Zacharias* the son of *Iehoidas*, when he was fainted, were, *The Lord looke vpon it, and require it.* The last words of our Saviour Christ when he was dying on the crosse, were most admirable, and stored with abundance of spiritual grace.

1. To his Father he said, *Father forgive them, they know not what they doe.* 2. To the thiefe, *Verily, I say vnto thee, this day shalt thou bee with mee in Paradise.* 3. To his mother, *Mother behold thy sonne; and to Iohn, Behold thy mother.* 4. And in his agonie, *My God, my God, why hast thou forsaken me?* 5. And earnestly desiring our saluation, *Thyrie.* 6. And when he had made perfect satisfaction, *It is finished.* 7. And when body and soule were parting, *Father, into thy hands I commend my spirit.* The last words of *Steuens* were, 1. *Behold, I see the heauen open, and the Sonne of man standing at the right hand of God.* 2. *Lord Iesus receive my spirit.* 3. *Lord, lay not this sinne to their charge.* Of *Polycarpe*, *Thou art a true God without lying, therefore in all things I praise thee and blesse thee, and glorifie thee by the eternal God, and high Priest Iesus Christ thine only beloved Sonne, by whom, and with whom, to thee and the holy Spirit, bee all glory now and for euer.* Of *Ignatius*, *I care not what kinde of death I die: I am the bread of the Lord, and must be ground with the teeth of Lyons; that I may be cleane*

Psal. 10.
17. & 149.
19.

Gen. 49.

Verse 10.

Verse 18.

1 Sam.
2. 3. 23.

1 Chron.
24. 22.

Luke 23.
34.

Verse 43.
oh. 19.
25. 27.

Math. 27.
46.

Ioh. 19.
28.

Verse 30.
Luk. 23.
46.

Act. 7. 56
59. 60.

Eccl. 1.
1. 6. 30.

bread

bread for Christ who is the bread of life for me. Of Ambrose, I have not led my life among you, as if I were ashamed to live: neither do I fear death, because we have a good Lord. Of Augustine, 1. He is a great man that thinks it is a great matter, that trees and stones fall, and mortall men die. 2. Just art thou O Lord, and right become in thy iudgement. Of Bernard, 1. An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie. 2. Because (saith he) as I suppose I cannot leave unto you any choise example of religion, I commend three things to be imitated of you, which I remember that I have observed in the race which I have runne as much as possibly I could. 1. I gave lesse heed to mine owne sense and reason, then to the sense and reason of other men. 2. When I was hurt, I sought no revenge on him that did the hurt. 3. I had care to give offence to no man, as if it fell out otherwise, I took it away as I could. Of Zwinglius, when in the field he was wounded under the chime with a spear: O what a happe is this? goe to, they may kill my bodie, but my soule they cannot. Of Oecolampadius, 1. An exhortation to the Ministers of the Church to maintaine the puritie of doctrine, to show forth an example of honest and godly conversation, to be constant and patient under the crosse. 2. Of himselfe. Where as I am charged to be a corrupter of the truth, I weigh it not, now I am going to the tribunal of Christ, and that with good conscience by the grace of God, and there it shall be manifest that I have not seduced the Church. Of this my saying and contestation, I leave you as witnesses, and I confirme it with this my last breath. 3. To his children, Love Gods Father: and turning himselfe to his kinsfolkes: I have bound you (saith he) with this contestation: you (which they here and I have desired) shall doe your endeavour, that these my children may be ready, and peaceable, and true. 4. To his friends: comming unto him, What shall I say unto you? Newes, I shall be shortly with Christ my Lord. 5. Being asked whether the light did not trouble him, touching his brest, there is light enough, saith he. 6. He rehearsed the whole 51. Psalm with deepe sighes from the bottome of his brest. 7. A little after: Save me Lord Jesus. Of Luther, My heavenly Father, God and Father of our Lord Jesus Christ, and God of all comfort, I give thee thanks that thou hast revealed unto me thy Sonne Jesus Christ, whom I have beleevd, whom I have professed, whom the Bishop of Rome, and the whole companie of the wicked persecutors and renegats: I pray thee my Lord Jesus Christ receive my poore soule: my heavenly Father, though I be taken from this life, and this body of mine is to be laid downe, yet I know certainly that I shall remaine with thee for ever, neither shall any be able to pull me out of thy hand. Of Hooper, O Lord Jesus, some of David have mercie on mee, and receive my soule. Of Annas Burgina, Forgive me not O Lord, lest I forsake thee. Of Melancthon, If it bee the will of God, I am willing to die, and I beseech him that he will graunt mee a joyfull departure. Of Caluin, 1. I held my tongue,

because thou Lord hast done it. 2. I mourned as a dove, 3. Lord thou grindest mee to powder, but is sufficient mee because it is thine hand. Of Peter Martyr, That his body was weak, but his minde was well: that hee acknowledged no life or salvation, but only in Christ who was given of the Father to be a Redeemer of mankind: and when hee had confirmed this by testimonie of Scripture, hee added: This is my faith in which I will die: and God will destroy them that teach otherwise. This done, hee shooke hands with all and said, Farewell my brethren, & deare friends. It were easie to quote more examples, but these few may bee in stead of many, and the summe of all that godly men speake, is this: Some enlightened with a propheticall spirit foretell things to come, as the Patriarkes, Jacob and Joseph did: and there have bin some which by name have testified who should very shortly come after them; and who should remaine alive, and what should be their condition: some have shewed a wonderful memory of things past, as of their former life, and of the benefits of God; and no doubt it was given them to stirre up holy affections and thanksgiving to God: some againe rightly iudging of the change of their present estate for a better, doe reioyce exceedingly that they must be translated from earth to paradise: as Babylas Martyr of Antioch when his head was to be chopped off, Returne (saith he) O my soule unto thy rest, because the Lord hath blessed thee: because thou hast delivered my soule from death, mine eyes from teares, and my feete from falling, I shall walke before thee Je-hoahab in the land of the living. And some others speake of the vanitie of this life, of the imagination of the sorrowes of death, of the beginning of eternal life, of the comfort of the holy Ghost which they feele, of their departure unto Christ.

Quest. What must we thinke if in the time of death such speeches be wanting: and in the stead thereof idle talke be used. Ans. We must consider the kind of sickness wherof men die, whether it be more easie or violent: for violent sickness is usually accompanied with frenzies, and with vnseemely motions and gestures, which we are to take in good part even in this regard, because we our selues may bee in the like case.

Thus much of the first dutie, which is to die in faith: the second is to die in obedience: otherwise our death cannot be acceptable to God, because we seeme to come unto God of feare and constraint as slaves to a master, and not of lone as children to a father. Now to die in obedience is, when a man is willing and readie, and desirous to goe out of this world, whensoever God shall call him, and that without murmuring or repining, at what time, where, and when it shall please God. Whether we live or die, saith Paul, we doe it not to our selues but unto God: and therefore mans dutie is to be obedient to God in death as in life. Christ is

Gen. 49.
8. 1024.

Mat. 11.
7. 18.

Rom 14.
7. 8.

our

our examples in this case, who in his agonie prayed, Father let this cup passe from me, yet with a submission, not my will, but thy will be done: teaching vs in the very pangs of death to resigne our selues to the good pleasure of God. When the Prophet tolde king Ezechiah of death, presently without all manner of grudging hee addressed himselfe to prayer. We are commaunded to present our selues unto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that we are to make as much conscience in performing obedience to God in suffering death, as we do of any thing in the course of our lives.

The third duty is to render vp our selues in to the hands of God, as the most faithfull keeper of all. This is the last dutie of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death when the dissolution of body and soule drew on, said, Luke 23. 46. Father into thy hands I commend my spirit, & so gaue vp the ghost. The like was done by Stephen, who when hee was stoned to death, said, Act. 7. 59. Lord Jesus receive my spirit. And David in the very time being in danger of death, vsed the very same words that Christ vttered, Psal. 31. 5.

Thus wee see what be the duties which we are to performe in the very pangs of death that we may come to eternal life. Some men will haply say, if this be all to die in faith and obedience, and to surrender our selues into Gods hands, we will not greatly care for any preparation before-hand, nor trouble our selues much about the right manner of dying well: for we doubt not, but that when death shall come, wee shall be able to performe all the former duties with ease. Ans. Let no man deceive himselfe by any false persuasion, thinking with himself that the practise of the foresaid duties is a matter of ease; for ordinarily they are not, neither can they be performed in death, vnlesse there be much preparation in the life before. Hee that will die in faith, must first of all live by faith: and there is but one example in all the Bible of a man dying in faith, that lived without faith; namely, the theife vpon the crosse. The seruants of God that are endued with great measure of grace doe very hardly beleue in the time of affliction. Indeed when Job was afflicted hee said, though the Lord kill me, yet will I trust in him: yet afterward, his faith being ouercast with a cloud, hee saith, that God was become his enemy, and that hee had set him as a mark to be shot at, and sundrie times his faith was oppressed with doubting and distrust. How then that they that neuer lived by faith, nor inured themselves to beleue, be able in the pang of death to rest from the mercy of God? Again, he that would die in obedience, must first of all lead his life in obedience: he that hath lived in disobedience cannot willingly and in obedience appeare before the iudge when he is called by death the fergeant of

the Lord; he dies indeede, but this is vpon necessity, because hee must yield to the order and course of nature, as other creatures doe. Thirdly, hee that would surrender his soule into the hands of God, must be resolved of two things: the one is, that God can the other is, that God will receive his soule into heauen, and there preferre it till the last iudgement. And none can be resolved of this, except hee haue the spirit of God to certifie his conscience that he is redeemed, iustificd, sanctified by Christ, and shall be glorified. He that is not thus persuaded, dare not render vp and present his soule unto God. When David said, Psal. 31. 5. Lord into thy hands I commend my spirit, what was the reason of this boldnes in him? surely nothing else but the perswasion of faith, as the next words import: for thou hast redeemed me, O Lord God of truth. And thus it is manifest that no man ordinarily can performe these duties dying, that hath not performed them liuing.

This being so, I do againe renew my former exhortation, beseeching you that yee would practise the duties of preparation in the course of your liues, leading them daily in faith and obedience, and from time to time commending your selues into the hand of God, and casting all your works vpon his prouidence. They which haue done this, haue made most happy and blessed endes. Enoch by faith walked with God, as one that was alwaies in his presence leading an vpright & godly life, and the Lord took him away that he should not see death. And this which befall Enoch, shall after a sort befall them also that live in faith and obedience: because death shall be no death, but a sleep vnto them, and no enemy, but a friend to bodie & soule. On the contrary, let vs consider the wretched and miserable endes of them that hath spent their daies in their sinnes without keeping faith and good conscience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomorrians were destroyed with fire from heauen: Dathan and Abiram with the companie of Core were swallowed vp of the earth: Core himselfe (as it seemes by the text) being burnt with fire: wicked Saul, and Achishophel, and Iudas destroyed themselves: Herod is eaten vp of wormes, & gaue vp the ghost: Iudas the Apostata smitten with a dart in the field, dyed casting vp his blood into the aire, and blaspheming the name of Christ. Arius the hereticke dyed vpon the steele, scouring forth his very entralles. And this very affords store of like examples. Hoffmeister a great Papist, as he was going to the Council of Ratisbone to dispute against the defenders of the Gospel, was suddenly in his journey preuented by the hand of God, and miserably died with horrible roaring, and crying out. In the Vniuersitie of Louane, Guar-lanus a learned Papist falling sicke, when hee perceived no way with him but death, hee fell into a miserable agonie and perturbation of spirit, crying out of his sinnes, how miserably

Heb 11.5

a Numb.
16. 32.
Psal. 106.
17.

Illyric de
fide.

Forke
booke of
AAs and
Mon,

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hee had liued; and that he was not able to abide the iudgement of God; and so casting out words of miserable desperation said, his sins were greater then they could be pardoned, & in that desperation ended his dayes. *Iacobus Latomus* of the same Vniuersitie of Louaine; after hee had bene at Brussels, and there thinking to doe a great act against *Luther* and his fellows, made an oration before the Emperour so foolishly and ridiculously that hee was laughed to scorne almost of the whole court: then returning from thence to Louaine againe, in his publike lecture hee fell into open madness, uttering such words of desperation and blasphemous impietie, that other Diuines which were present, were faine to carrie him away as hee was raving, and to shut him into a close chamber. From that time to his very last breath, hee had neuer any thing else in his mouth; but that hee was damned and reiect of God, and that there was no hope of saluation for him, because that wittingly and against his knowledge hee withstood the manifest truth of Gods word. *Crescentius* the Popes Legate & vicegerent in the Council of Trent, was sitting all the day long vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refresh himselfe, hee began to rise, and at his rising, beholde there appeared to him a mighty black dog of an huge bignes; his eyes flaming with fire, and his eares hanging downe well neere to the ground, which began to enter in and stright to come towards him, and so to couch vnder the board. The Cardinall not a little amazed at the sight thereof, somewhat recovering himselfe called to his seruants which were in the outward chamber next by, to bring a candle and to seeke for the dog. But when the dogge could not be found there, nor in any other chamber about, the Cardinall thereupon stricken with a suddaine conceit of minde, immediately fell into such a sicknesse whereof his Physicians which hee had about him could not with all their industrie and cunning cure him; and thereupon hee died. *Stenen Gardiner*, when a certaine Bishop came vnto him, and put him in minde of *Peter* denying his master, answered again, that hee had denied with *Peter*, but neuer repented with *Peter*, and so (to vse *Mt. Foxes* words) tinklingly and vnrepentantly died. More examples might be added, but these shall suffice.

Againe, that we may be further inducd to the practise of these duties, let vs call to minde the vncertainty of our daies; though we now liue, yet who can say that hee shall be aliu the next day, or the next houre? No man hath a lease of his life. Now marke, as death leaues a man, so shall the last iudgement finde him: and therefore if death take him away vnprepared, eternall damnation followes without recourse. If a theife bee brought from prison either to the barre to be arraigned before the iudge, or to the place of execution, hee will bewaile

his misdeemeanour past, and promise all reformation of life; so hee it, hee might bee deliuered, though hee bee the most arrant theife that euer was. In this case we are as fellons or theues: for we are every day going to the barre of Gods iudgement, there is no stayor standing in the way, euen as the shippe in the sea continues on his course day and night whether the mariners be sleeping or waking; therefore let vs all prepare our selues, and amend our liues betime, that in death we may make a blessed ende. Ministers of the Gospel doe daily call for the performance of this dutie: but where almost shall wee finde the practise and obedience of it in mens liues and conseruation? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common: but to giue heart and hand to doe the same, is rare. And the reason hereof is at hand: wee are all most grieuous sinners, and every sinner in the tearmes of Scripture is a foole, and a principall part of this folly is to care for the things of this world, and to neglect the kingdom of heauen, to provide for the body, and not for the soule, to cast and fore-cast how we may liue in wealth and honour and ease, and not to vse the least fore-cast to die well. This folly our Saviour Christ noted in the rich man that was careful to enlarge his barnes, but had no care at all for his ende, or for the saluation of his soule. Such an one was *Achitophel* wth c (as the Scripture tearmes him, 2. Sam. 17. 23.) was as the very oracle of God for counsell, being a man of great wisdom and forecatt in the matters of the common wealth, and in his owne private worldly affaires: and yet for all this hee had not so much as common sense and reason to consider how hee might die the death of the righteous, & come to life euerlasting. And this folly the holy Ghost hath noted in him. For the text saith, 2. Sam. 17. 23. when hee saw that his counsell was despised, hee sadled his asse, and rose and went home into his citie, and put his household in order, and went and hanged himselfe. And the fiue foolish virgins contented themselves with the blasing lampes of bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that it might furnish and trim the lampe both in life and death. But let vs in the feare of God, cast off this damnable folle, first of all seeking the kingdom of God and his righteousnesse, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely that there is a certaine way whereby a man may die well: now I come to the second. Whereas therefore *Salomon* saith, *Ecclesiast. 7. 3. that the day of death is better then the day of birth*, wee are further taught, that such as truly beleue themselves to bee the children of God, are not to feare death ouer-much. I say ouer-much; because they must partly feare it, and partly not. Feare

it they must for two causes: the first, because death is the destruction of humane nature in a mans owne selfe and others: and in this respect Christ feared it without sinne: and wee must not feare it otherwise then we feare sickness, and poeury, and famine with other sorrows of body and mind, which God will not haue vs to despise or lightly regard, but to feele with some paine, because they are corrections and punishments for sinne. And hee doth therefore lay vpon vs paines and torments, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sinne: and by experience in feeling of paine, acknowledge that God is a iudge and enemy of sinne, and is exceeding angry with it. The second cause of the feare of death, is the losse of the Church or Common-wealth, when we or others are deprived of them which were indeede or might haue bin an helpe, stay, and comfort to either of them, and whose death hath procured some publike or private losse.

Againe, we are not to feare death, but to be glad of it, and that for many causes. First of all, in it we haue occasion to shew our subiection & obedience which we owe vnto God, when hee calls vs out of this world, as *Christ* said, *Father, not my will but thy will be done*. Secondly, all sinne is abolished by death, and we then cease to offend God any more as wee haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made insensible, and by that means it is freed from all the miseries and calamities of this life; and it ceaseth to be either an active or passive instrument of sinne, whereas in the life time it is both. Fourthly, it giues the soule passage to rest, life, & celestiall glorie in which we shall see God as he is, perfectly know him, and praise his name for euer, keeping without intermission an eternall habitation: therefore *Paul* saith, I desire to be dissolved and to with Christ, for that is best of all. Fifthly, God executes his iudgements vpon the wicked, & purgeth his Church by death. Now in all these respects godly men haue

cause not to feare and sorrow, but to reioyce in their owne death, and the death of others.

Thirdly, if the day of death be so excellent, yea a day of happines, then it is lawful to desire death, and men doe not alwaies sinne in wishing for death. *Paul* saith, *Phi 1. 23. I desire to be dissolved*: and againe, *Rom. 7. 24. O miserable man that I am, who shall deliuer me from this body of death?* Yet this desire must not be simple, but restrained with certaine respects: which are these: First, death must be desired so farre forth as it is a meane to free vs from the corruption of our nature. Secondly, as it is a meane to bring vs to the immediate fellowship of Christ and God himselfe in heauen. Thirdly, death may be lawfully desired in respect of the troubles and miseries of this life, two causes being obscured; the first, that this desire must not be immoderate: the second, it must be ioyned with submission and subiection to the good pleasure of God. If either of these be wanting, the desire is faulty, and therefore *Iob*, and *Jeremie*, and *Iohna* failed herein because they desired death being carried away with impatience.

On the contrary also a man may desire a continuance of life. *Ezechias* prayed and desired to liue; when he heard the message of present death, that he might doe seruice to God. And *Paul* desired to liue in regard of the Philippians, that hee might further their faith, though in regard of himselfe to die was advantage to him.

Lastly, if death ioyned with reformation of life be so blessed, then the death of the vnbeleeuing and vnrepentant sinner is euerie way cursed and most horrible. Reasons are these: First, it is the destruction of nature, and the wages of sin. Secondly, in it there is no comfort of the spirit to be found, no mitigation of paine, and no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most fearefull thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment; without hope of deliuerance. Therefore as I began to I end, haue care to liue well, and die well.

An addition of things that came to
my minde afterward.

THe last combat with the diuell in the pang of death, is oftentimes most dangerous of al. For then he will not vrge men to desperatio, knowing that by this meanes hee shall stirre them vp to resist; but hee labours with them that they would not resist him when he assaults them, and by this meanes hee indeauours to extinguish hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This must be thought vpon, for when the diuels temptations is, not to resist his temptation; it is most deceitfull of all: and it is more easie to overcome the enimie that compels vs to fight, then him that dissuades vs from it.

The temptation of *M. Iohn Kneze*, in the time of his death is worth the marking. He lay on his death-bed silent for the space of foure houres, very often giuing great sighes, sobbes, and groances, so as the standers by well perceived that he was troubled with some grievous temptation, and when at length he was raised in his bed, they asked him how hee did, to whom he answered thus; that in his life time he had indured many combates and conflicts with Satan, but that now most mightily the

A roaring lyon had assaulted him: often (saide he) before he set my sinnes before mine eyes; often he vrge me to desperation, often he laboured to intangle me with the delights of the world; but being vanquished by the sword of the Spirit, which is the word of God, hee could not preuaile. But now hee assaults me another way: for the wily serpent would persuade mee that I shall merit eternall life for my fidelity in my ministerie. But blessed bee God which brought to my minde such Scriptures whereby I might quench the fierie darts of the diuell, which were, *What hast thou that thou hast not receiued?* and, *By the grace of God, I am that I am:* and, *Not I but the grace of God in me:* and thus being vanquished he departed.

B When thou art tempted of Satan and feest no way to escape, euen plainly close vp thine eyes: and answer nothing; but commend thy cause to God. This is a principall point of Christian wisdom which we must follow in the houre of death.

If thy flesh tremble and feare to enter into another life, and doubt of saluation: if thou yeeld to these things, thou hurteest thy selfe: therefore close thine eyes as before, and say with *S. Stephen, Lord Iesus into thy hands I commend my spirit;* and then certainly Christ will come vnto thee with all his angels, and be the guider of thy way. *Luther.*

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A
**DISCOVRSE OF
CONSCIENCE.**

WHEREIN IS SET DOWNE THE
nature, properties, and differences thereof:

as also the way to get and keepe
a good Conscience.

The seventh Edition.

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A Treatise of Conscience.

CHAP. I.

What Conscience is.



Conscience is a part of the vnderstanding in all reasonable creatures, determining of their particular actions either with them or against them.

I say Conscience is a part of the vnderstanding, and I shew it thus: God in framing of the soule, placed in it two principal faculties, *Vnderstanding* and *Will*. Vnderstanding is that facultie in the soule, whereby we see reason: and it is the more principall part serving to rule and order the whole man; and therefore it is placed in the soule to be as the waggoner in the waggon. The will is another facultie whereby we doe will or nill any thing, that is, choose or refuse it. With the will is ioynd sundry affections, as ioy, sorrow, loue, hatred, &c. whereby wee embrace or eschew that which is good or euill. Now, conscience is not placed in the affections nor will, but in the vnderstanding: because the actions thereof stand in the use of reason. Vnderstanding againe hath two parts. The first is that which stands in the view and contemplation of *truth* and *fallhood*: and goes no further. The second is that which stands in the view and consideration of euery particular action, to search whether it be good or badde. The first is called the *Theorickall*, the second the *practicall vnderstanding*. And vnder the latter is conscience to bee comprehended: because his propriety is to iudge of the goodnesse or badnesse of things or actions done.

Again, I say that Conscience is a part of the minde or vnderstanding, to shew that conscience is not a bare knowledge or iudgement of the vnderstanding (as *b*) men commonly write; but a naturall power, faculty, or created qualitie, from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they ascribe sundrie workes & actions to conscience, as accusing, excusing, comforting, terrifying: which actions could not thence proceede, if conscience were no more but an action or acte of the minde. Indeede I grant, it may be taken for a kinde of actuall knowledge in the minde of man: but to speake properly, this knowledge must proceede of a power in the soule, the propriety whereof is to take the principles and conclusions of the minde and apply them, and by applying either to accuse or excuse. This is the ground of all, and this I take to be conscience. If it be objected that conscience cannot be a naturall power, because it may be lost: I answer, if conscience be lost, it is only in respect of the use thereof, as reason is lost in the drunken

ken man, and not otherwise.

I adde, that the proper subjects of conscience are reasonable creatures, that is, men and Angels. Hereby conscience is excluded, first of all from brut beasts: for though they haue life & sense, and in many things some shadowes of reason, yet because they want true reason, they want conscience also. Secondly, from God the creator, who being righteous in himselfe, needeth not conscience, to order and gouerne his actions. And whereas *Peter* saith, *1. Pet. 2. 19.* that men must endure grieue wrongfully for conscience of God; his meaning is not to shew that God hath conscience, but that men are to suffer many wrongs, because their conscience bindeth them, in so doing to obey Gods will, which conscience directly respecteth.

And I say that conscience is in all reasonable creatures, that none might imagine that some men by nature haue conscience in them, some none at all. For as many men as there are, so many consciences there be: and euery particular man hath his owne particular conscience.

The proper end of conscience is, to determine of things done. And by this conscience is distinguished from all other gifts of the minde, as *intelligence*, *opinion*, *science*, *faith*, *prudence*. *Intelligence*, simply conceives a thing to be or not to be; *opinion*, iudgeth a thing to be probable or contingent: *science*, iudgeth to be certain and sure; *faith*, is a perswasion, whereby we beleue things that are not: *prudence*, discerneth what is meete to be done, what to be left vndone, but *conscience* goes further yet then all these: for it determines or giues sentence of things done, by saying vnto vs, This was done, this was not done, this may be done, this may not be done; this was well done, this was ill done.

The things that conscience determines of, are a mans owne actions: his owne actions, I say. To be certain what another man hath said or done, it is commonly called knowledge: but for a man to be certain what he himselfe hath done or said, that is conscience. Again, conscience meddles not with generals, only it deales in particular actions, and that not in some few, but in all.

The manner of consciences determination, is to set downe his iudgement either with the creature, or against it: I adde this clause, because conscience is of a diuine nature, and is a thing placed of God in the midst betwene him and man, as an arbitrator to giue sentence, and to pronounce either with man or against man vnto God. For otherwhiles, it consents and speaks with God against the man in whom it is placed: otherwhiles againe it consents with him, and speaks for him be-

TO THE RIGHT HONOURABLE

SIR WILLIAM PIRTAM KNIGHT, LORD

CHIEFFE BARON OF HER MAIESTIES

Exchequer, Grace and Peace.



Right Honourable, it cannot be unknowne to your selfe, or to any man of a daies experience, that it is thought a small matter to commit a sinne, or, lie in sins against a mans owne conscience. For many when they are tolde of their dutie in this point, reply and say, What, tell you me of Conscience? Conscience was hangd long agoe. But vntill they take better heede, and prevent the danger by repentance, hangd conscience will renew and become both gibbet and hangman to them, either in this life, or the life to come. For Conscience is appointed of God to declare and put in execution

his iust iudgement against sinners: and as God cannot possibly be overcome of man, so neither can the iudgement of Conscience being the iudgement of God, be wholly extinguished. Indeepe *Satan* for his part goes about by all meanes he can, to benumme the conscience: but all is nothing. For as the sicke man, when hee seemes to sleepe and take his rest, is inwardly full of troubles: so the benummed and drouse conscience wants not his secret pangs and terrours, and when it shall be roused by the iudgement of God, it waxeth cruell and fierce like a wilde beast. Again, when a man sines against his conscience, as much as in him lieth, he plungeth himselfe into the gulf of desperation: for euery wound of the conscience, though the smart of it be little felt, is a deadly wound: and he that goes on to sinne against his conscience, stabbes and wounds it often in the same place: and all renewed wounds (as we know) are hardly or neuer cured. Thirdly, he that lieth in sines against his conscience, cannot call vpon the name of God: for a guiltie conscience makes a man flee from God. And *Christ* saith, God heareth not sinners, vnderstanding by sinners, such as goe on in their owne waies against conscience: and what can be more dolefull then to be barred of the imocation of Gods name? Lastly, such persons after the last iudgement, shall haue not onely their bodies in torment, but the wormes in their soule and conscience shall neuer die: and what will it profit a man to gaine the whole world by doing things against his owne conscience, and lose his owne soule?

Now, that men on this manner carelesse touching conscience, may see their folly and the great danger thereof, and come to amendment, I haue penned this small Treatise: and according to the ancient and laudable custome, as also according to my long intended purpose, I now dedicate and present the same to your Lordship. The reasons which haue emboldened me to this enterpryse (all by-respects excluded) are these: Generall doctrine in point of religion is darke and obscure, and very hardly practised without the light of particular examples: and therefore the doctrine of conscience, by due right pertaines to a man of conscience; such an one as your Lordship is, who (others of like place not excepted) haue obtained this mercie as Gods hande keepe faith and good conscience. Again, considering that iustice and conscience haue alwaies been friends: I am inducd to thinke that your Lordship being publickly set apart for the execution and maintenance of ciuill iustice, will approoue and accept a Treatise propounding rules and precepts of conscience. Thus therefore craving pardon for my boldnesse, and hoping of your Lordships good acceptance, I commend you to God, and to the word of his grace. 1596. Iune 14.

Your Lordships to command,

WILLIAM PERKINS.

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fore the Lord. And hence comes one reason of the name of conscience. *Scire*, to know, is of one man alone by himselfe: and *conscire* is, when two at the least know some one secret thing either of them knowing it together with the other. Therefore the name *conscientia*, or *Conscientia*, Conscience, is that thing that combines two together, and makes them partners in the knowledge of one and the same secret. Now man and man, or man and Angel cannot be combined; because they cannot know the secret of any man unless it be revealed to them: it remains therefore that this combination is only betwixt man and God. God knows perfectly all the doings of man, though they be never to hid and concealed: and man by a gift given him of God, knows together with God, the same things of himselfe: and this gift is named Conscience.

CHAP. II.

Of the duties of Conscience.

The proper actions or duties of conscience are two-fold: to give testimony, or to give judgement. *Rem. 1. 15.*

Conscience gives testimony by determining that a thing was done, or it was not done. *Rem. 2. 15.* Their conscience also bearing witness. *2 Cor. 1. 12.* Our rejoycing is the testimony of our conscience, that in, &c.

Here we must consider three things: I. of what things conscience beares witness. II. in what manner. III. how long.

For the first, conscience beares witness of our thoughts, of our affections, of our outward actions.

That it beares witness of our secret thoughts, it appears by the solemn protestation which at sometime men vs; *In my conscience I neuer thought it*: whereby they signifie that they thinke some thing or they think it not, and that their consciences can tell what they thinke. Neither must this seeme strange. For there be two actions of the vnderstanding, the one is simply, which barely conceiveth or thinketh this or that: the other is *reflecting* or doubting of the former, whereby a man conceives or thinks with himselfe what he thinks. And this action properly pertains to the conscience.

The mind thinks a thought, now conscience goes beyond the mind, and knowes what the mind thinks, so as if a man would goe about to hide his fuilt thoughts from God, his conscience as it were another person within him, shall discover all. By means of this second action, conscience may beare witness euen of thoughts, & from hence also it seemes to borrow his name, because conscience is a *science* or knowledge ioyned with another knowledge: for by it I conceiue and know what I know.

Again, conscience beares witness what the wils, and affections of men be in every matter. *Rem. 9. 1.* I say the truth in Christ, I lie not, my Conscience beares me witness by the holy Ghost,

that I have great heaviness and continuall sorrow in my heart: for I could wish myselfe to be separated from Christ for my brethren.

Lastly, it witnesseth what be mens actions, *Eccles. 7. 24.* Oftentimes also thine heart knoweth, (that is, conscience witnesseth) that thou like-wise hast cursed others.

The manner that conscience vseth in giving testimony stands in 2. things. First it obiects & takes notice of all things that we do: secondly, it doth inwardly and secretly with the heart, tell vs of them all. In this respect it may fitly be compared to a Notarie, or a Register that hath alwaies the peme in his hand, to note and record whatsoever is said or done: who also because he keeps the rolles and records of the court, can tell what hath bin said or done many hundred yeares past.

Touching the third point, How long conscience beares witness: it doth continually; not for a minute, or a day, or a moneth, or yeare, but for euer; when a man dies, conscience dieth not: when the body is rotten in the graue, conscience liueth & is safe and sound: & when we shall rise againe, conscience shall come with vs to the barre of Gods judgement, either to accuse or excuse vs before God. *Rem. 2. 15, 16.* Their conscience beares witness at the day when God shall iudge the secrets of men by Iesus Christ.

By this first dutie of conscience, we are to learne three things. The first, that there is a God: and we may be led to the sight of this euen by comon reason. For conscience beares witness of what? Of thy particular doings. But against whom or with whom doth it give testimony? thou maiest feeles in thy heart that it doth it either with thee or against thee. And to whom is it a witness? to men or Angels? that cannot be, for they cannot heare the voice of conscience they cannot receiue consciences testimony, may they cannot see what is in the heart of man. It remains therefore that there is a spirituall substance, most wise, most holy, most mighty, that sees all things, to whom conscience beares record, & that is God himselfe. Let Atheists barke against this as long as they will: they haue that in them that will conuince them of the truth of the Godhead, will they nill they, either in life or death.

Secondly we learne that God doth watch ouer all men by a speciall providence. The master of a prison is knowne by this to haue care ouer his prisoners, if hee fend keepers with them to watch them and to bring them home againe in time conuenient: and so Gods care to man is manifest in this, that when he created man and placed him in the world, he gaue him conscience to bee his keeper, to follow him alwaies at his heeles, and to dogge him (as we say) and to prie into his actions, and to beare witness of them all.

Thirdly, hence we may obserue Gods goodness & loue to man. If he do any thing amisse, he sets his conscience first of all to tell him of it secretly if th he amend, God forgives it: it

not, then afterward conscience must openly accuse him for it at the barre of Gods judgement before all the Saints & Angels in heauen.

The second worke of conscience is to give judgement of thing done.

To give judgement is to determine, that a thing is wel done or ill done. Herein conscience is like to a iudge that holdeth an assise, & takes notice of inditments, and causeth the most notorious malefactor that is, to hold vp his hand at the barre of his judgement. Nay it is (as it were) a litle God setting in the middle of mens hearts, arrainging them in this life as they shal be arrainged for their offences at the Tribunal feare of the enerliuing God in the day of judgement. Wherefore the temporarie judgement that is giuen by the conscience is nothing els but a beginning, or a fore-runner of the last judgement.

Hence we are admonished to take speciall heed that nothing past lie heauie vpon vs, and that we charge not our conscience in the time to come with any matter. For if our conscience accuse vs, God will much more condemne vs, faith S. *Iohn. 1. Joh. 3. 20.* because hee seeth all our actions most clearly, and iudgeth them more severely then conscience can. It shall bee good therefore for all men to labour that they may pay with *Paul. 1. Cor. 4. 4.* I know nothing by myselfe, that they may stand before God without blame for euer.

Here we must consider two things: first, the cause that makes conscience giue judgement: secondly, the manner how.

The cause is that binder of the conscience. The binder is that thing whatsoever, which hath power & authority ouer conscience to order it.

To bind, is to vrge, cause, and constraine it in euery action either to accuse for sinne, or to excuse for well doing: or to say, this may be done, or it may not be done.

That we may know what this phrase meaneth (*to be bound in conscience*) we must in mind consider conscience apart by it selfe from the binding power of Gods commandment. For then it hath liberty and is not bound either to accuse nor excuse, but is apt to doe either of them indifferently: but when the binding power is set once ouer the conscience, then in euery action it must needs either accuse or excuse: euen as a man in a city or towne hauing his libertie, may goe vp and downe or not goe, where and when hee will; but if his body be attached by the magistrate and imprisoned, then his former libertie is restrained, hee is bound and can goe vp and downe but within the prison, or some other allowed place.

The binder of conscience, is either proper or improper. Proper is that thing, which hath absolute and soueraine power in it selfe to binde the conscience. And that is the word of God, written in the booke of the old and new Testament. Reason. I. He which is the Lord of conscience, by his word and lawes binds conscience: but God is the only Lord of confi-

ence: because he once created it, and he alone gouernes it and none but he knowes it: therefore his word & lawes only binde conscience properly. II. He which hath power to sinne or destroy the soule for the keeping and breaking of his lawes, hath absolute power to bind the soule and conscience by the same lawes: but the first is true of God alone, *Iames 4. 12.* There is one Law-giuer which is able to sinne & destroy. *Esa. 32. 22.* The Lord is our iudge, the Lord is our lawgiuer, the Lord is our king, and he will save vs. Therefore the word of God alone by an absolute and soueraine power binds conscience. Because this point is cleare of it selfe, further prooffe is needlesse.

Hence we are taught fundrie points of instruction. I. Such as are ignorant among vs must labour to get knowledge of Gods word, because it binds conscience. Neither will the plea of ignorance serue for excuse: because, whether we know Gods lawes or know them not, they still binde vs. And we are bound not only to do them, but whē we know them not, we are further bound not to be ignorant of them, but to seeke to know them. If we had no more finnes, our ignorance were sufficient to condemne vs. II. Gods word is to be obeyed, though wee should offend all men, yea lose all mens fauour, and suffer the greatest damage that may be, euen the losse of our liues. And the reason is at hand: because Gods word hath this prerogative to bridle, binde, and restrain the conscience. III. Whatsoeuer we enterprife or take in hand, we must first search whether God giue vs libertie in conscience, and warrant to doe it. For if we do otherwise, conscience is bound presently to charge vs of sinne before God. Lastly, we doe here see how dangerous the case is of all Time-fervers that will liue as they list, and be of no certen religion till differences and dissensions therein be ended, and they haue the determination of a generall Councell: for whether these things come to passe or no, certen it is that they are bound in conscience to receiue and beleue the ancient, Prophetical, and Apostolicall doctrine touching the true worship of God, and the way to life euertlasting, which is the true religion. The same is to be said of al drowlie Protestants and luke-warme gospellers, that vs religion not with that care and conscience they ought, but onely then and so farre forth as it serues for their turnes, commonly neglecting or despising the assemblies where the word is preached: & seldome frequenting the Lords table vnles it be at Easter. Like filly wretches they neither see nor feeles the constraining power, that Gods word hath in their consciences.

Gods word is either Law, or Gospel. The Law is a part of Gods word of things to bee done, or to be left vndone. And it is three-fold; Morall, Iudiciall, Ceremoniall. Morall law concerns duties of loue, partly to God and partly towards our neighbour: it is contained in the Decalogue or ten commandments,

§. 2. 1. Of the morall binding.

§. 1. Of the testimony of conscience.

Conscientia i. conscientia cum alia conscientia.

§. 1. Of consciences judgement.

§. 2. 1. Of the binding of the conscience.

dements; and it is the very law of nature written in all mens hearts (for substance, though not for the manner of propounding) in the creation of man: and therefore it bindes the consciences of all men at all times, even of blind and ignorant persons that neither know the most of it, nor care to know it. Yet here must be remembered three exceptions or cautions. I. When two commandments of the morall law are opposite in respect of vs; so as we cannot do them both at the same time; & the lesser commandment gives place to the greater, and doth not binde or constrain for that instant. Example. I. God commands one thing, and the magistrate commands the flat contrary; in this case which of these two commandments is to be obeyed, (b) Honor God, or, Honor the Magistrate? the answer is, that the latter must give place to the former, and the former alone in this case must be obeyed: *Mat. 23. 1. Whether it is right in the sight of God to obey you rather than God, judge ye.* II. The fourth commandment prescribes rest on the Sabbath day: now it falls out that at the same time a whole towne is set on fire, and the sixth commandment requires our helpe in saving our neighbours life and goods. Now of these two commandments which must be obeyed? for both cannot. The answer is, that the fourth commandment at this time is to give place, & the sixth commandment alone bindes the consciences so as then (if need should require) a man might labour all the day without offence to God. *Mat. 9. 13. I will have mercy and not sacrifice.* And the rule must not be omitted, That charitie towards our neighbour is subordinate to the love of God, and therefore must give place to it. For this cause the commandment concerning charitie must give place to the commandment concerning love to God: and when the case so falls out, we must either offend our neighbour or God, we must rather offend our neighbour than God.

II. Caution. When God gives some particular commandment to his people, therein dispensing with some other commandment of the morall law, for that time it bindes not. For even the morall commandment, must be conceived with this condition, *Except God command otherwise.* Example. I. The sixth commandment is, Thou shalt not kill: but God gives a particular commandment to *Abraham*; *Abraham* offer thy Son *Isaac* in sacrifice to me. And this latter commandment at that instant did bind *Abraham*; and he is therefore commended for his obedience to it. II. And when God commanded the children of *Israel* to compass *Jerico* seven daies, and therefore on the Sabbath: the fourth commandment prescribing the sanctifying of rest on the Sabbath, for that instant and in that action did not bind conscience.

III. Caution. One and the same commandment in some things binds the conscience more straightly, & in doing some other things

less, *Gal. 6. 10. Doe good to all men, but especially to them which are of the household of faith.* Hence it ariseth, that though all finnes be mortal and deserve eternall death, yet all are not equal, but some more grievous than others.

Judiciall lawes of *Moses* are all such as prescribe order for the execution of iustice and iudgement in the common wealth. They were specially given by God, and directed to the *Iewes*; who for this very cause were bound in conscience to keepe them all; and if the common wealth of the *Iewes* were now standing in the old estate, no doubt they should continue still to bind as before.

But touching other nations and specially Christian Common wealths in these daies, the case is otherwise. Some are of opinion, that the whole iudiciall law is wholly abolished, and some againe run to the other extreme, holding that iudiciall lawes bind Christians as straightly as *Iewes*: but no doubt they are both wide; and the safest course is to keepe the meane betweene both. Therefore the iudiciall lawes of *Moses* according to the substance and scope thereof must be distinguished in which respect they are of two sorts. Some of them are lawes of (c) particular equitie, some of (d) common equitie. Lawes of particular equitie, are such as prescribe iustice according to the particular estate and condition of the *Iewes* Common-wealth and to the circumstances thereof; time, place, persons, things, actions. Of this kind was the law, that the brother should raise up seede to his brother, and many such like: and none of them bind vs, because they were framed and tempered to a particular people.

Judiciall lawes of common equitie, are such as are made according to the lawe or infinit of nature common to all men: & these in respect of their substance, binde the consciences not only of the *Iewes*, but also of the Gentiles: for they were not given to the *Iewes*, as they were *Iewes*, that is, a people received into the covenant about all other nations, brought from *Egypt* to the land of *Canaan*, of whom the *Messias* according to the flesh wasto come; but they were given to them as they were mortal men, subject to the order and lawes of nature as all other nations are. Again, iudiciall lawes, so farre forth as they have in them the generall or common equitie of the law of nature are morall; and therefore binding in conscience, as the morall law.

A iudiciall law may be knowne to be a law of common equitie, if either of these two things be found in it. First, if wise men not only among the *Iewes*, but also in other nations, have by naturall reason and conscience iudged the same to be equal, iust, and necessary, and without have iustified their iudgement by enacting lawes for the common wealths, the same in substance with sundry of the iudiciall lawes given to the *Iewes*: And the Roman Emperors among the rest, have done this most excellently, as will appeare by conferring their laws

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with the lawes of God. Secondly, a iudiciall hath common equity, if it serve directly to expaine and confirme any of the ten precepts of the Decalogue; or, if it serve directly to maintaine and vphold any of the three estates, of the family, the Common-wealth, the Church. And whether this be or not it will appeare, if we do but consider the matter of the law, & the reasons or considerations vpon which the Lord was mooved to give the same unto the *Iewes*. Now to make the point in hand more plaine, take an example or two. It is a iudiciall law of God that murderers should be put to death: now the question is, whether this law for substance bee the common equitie of nature binding the conscience of Christians or no? and the answer is, that without further doubting it is so. For first of all, this law hath bin by common consent of wise law-givers, enacted in many countries and kingdomes besides the *Iewes*. It was the law of the Egyptians, and of old Grecians, of *Draco*, of *Numa*, and of many of the Romane Emperours. Secondly, this law serves directly to maintaine obedience to the sixth commandment: and the consideration vpon which the law was made is so weightie, that without it a common-wealth cannot stand. The murderers blood must be shed (saith the Lord, *Num. 35. 33, 34.*) because the whole land is defiled with blood, and remaineth uncleansed till his blood be shed. Again, it was a iudiciall law among the *Iewes*, that the adulterer and adulteresse should die the death: now let the question be whether this law concerne other nations, as being derived from the common law of nature: and it seems to be so. For first, wise men by the light of reason and naturall conscience have iudged this punishment equall and iust. *Isaiah* before this iudiciall law was given by *Moses*, appointed *Tamar* his daughter in law to be burnt to death for playing the whoore. *2. Kings 24. 22.* *Echad* and *Zedechias* because they committed adulterie with their neighbours wives. By *Dracens* law among the Grecians this sinne was death, and also by the law of the Romanes. Again, this law serves directly to maintaine necessary obedience to the seventh commandment: and the considerations vpon which the law was given are perpetual, and serve to vphold the common wealth, *Leuit. 20. 22.* *Ye* (saith the Lord) shall keepe all my ordinances and my iudgements (the law of adulterie being one of them.) Now marke the reasons, 1. *Left the land pure you out.* 2. *For the same finnes I have abhorred the nations.*

The Ceremoniall law is that which prescribes rites and orders in the outward worship of God.

It must be considered in three times. The first is the time before the coming and death of Christ: the second, the time of publishing the Gospel by the Apostles: the third, the time after the publishing of the Gospel.

In the first, it did binde the consciences of

the *Iewes*, and the obedience of it was the true worship of God: But it did not then binde the conscience of the Gentiles: for it was the partition wall betweene them and the *Iewes*. And it did continue to binde the *Iewes* till the very death and ascension of Christ. For then the hand-writing of ordinances which was against vs, was nailed on the crosse and cancelled. And when Christ saith, that the Law and the Prophets endured till *Iohn*, *Luk. 16. 16.* his meaning is not, the ceremoniall law ended then: but that things foretold by the Prophets, and obscurely prefigured by the ceremoniall law, began then more plainly to be preached and made manifest.

The second time was from the ascension of Christ, till about the time of the destruction of the Temple and the Cite: in which, ceremonies ceased to bind conscience, and remained indifferent. Hereupon *Paul* circumcised *Timothee*: the Apostles after Christs ascension, as occasion was offered were present in the Temple, *Act. 3. 1.* And the Council of Ierusalem tendering the weakness of some beleevors, decreed that the Church for a time should abstaine from things strangled, and blood. And there was good reason of this, because the Church of the *Iewes* was not yet sufficiently conuicted, that an end was put to the ceremoniall law by the death of Christ.

In the third time, which was after the publishing of the Gospel, ceremonies of the *Iewes* Church became vnlawfull, and so shall continue to the worlds end.

By this it appeares, what a monstrous & miserable Religion the Church of Rome teacheth and maintaineth, which stands in ceremonies, partly heathenish, and partly *Iewish*.

As for the Gospel, I take it for that part of the word of God which promisseth righteousness and life everlasting to all that beleue in Christ and withall commandeth this faith.

That we may the better know how the Gospel binds conscience, two points must be considered: one touching the persons bound, the other touching the manner of binding.

Persons are of two sorts: some be called, some be vnalled. Persons called are all such to whom God in his mercie hath offered the meanes of saluation & hath revealed the Gospel in some measure more or lesse, by meanes either ordinary or extraordinary. All such I thinke are straightly bound in conscience to beleue and obey the Gospel. For that word of God whereby men shall be iudged in the day of iudgement, must first of all binde their consciences in this life, considering abolution and condemnation is according to that which is done in this life: but by the Gospel, all men that have beene called, shall be iudged as *Paul* saith, *Rom. 2. 13.* *God shall iudge the secrets of men by Iesus Christ, according to my Gospel.* And our Saviour Christ saith, *Ioh. 3. 18.* *He that beleueth not is already condemned.* It remains therefore that the Gospel binds the consciences of such

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men in this life. By this very point we are all put in mind not to cōtent our selves with this, that we haue a liking to the Gospell, and to beleue it to be true (though many Protestants in these our daies thinke it sufficient both in life and death, if they hold that they are to be saved by faith alone in Christ without the merit of mans workes) but we must goe yet further, and enter into a practise of the doctrine of the Gospell as well as of the precepts of the morall law; knowing that the Gospell doth as well binde conscience as the law; and if it be not obeyed, will as well condemne.

Men vnalled, are such as neuer heard of Christ, by reason the Gospell was neuer reuealed vnto them, nor meanes of reuelation offered. That there haue bin such in former ages, I make manifest thus. The world since the creation may be distinguished into foure ages. The first, from the creation to the flood; the second, from the flood to the giuing of the Law; the third, from the giuing of the Law to the death of Christ; the fourth, from the death of Christ to the last iudgement. Now in the three former ages there was a distinction of the world into two sorts of men, whereof one was a people of God; the other no people. In the first age, in the families of Seth, Noe, &c. were the sonnes of God, in all other families the sonnes of men, Gen. 6. 2. In the second age were the sonnes of the flesh and the sonnes of the promise, Rom. 9. 7. In the third, Iewes and Gentiles: the Iewes being the Church of God, all nations beside no Church. But in the last age this distinction was taken away, when the Apostles had a commission giuen them that was neuer giuen before to any, namely, to goe teach not only the Iewes, but all nations. Now this distinction arose of this, that the Gospell was not reuealed to the world before the coming of Christ, as the Scriptures witnesse. The Prophet saith, *Esa. 52. 14. that kings shall shut their mouthes at Christ, because that which had not bin told them they shall see, & that which they had not heard shall they vnderstand:* And *55. 5. that a nation that know him not shall run vnto him. Paul saith to the Ephesians that in the former times they were without God, and without Christ, strangers from the covenant, Eph. 2. 12. And to the Athenians he saith, that the times before the coming of Christ, were times of ignorance, Act. 17. 30. And that it may not be thought that this ignorance was affected, Paul saith further, that God in times past suffered the Gentiles to walke in their owne waies, Act. 14. 16. and that the mysterie of the Gospell was kept secret from the beginning of the world, and is now in the last age reuealed to the whole world, Rom. 16. 25. Some alledge that the Iewes being the Church of God, had traffique with all nations; and by this meane spread some little knowledge of the Mesias through the whole world. I answer againe, that the conference & speech of Iewish merchants with forreiners was no sufficient meane to publish the promises of saluation*

by Christ to the whole world: first, because the Iewes for the most part haue alwaies bin more ready to receiue any new and false religion then to teach their own: secondly, because the very Iewes themselves, though they were well acquainted with the ceremonies of their religion, yet the substance thereof, which was Christ figured by externall ceremonies, they knew not; and hereupon the Pharisees when they made a Proselyte, they made him tenne times more the child of the diuell then themselves: Thirdly, because men are feldome or neuer suffered to professe or make any speech of their religion in forraigne countries. Again, if it be alledged that the doctrine is set downe in the bookes of the old Testament, which men through the whole world might haue read, searched, and knowne if they would: I answer, that the keeping of the bookes of the old Testament, was committed to the Iewes alone. Rom. 3. 2. and therefore they were not giuen to the whole world, as also the Psalmist testifieth, *Psal. 147. 19. 20. He hath his word vnto Iacob, his statutes and his iudgements vnto Israel: he hath not dealt so with every nation: neither haue they knowne his iudgements.*

Now touching such persons as haue not so much as heard of Christ, though they are apt and fit to be bound in conscience by the Gospell, in as much as they are the creatures of God; yet are they not indeed actually bound till such time as the Gospell be reuealed, or at the least, meanes of reuelation offered. Reasons hereof may be these. I. Whatsoeuer doctrine or law doth binde conscience, must in some part be knowne by nature, or by grace, or by both; the vnderstanding must first of all conceiue, or at the least haue meanes of conceiuing, before conscience can constrain; because it bindeth by vertue of knowne conclusions in the minde. Therefore things that are altogether vnknowne and vnconceiued of the vnderstanding, doe not binde in conscience; now, the Gospell is altogether vnknowne and vnconceiued of many, as I haue already proued; and therefore it binds not them in conscience. II. Paul saith, *Rom. 2. 12. They which sinned without the law [written] shall be condemned without the law; therefore they which sinned without the Gospell, shall be condemned without the Gospell: and such as shall be condemned without the Gospell after this life, were not bound by it in this life. Augustine the most iudiciall Diuine of all the ancient Fathers, upon these words of Christ: But now they haue no excuse for their sinne, saith on this manner. A doubt may be moued, whether they to whom Christ hath not come, neither hath spoken vnto them, haue an excuse for their sinnes. For if they haue it not, why is it said that these (namely the Iewes) haue no excuse because he came and spake to them? and if they haue it, whether it be that their punishment may be taken away quite, or in part lessened. To these demands, to my capacite as the Lord shall enable mee, I answer, That they to whom Christ*

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came not, neither hath spoken vnto them, haue an excuse, not of every sin, but of this sin, that they haue not beleued in Christ. Again, it remains to inquire whether these, who before Christ came in his Church to the Gentiles, and before they heard his Gospell, haue bin or are prevented by death, may use this excuse. Doubtlesse they may, but they shall not therefore escape damnation. For whoeuer haue sinned without the law, shall perish without the law.

As for the reasons which some of the Schoole-men haue alledged to the contrarie, they are answered by all (a) men of the same order, & I will briefly touch the principal. First it is objected, that the holy Ghost shall iudge the world of sin, because they haue not beleued in Christ, *Iob. 16. 9. I answer, that by the world we must not vnderstand all and every man since the creation, but all nations and kingdomes in the last age of the world to whom the Gospell was reuealed. Thus hath Paul expounded this word, Rom. 11. 12. The fall of them is the riches of the world, & the diminishing of this is the riches of the Gentiles. v. 15. The casting of them away is the reconciliation of the world. Secondly, it is objected, that the law binds all men in conscience, though the greatest part of it be vnknown to them. Ans. The law was once giuen to Adam and imprinted in his heart in his first creation, and in him, as being the roote of all mankind, it was giuen to all men: and as when he sinned, all men sinned in him, so when he was enlightened all were enlightened in him, and consequently when his conscience was bound by the law, all were bound in him. And though this knowledge be lost by mans default, yet the bond remains still on Gods part. Now the case is other wise with the Gospell, which was neuer written in mans nature, but was giuen after the fall and is aboue nature. Here a further reply is made, that the covenant made with Adam, *The seede of the woman shall brise the serpents head,* was also made with his seede which is all mankind, and was afterward continued with Abraham to all nations. I answer, againe, that Adam was a roote of mankind onely in respect of mans nature with the gifts and sin thereof: he was no roote in respect of grace which is aboue nature, but Christ the second Adam. And therefore when God gaue the promise vnto him, and faith to beleue the promise, he did not in him giue them both to all mankind; neither, if Adam had afterward fallen from faith in the Mesias, should all mankind again haue fallen in him. Moreouer, that the promise of grace was not made to Adams seede vniuersally but indefinitely, it appeares; because when God did afterward renew the covenant, he restrained it to the family of Noe and Abraham, and in Abrahams family it was restrained to Isaac. In Isaac (saith the Lord) shall thy seed be called: yea in the tenour of the covenant there is a distinction made of the seede of the woman and the seede of the serpent, which seed of the serpent is a part of mankind, and it is excluded from*

the covenant. And whereas the Lord promised to Abraham that in his seede all the nations of the earth should be blessed, the promise must not be vnderstood of all men in every age, but of all nations in the last age of the world. And thus Paul hath cleared the text, *Gal. 3. 8. The Scripture saith, seeing that God would iustifie the Gentiles through faith (which was done after Christs ascension) preached before the Gospell to Abraham, In thee shall all nations be blessed.* Lastly, it may be objected, that if any man be ignorant of the doctrine of saluation by Christ, it is through his owne fault; it is true indeede that all ignorance of the doctrine of saluation comes through mans fault and sinne; but sin must be distinguished; it is either personal, or the sinne of mans nature. Now in them that neuer heard of Christ, their ignorance in this point proceeds not of any personal sinne in them, but onely from the sinne of mans nature, that is, the first sinne of Adam common to all mankind, which sin is punished when God leaues men wholly to themselves. Now many things there be in men proceeding from this sinne, which neuertheless are no sinnes, as the manifold miseries of this life: and so I take the ignorance of things aboue mans nature altogether vnreuealed, to be no sin, but a punishment of original sinne.

Thus much of the persons which are bound by the Gospell: now let vs see how farre forth they are bound by it.

God in the Gospell generally reueales two points vnto vs: the first, that there is perfect righteousness and life euermlasting to be obtained by Christ: the second, that the instrument to obtaine righteousness and life euermlasting is faith in Christ. Moreouer when this Gospell is dispensed and preached vnto vs: God reueales vnto vs two points more: the first, that he will make vs particularly to be partakers of true righteousness and life euermlasting by Christs second, that he will haue vs without doubting to beleuee thus much of our selves. And for this cause every man to whom the Gospell is reuealed, is bound to beleue his owne election, iustification, sanctification, and glorification in, and by Christ. The reasons and grounds of this point out of the word of God are these: *1. 1. Iob. 3. 23. This is his commandment that we beleue in the name of his Son Iesus Christ, and loue one another as he gaue vs commandment. Now to beleue in Christ, is not confidently to beleue, that he is a Redeemer of mankind, but withall to beleue that he is my Saviour, and that I am elected, iustified, sanctified, & shall be glorified by him. This is granted of all men, yea of the Papists themselves, which otherwise are enemies of this doctrine. For Lumbard saith, To beleue in God, is by beleueing to loue, and as it were to goe to God: by beleueing to cleaue vnto him and as it were to be incorporate into his members. 11. Paul, Gal. 2. 16. first of all propounds a general sentence, That a man is not iustified by the workes of the Law, but by the faith of Christ.*

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Afterward he addes a speciall application, *Enen ye (namely Jewes) have beleened in Iesus Christ; that we might be iustificd by the faith of Iesus Christ:* and in v. 20. he defendes more specially to apply the Gospel to himselfe, *I thinke (saith he) by the faith of the Son of God, who hath loved me, and given himselfe for me.* And in this kinde of application there is nothing peculiar to Paul, for in this very action of his he avoucheth himselfe to bee an example vnto vs, *1. Tim. 1. 16. For this cause (saith he) was I receiued to mercie, that Iesus Christ should shew first on me all long suffering, vnto the ensample of them which shall in time to come beleene in him to eternall life.* Again, *Phil. 3. 8. he saith, I thinke all things but losse, that I might win Christ, and might be found in him not having mine own right conscience, but that which is through the faith of Christ, that I may know him and the vertue of his resurrection:* and afterward he addeth, *v. 15. Let vs, as many as be perfect, be thus minded.* III. Whatsoever we pray for according to Gods wil, we are bound to beleene that it shal be giuen vnto vs, *Mark. 11. 24. Whatsoever ye desire when ye pray, beleene that ye shall haue it, and it shall be done vnto you.* But we pray for the pardon of our finnes, and for life euerslasting by Christ; and that according to the will of God: Therefore we are bound in conscience to beleene the pardon of our finnes, and life euerslasting. I V. If God should speake particularly to any man, and say vnto him, *Cornelius, or Peter, beleene thou in Christ, and thou shalt be saued;* this commandement should binde him particularly. Now when the Minister lawfully called, in the name and stead of God publisheth the Gospell to the congreg. tion, that is as much as if God himselfe had spoken to them particularly, calling each of them by their names, and promising vnto them life euerslasting in Christ. *2. Cor. 5. 20. We as ambassadors for Christ, as though God did beseech you through vs, pray you in Christs stead, that ye be reconciled to God.*

It may be, and is objected, that if every man be bound in conscience to beleene his owne election & saluation by Christ, then some men are bound to beleene that which is false, because some there be euens in the midst of the Church, which in the counsell of God were neuer chosen for saluation. I answer, that this reason were good; if men were bound absolutely to beleene their saluation without further respect or condition: but the bond is conditional, according to the tenour of the covenant of grace: for we are bound to beleene in Christ, if we would come to life euerslasting, or if we would be in the fauour of God, or if we would be good disciples & members of Christ. I answer againe, that whatsoever a man is bound to beleene, is true: yet not alwaies in the euent, but true in the intention of God that bindeth. Now the commandement of beleeneing and applying the Gospell, is by God giuen to all within the Church; but not in the same maner to all. It is giuen to the Elect, that

by beleueing they might indeed be saued; God enabling them to do that which he commands. To the rest, whom God in iustice wil refuse, the same commandement is giuen not for the same cause, but to another end, that they might see how they could not beleene, and by this meanes be bereft of all excuse in the day of iudgement. God doth not alwaies giue commandments simply that they might be done, but sometimes for other respects, that they might be meanes of triall, as the commandement giuen to Abraham of killing Isaac: againe, that they might serue to keepe men at the least in outward obedience in this life, & stop their mouths before the tribunall fear of God.

In that we are bound in conscience on this maner to beleene the promises of the Gospell, with an application of the benefits thereof to our selves, findry necessary & profitable poims of instruction may be learned. The first, that the Popish Doctors abolish a great part of the Gospell, when they teach that men are bound to beleene the Gospell onely by a Catholike faith, which they make to be nothing else but a gift of God, or illumination of the minde, whereby assent is giuen to the word of God that it is true; and more specially that Iesus is Christ, that is, an al-fufficient Saviour of mankinde. All which the damned spirits beleene: whereas the Gospell for the comfort and saluation of mens soules, hath a further reach, namely, to enioyne men to beleene that the promise of saluation is not only true in it selfe, but also in the very person of the beleuer, as appeares evidently by the Sacraments, which are as it were a visible Gospell, in which Christ with all his benefits is offered and applied to the particular persons of men: to the end, no doubt, that they might beleene the accomplishment of the promise in themselves.

Secondly, we learne that it is not presumption for any man to beleene the remission of his owne finnes: for to doe the will of God to which we are bound, is not to presume: now it is the will of God to which he hath bound vs in conscience, to beleene the remission of our owne finnes: and therefore rather not to doe it, is presumptuous disobedience.

Thirdly, wee are here to marke and to remember with care, the foundation of the vnfallible certainty of mans saluation. For if man be bound in conscience first to giue assent to the Gospell, and secondly to apply it to himselfe by true faith; then without doubt a man by faith may be certainly perswaded of his owne election & saluation in this life, without any extraordinary reuelation: Gods commandments being in this and the like cases possible. For commandments are either Legall, or Euangelicall: Legall, thew vs our default, but giue vs no remedie: and the perfect doing of them according to the intent of the Law-giner, by reason of mans weakness and through mans default, is impossible in this world. As for Euangelicall commandments,

they

they haue this priuiledge, that they may and can be performed according to the intent of the Law-giner in this life: because with the commandement is ioyned the inward operation of the spirit in the elect, to enable them to effect the dutie commanded: and the will of God is not to require absolute perfection at our hands in the Gospell as in the Law, but rather to qualifie the rigour of the law by the satisfaction of a Mediatour in our stead; and of vs (we being in Christ) to accept the vpriight wil and indeavour for the deed; as the will to repent, & the will to beleene, for repentance and true faith indeed. Now then, if things required in the Gospell, be both ordinare and possible; then for a man to haue an infallible certainty of his owne saluation, is both ordinare and possible. But more of this point afterward.

Lastly, all such persons as are troubled with doubtings, distrustings, vnbeleefe, despair of Gods mercy, are to learn & consider that God by his word bindes them in conscience to beleene the pardon of their owne finnes be they neuer so grievous or many, & to beleene their owne election or saluation wherof they doubt. Men that are but ciuill hauecare to auoid robbing and killing, because God giues commandments against stealing and killing: why then should not we much more strue against our manifold doubtings and distrustings of Gods loue in Christ, hauing a commandement of God that calls vpon vs & binds vs to do so.

Thus we see how Gods word bindes conscience: now conscience being thus bound, againe binde the man in whom it is.

The bond of conscience is called *guiltinesse*. Guiltinesse is nothing else but a worke of the conscience, binding euery sinner to the punishment of euerslasting death, before God for this or that sinne.

Thus much of the proper binder of the conscience: now follows the improper.

The improper binder is that, which hath no power at all or vertue in it selfe to binde conscience: but doth it onely by the authority and vertue of Gods word, or some part thereof. It is threefold, Humane laws, an Oath, a Promise.

Touching humane laws, the speciall point to be considered is, In what maner they binde. That this may in part be cleared, I will stand a while to examine & confute the opinion, that the very pillars of the popish Church at this day maintaine; namely, that *Ciwill and Ecclesiasticall iurisdiction haue a coactiue power in the conscience, & that the lawes made thereby doe as truly & properly binde (as they speake) to mortall and euerrall sinne, as Gods law is selfe*. The arguments which commonly they vse are these:

Argum. 1. *Deut. 17. 12. That man that will do presumptuously, and not obey the (a) authority of the Priest or Iudge, shall die: and thou shalt take away euill from Israel.* Here (say they) the precepts of the high Priest are (b) *imperia*, not admonitions or exhortations, & they binde in conscience; otherwise the transgressors thereof should not

haue bin punished so severely. *Ans.* The intent of this law (as a very childe may perceiue) is to establish the authority & right of the highest appelles for all matters of controuersie in the *Synedrion* or great Court at Ierusalem. Therefore the words alledged do giue vnto the priest a foueraigne power of making lawes, but a power of giuing iudgement of controuersies, and that according to laws already made by God himselfe: from which iudgement there might be no appeal. Now this power of determining doth not constraîne conscience, but the outward man to maintaine order and peace. For what reason is there, that that sentence, which might be either a gain-saying of Gods law, or a mistaking of it, should binde the conscience to a sinne? Again, not euery one that refused to subiect themselves to the sentence of this court, were straight way guilty of sinne, (for this did *Jeremy* the Prophet, and Christ our Saviour, when the Jewes condemned them for wicked persons) but he that presumptuously despised the sentence, & by consequent the authority it selfe, which was the ordinance of God, was guilty. Lastly, the feueritie of the punishment, which is temporal death, doth not argue any power in the Iudge of binding conscience: this they might haue learned of their owne *Dottor Gerson*, who holdeth, that they that binde any man to mortall sin, must bee able to punish him with answerable punishment, which is eternal death.

Argu. 2. *Mat. 16. 19. Whosoever ye shall binde in earth, shall be bound in heauen.* Here (say they) to binde, is to make lawes constraining conscience, according to *Mat. 23. 4. They bind heauie burdens, and lay them on mens shoulders.* *Ans.* The foueraigne power of binding, & loosing is not belonging to any creature, but is proper to Christ, who had the keyes of heauen and hell: he openeth & no man shutteth, he shutteth and no man openeth, *Reu. 3. 5.* As for the power of the Church, it is nothing but a minitery of seruice wherby men publish and pronounce that Christ bindeeth or looseth. Again, this binding standes not in the power of making lawes, but in remitting and retaining of mens finnes, as the words going before declare. *v. 18. ff thy brother sin against thee, &c. and Christ shew his own meaning while he saith, Whose sins ye remit they are remitted, and whose sins ye retain they are retained.* *Ioh. 20. 23.* Having before in the person of Peter promised them his honour, in this forme of words, *Mat. 16. 19. I will giue vnto thee the keyes of the king dom of heauen, whatsoever thou shalt binde vpon earth, shall be bound in heauen.* This which I say is approved by consent of auncient Diuines. *Aug. P. sal. 10. 1. Remission of sin (saith he) is loosing thereof by the law of contraries, binding is to holde sinne vnpardoned.* *Philas. vpon Mat. c. 18. Whom they binde on earth, that is (saith he) leave vnto of the keyes of their finnes.* *Lumbar* the Popish matter of sentences, *The Lord (saith he) hath giuen to Priests power of binding and loosing, that is,*

Ier. 26. 11. 15.

Lib. de vita Spi. r. t. l. c. 4.

Lib. 4. dist. 18. cap. 4.

anon Mar.
18.
by per
Iob.

of making manifest that men are bound or loosed. Again, both Origen, (a) *Augustine* & (b) *Theophylact* attribute the power of binding to all Christians, and therefore they for their parts, neuer dreamed that the power of binding should be an authority to make laws. Lastly, the place *Mat. 23. 4.* overturns the argument, for there the Scribes and Pharisees are condemned, because they laid vpon mens shoulders the burthens of their traditions, as means of Gods worship & things binding conscience.

Argu. 3. *Act. 15. 28. 29.* It seems good vnto vs & the holy Ghost, to lay no more burden on you then these necessary things, that ye abstaine from things offered to idols, and blood, and that which is strangled, and fornication. Here (say they) the Apostles by the infuſion of the holy Ghost make a new law not for this or that respect, but simply to binde the consciences of the Gentiles, that they might bee exercised in obedience. And this is proued, because the Apostles call this law a burden, and call the things prescribed, necessary: and *S. Luke* reames them, the Commandments of the Apostles: and *Chrysostome* calls the Epistle sent to the Church, Imperium, that is, a lordly charge. To this they adde the testimony of *Tertullian*, *Origen*, *Augustine*. *Ans.* Though all be granted, that the law is a burden imposed, a precept of the Apostles, a charge: againe, that things required therein are necessary: yet will it not follow by good consequent, that this law simply binde conscience, because it was given with a reservation of Christian libertie, so as out of the case of scandal, that is, if no offence were giuen to the weak Jewes, it might freely be omitted. And that will appeare by these reasons: First of all *Peter* saith, that it is a tempting of God to impose vpon the Gentiles the yoke of Jewish ceremonies: he therefore must needs be contrary to himselfe, if he intend to binde mens consciences to abstinence from that which is strangled, blood, and things offered to Idols. A reply is made, that this abstinence is prescribed, not by the ancient law of *Moses*, but by a new Ecclesiasticall or Apostolicall authority. I answer againe, that a Mosaiicall cerimonie is still the same thing, though it be established by a new authoritie. And whereas Christ by his death put an end to the ceremonial law, it is absurd to thinke that the Apostles by their authority resumed some part of it againe, & bound mens consciences thereto. Secondly, the Church of God in all places suffered this commandment to cease, which the faithful seruants of God would neuer haue done, if they had bene perswaded that this law had bound conscience simply. It is answered, that this law ceased not because the giuing of offence vnto the Jewes ceased, but because it ceased vniuersally: yet, but it could not haue ceased vniuersally, if it had bound conscience, specially considering it was propounded to the Church without any mention or limitation of time. Thirdly, *Paul* was present in this Council: and

knew the intent of the law very well, & therefore no doubt he did not in any of: is Epistles gaine-say the same. This being granted, it cannot bee, that this should binde conscience out of the case of offence, for he teacheth the Corinthians that things offered to Idols may be eaten, so be it the weak brother be not offended. Here it is answered, that when *Paul* writ this 1. Epistle to the Corinthians, this commandment of the Apostles touching things strangled and blood was not come vnto them. Well, to grant all this, which cannot be proued, let it be answered, why *Paul* did not now deliuer it, & why he deliuered a doctrine contrary to that which he had decreed at Jerusalem, which was that the Gentiles should absolutely abstaine from things offered to Idols. As for the testimonies of the fathers they are abused. Indeepe *Tertullian* saith plainly, that Christians in his daies abstained from eating of blood, and he perswades men to continue in so doing, because he is of opinion (being indeepe farre deuced) that this very law of the Apostles must last to the end of the world: which conceit if the Papist hold not, what meane they to build vpon him? *Origen* saith, that this law was very necessary in his daies: and no marvell. For by Idolitryes he vnderstands not things that haue bin offered to Idols, & are afterward brought to priuate houses, or to the market, as other common meats: but he vnderstands things that remaine consecrated to idol: & are no where else vsed but in their temples; which we grant with him must for euer be avoided as meanes & instruments of idolatry. Whereas the law of the Apostles speaks onely of the first kinde. As for things strangled and blood, he takes them to be the diuels food: and for this cause he approves abstinence from them. And whereas *Augustine* saith, that it is a good thing to abstaine from things offered to idols, though it be in necessity, he must be vnderstood of the first kinde of Idolitryes which are yet remaining in the Idol-temple still consecrated vnto them, and not of the second, of which the Apostles law (as I haue said) must be vnderstood.

Argu. 4. *Iob. 21. 16.* Christ saith to *Peter*, Feed my sheepe: that is, as the word importeth feede and rule my sheepe. *Ans.* This feeding and ruling stands not in the making new lawes, but in teaching and governing the Church of God according to the doctrine which they had receiued fro Christ. And this action of feeding is ascribed to all Christians, *Reuel. 2. 27.* who cannot thereupon challenge a power of making lawes to the conscience.

Argu. 5. *Iob. 20. 21.* As my father sent me, so I send you: But Christ was sent of his father not onely with power of preaching and ministering the Sacraments, but also with authority of commanding and giuing iudgement. *Ans.* If this kinde of reasoning may stand, all the Apostles shall be made redeemers: for they were all sent as Christ was, and he was sent not

1 Cor.
8.9.

Apol. cap.
9. l. 16.
Policr.
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1.
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ad Publ.
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only

only to preach the redemption of mankind, but also to effect and worke the same. If this be absurd, then it is a flat abusing of Scripture to gather from this saying of Christ, that the Apostles had power of binding conscience because he had so. It is true indeed that there is a similitude or analogie between the calling of Christ and his Apostles, but it wholly stands in these points: Christ was ordained to his office before all worlds, and so were the Apostles: Christ was called of his Father immediately, & so were they of Christ: Christ was sent to the whole world, and so were they: Christ received all power in heauen and earth as being necessary for a mediator; and they received an extraordinarie authoritie from him with such a plentifull measure of the Spirit as was necessary for the Apostolical function. Lastly, Christ was sent euen as hee was man to bee a teacher of the Jewes: and therefore hee called the minister of circumcision, *Rom. 15. 8.* and so the Apostles are sent by him to teach the Gentiles. Thus farre is the comparision to be enlarged, and no further. And that no man might imagine that some part of this resemblance standes in a power of binding conscience, Christ hath put a speciall exception, when he saith; Goe teach all nations, teaching them to obseue all things that I haue commanded you, and not commandments of your owne.

Argu. 6. *Rom. 3. 2.* Whosoever resisteth the power, resisteth the ordinance of God and they that resist shall receive to themselves iudgement: and, 5. ye must bee subiect not onely for wrath, but also for conscience sake. *Ans.* Magistracie indeepe is an ordinance of God to which we owe subiectiō, but how far subiectiō is due, there is the question. For body and goods and outward conuersation, I grant all: but a subiectiō of conscience to mens lawes, I deny. And betweene the two there is a great difference: to be subiect to authority in conscience; and to be subiect to it for conscience, as will be manifest if we doo but consider the phrase of the Apostle, the meaning whereof is, that we must performe obedience not only for anger, that is, for the avoiding of punishment, but also for the avoiding of sinne, and so by consequent for avoiding a breach in conscience. Now this breach is not properly made because mans law is neglected, but because Gods law is broken which ordaineth magistracie, & with all binde mens consciences to obey their lawfull commandments. And the damnation that is due vnto men for resisting the ordinance of God comes not by the single breach of magistrats commandment, but by a transgression of Gods law which appointeth magistrats and their authority. To this answer Papists reply nothing that is of moment. Therefore I proceed.

Argu. 7. *1 Cor. 4. 21.* What will you? that I come vnto with a rodde, or in the spirit of meeknes? Now this rodde is a iudiciall power of punishing of sinnes. *Ans.* For the regement and protection of Gods Church, there bee two rods

mentioned in Scripture: the rod of Christ, and the Apostollicall rod. The rod of Christ is reame d a rod of iron, or the rod of his mouth, & it signifies that absolute and soueraigne power which Christ hath ouer his creatures, whereby he is able to conuert and saue them, or to forsake and destroy them. And it is a peculiar privilege of this rodde to smite and wound the conscience. The Apostollicall rod was a certaine extraordinarie power, whereby God enabled them to plague and punish rebellious offenders with grievous iudgements, not in their soules but in their bodies alone. With this rod *Paul* smote *Elumas* blind, and *Peter* smote *Ananias* and *Saphira* with bodily death. And it may be that *Paul* by his power did giue vp the incestuous man, when he was excommunicate, to be vexed in his body and tormented by the diabol: but that by this rod the Apostles could smite conscience, it cannot be proued.

Argu. 8. *1 Tim. 3. 2.* *Paul* made a law that none haue two wives should be ordained a Bishop: Now this law is positiue & Ecclesiasticall, and binde conscience. *Ans.* *Paul* is not the maker of this law, but God himselfe, who ordained that in marriage not three but two alone should be one flesh: and that they which sene at the alter of the Lord, should be holy. And to grant that this law were a new law beside the written word of God, yet doth it not follow that *Paul* was the maker of it; because he vsed not to deliuer any doctrine to the Churches but which he receiued of the Lord.

Argu. 9. *Luk. 10. 16.* He which heareth you, heareth me. *Ans.* These words properly concerne the Apostles, and doe not in like manner belong to the Pastors and teachers of the Church. And the end of these words is not to confirme any Apostollicall authority in making lawes to the conscience; but to signifie the priuiledge which he had vouchsafed them about all others, that he would so farre forth assest them with his spirit, that they should not erre or be decieued in teaching and publishing the doctrine of saluation, though otherwise they were sinfull men: according to *Mat. 10. 20.* It is not you that speak, but the spirit of your father which speaks in you. And the promise to be led into all truth, was directed vnto them.

Argu. 10. *1 Cor. 11. 2.* I praise you that you keepe my commandments. *Ans.* *Paul* deliuered nothing of his owne concerning the substance of the doctrine of saluation and the worship of God, but that which hee receiued from Christ. The precepts here meant are nothing else but rules of decency and comely order in the congregation: and though they were to be obeyed, yet *Pauls* meaning was not to bind any mans conscience therewith. For of greater matters he saith, *This I speak for your commo-ditie, and not to intangle you in a snare.* *1 Cor. 7. 35.*

Argu. 11. Commandes of ancient Fathers when they command or forbid any thing, doe it with threatening of a curse to the offenders. *Ans.* The Church in former time vsed to

annex to her Canons the curse *Anathema*, because things decreed by them were indeed, or at the least thought to be the will and word of God: and they had respect to the saying of *Paul*. If any teach otherwise, though he be an Angell from heaven, let him be accursed. Therefore Councils in this action were no more but instruments of God to accurse those whom he first had accursed.

Argum. 12. An act indifferent if it be commanded, is made necessarie: and the keeping of it is the practise of vertue, therefore every law bindes conscience to a sinne. *Ans.* An act if it be indifferent, being commanded by mans law, it is not made simply necessary, for that is as much as Gods law doth or can doe, but only in some part, that is, so farre forth as the said act or action tends to maintain and preserve the good end for which the law is made. And though the action be in this regard necessary: yet doth it still remaine indifferent, as it is considered in it selfe out of the end of the law: so as if peace, the common good, and comely order may be maintained, and all offence avoided by any other means, the acte may be done or not done without incurr sinne. For whereas God himselfe hath given liberty and freedom in the use of things indifferent, the Law of man doth not take away the same, but onely moderate and order the our common use of it for the common good.

Argum. 13. The fast of Lent stands by a law & commandment of men: and this law binds conscience simply: for the ancient fathers have called it a Tradition Apostolical, and make the keeping of it to be necessary, and the not keeping of it a sinne, and punish the offenders with excommunication. *Ans.* It is plaine to him that will not be oblitate, that Lent fast was not commanded in the primitive Church, but was freely at mens pleasures, and in severall Churches diversly both in regard of place or time, as also in respect of diversitie of meats. *Jerome* in his Epistle to *Victor* cited by *Eusebius* faith, *Some have thought that they must fast one day some two dayes, some more some 40 houres day and night, which diversitie of fasting commendeth the unity of faith.* *Spiridon* a good man did catechise in Lent, & caught his guests to do the same, & this he did upon judgement: because he was perswaded out of Gods word, that to the clean all things were cleane. And *Eusebius* records, that *Montanus* the heretick was the first that prescribed solemnity and set lawes for fasting. And whereas this fast is called an Apostolical tradition, it is no great matter, for it was the manner of the ancient Church in former times to teach rites and orders Ecclesiastical not set down in the scriptures, Apostolical orders, that by this means they might commend them to the peoples *Jerome* testifieth, *Every province (saith he) may think the constitutions of their Ancestors to be Apostolical laws.* And whereas it is said to be a sinne not to fast in Lent (as *Augustine* speaketh) it is not by reason of

any commandment binding conscience, for *Augustine* faith plainly, that neither Christ nor his Apostles appointed any set time of fasting: and *Chrysostome*; that Christ never commanded vs to follow his fast; but the true reason hereof is borrowed from the end. For the primitive Church used not the popish fast, which is to eat white-meat alone, but an abstinence from all meats, yfed specially to mortifie the flesh, & to prepare men before hand to a worthy receiving of the Eucharist. And in regard of this good end was the offence. And whereas it is said, that ancient fathers taught a necessity of keeping this fast, even *Hierome* whom they alleadged to this purpose, faith the contrary. For confuting the error of *Montanus* who had his set time of fast to be kept of necessity, he faith, *We fast in Lent according to the Apostles tradition as in a time meet for vs: & we do it not, as though it were not lawfull for us to fast in the rest of the year except Pentecost: but it is one thing to do as thing of necessity, and another to offer a gift of free will.* Lastly, excommunication was for open contempt of this order taken up in the Church, which was, that men should fast before Easter for their further humiliation & preparation to the Sacrament. So the 29. Canon of the Council of Gangres must be understood. As for the Canons of the Apostles (so falsely called) and the 8. Council of Toledo, I much respect not what they say in this case.

Argum. 14. Gods authority binds conscience: Magistrates authority is Gods authority: therefore Magistrates authority binds conscience properly. *Ans.* Gods authority may be taken two waies: first, for that soveraigne and absolute power which hee vseth over all his creatures: Secondly, for that finite and limited power which hee hath ordained that men should exercise over men. If the minor, namely, the Magistrates authority is Gods authority, be taken in the first sense, it is false for the soveraigne power of God is incommunicable. If it be taken in the second sense, the proposition is false. For there be sundry authorities ordained of God, as the authority of the father over a child, of the master over the servant, the authority of the master over his scholler, which doe bind in conscience as the authority of Gods lawes doth.

By these arguments which I have now answered, and by many other being but lightly scanned, it will appeare that necessary obedience is to be performed both to civill and Ecclesiastical jurisdiction; but that they have a constraining power to binde conscience, and that properly as Gods lawes doe, it is not yet proved, neither can be as I will make manifest by other arguments.

Argum. 1. Hee that makes a law binding conscience to mortall sin, hath power, if not to save, yet to destroy: because by sinne, which follows vpon the transgression of his law, comes death & damnation. But God is the only law-giver that hath this priviledge: which is, after

Serm. de Temp. 86.
2. Epist. 86.
Chrysostom on Math. hom. 49.

Hieron. ad Melch. de Error. Nov.

Euseb. lib. 6. 26.
Socroz. lib. 7. cap. 19.

Euseb. lib. 5. cap. 18.

Hieron. epist. 118. ad Luc.

he hath given his law, vpon the breaking or keeping thereof, to save or destroy, *Law* 4. 12. There is one Law-giver that can save or destroy. Therefore God alone makes lawes binding conscience properly, and no creature can doe the like. Answer is made that *S. James* speaks of the principall Law-giver, that by his owne proper authority makes lawes, and doth in such manner save and destroy, that hee neede not feare to be destroyed of any: and that hee speaks not of secondary law-givers that are deputies of God, and make lawes in his name. I say againe, that this answer stands not with the text. For *S. James* speaks simply without distinction, limitation, or exception: and the effect of his reason is this. No man at all must slander his brother, because no man must be iudge of the law: and no man can be iudge of the law, because no man can be a law-giver to save or destroy. Now then who be those persons that shall make lawes to the soveraigne men, and binde them vnto punishment of mortall sinne; considering that God alone is the saving and destroying Law-giver?

Argum. 2. Hee that can make lawes as truly binding conscience as Gods lawes, can also prescribe rules of Gods worship: because to binde the conscience, is nothing else but to cause it to excuse for things that are wel done, and therefore truly please God; and to accuse for sin, whereby God is dishonoured: but no man can prescribe rules of Gods worship; and humane lawes, as they are humane lawes, appoint not the service of God. *Esa. 29. 13. Their feare towards mee was taught by the precept of men. Matth. 15. 9. They worship mee in vaine, teaching doctrine which are the commandments of men.* Papists here make answer, that by lawes of men we must understand such lawes as be unlawfull or vnserviceable, being made without the authority of God, or insinck of his spirit. It is true indeede, that these commandments of men were unlawfull: but the cause must be considered; they were unlawfull not because they commanded that which was unlawfull & against the will of God, but because things in themselves lawfull were commanded as parts of Gods worship. To wash the outward part of the cup or platter, & to wash hands before meat, are things in respect of civill use very lawfull, and yet are these blamed by Christ, and no other reason can be rendered but this; that they were prescribed not as things indifferent or civill, but as matters pertaining to Gods worship. It is not against Gods word in some polittick regards to make distinctions of meats, and drinks, and times: yet *Paul* calles these things, *doctrines of devils*, because they were commanded as things wherein God should be worshipped.

Argum. 3. God hath now in the new Testament given a libertie to the conscience, whereby it is freed from all lawes of his owne whatsoever, excepting such lawes and doctrines as are necessary to salvation, *Col. 2. 20. If ye be dead*

with Christ, ye are free from the elements of the world, Gal. 5. 1. Stand ye in the libertie wherein Christ hath freed you, and be not againe entangled with the yoke of bondage. Now, if humane lawes made after the grant of this libertie, binde conscience of themselves, then must they either take away the foresaid liberty, or diminish the same; but that they cannot doe: for that which is granted by an higher authority, namely, God himselfe, cannot be revoked or repealed by the inferior authority of any man. It is answered, that this freedom is onely from the bondage of sinne, from the curse of the morall law, from the ceremoniall and iudiciall law of *Moses*, and not from the lawes of our superiours. And I answer againe, that it is absurd to thinke that God gives vs libertie in conscience from any of his owne lawes, and yet will have our consciences still to remaine in subjection to the lawes of sinfull men.

Argum. 4. Whosoever binds conscience, commands conscience. For the bond is made by a commandment vrging conscience to doe his dutie, which is to accuse or excuse for euill or well doing. Now Gods lawes command conscience in as much as they are spiritual, commanding body and spirit, with all the thoughts, wil, affections, desires, and faculties, & requiring obedience of them all, according to their kinde. As for the lawes of men, they want power to command conscience. Indeede if it were possible for our gouernours by law to command mens thoughts and affections, then also might they command conscience: but the first is not possible, for their lawes can reach no further then to the outward man, that is, to body and goods, with the speeches and deeds thereof: and the end of them all, is not to maintain spiritual peace of conscience, which is betwene man and God, but only that external and civill peace which is betwene man and man. And it were not meet that men should command conscience, which cannot see conscience, and iudge of all her actions, which appeare not outwardly, and whereof there be no witnesses, but God and the conscience of the doer. Lastly, men are not fit commanders of conscience, because they are no Lords of it, but God himselfe alone.

Argum. 5. Men in making lawes are subiect to ignorance and error: and therefore when they have made a law (as neere as possibly they can) agreeable to the equitie of Gods law, yet can they not assure themselves and others, that they have failed in no point or circumstance. Therefore it is against reason, that humane lawes being subiect to defects, faults, errors, and manifold imperfections, should truly bind conscience, as Gods lawes doe, which are the rule of righteousness. All gouernours in the world (by reason that to their old lawes, they are constrained to put restrictions, amplifications, and modifications of all kinds, with new readings and interpretations) vpon their daily experience fee & acknowledge this to be true

which I say, saying the Bishop of Rome (so falsely reamed) which perswades himselfe to haue when he is in his Consistory, such an infallible assistance of the spirit, that he cannot possibly erre in judgement.

Argum. 6. If mens lawes by inward vertue bind conscience properly as Gods lawes, then our duty is to learne, study, & remember them as well as Gods lawes: yea Ministers must bee diligent to preach them, as they are diligent in preaching the doctrine of the Gospel: because euery one of them bindes to mortall sinne, as the Papists teach. But that they should be taught and learned as Gods lawes, it is most absurd in the judgement of all men, Papists themselves not excepted.

Argum. 7. Inferiour authoritie cannot bind the superior: now the courts of men and their authoritie are vnder conscience. For God in the heart of euery man hath erected a tribunal seat, and in his head he hath placed neither Saint nor Angel, nor any other creature whatsoeuer, but conscience it selfe, who therefore is the highest Iudge that is or can be vnder God; by whose direction also courts are kept, and lawes are made.

Thus much of the Popish opinion: by which it appeares that one of the principall notes of Antichrist agrees fully to the Pope of Rome. *Paul 2 Thess. 2.4.* makes it a speciall propertie of Antichrist to exalt himselfe against or aboue all that is called God, or worshipped. Now what doth the Pope else, when he takes vpon him authoritie to make such laws as shal bind the conscience, as properly and truly as Gods lawes? and what doth he else when hee ascribes to himselfe power to free mens consciences from the bond of such lawes of God, as are vnchangeable? as may appeare in a Canon of the Council of Trent: the words are these. *If any shall say, that those degrees of consanguinitie that be expressed in Leuiticus, do only bind matrimony to be made, & break it being made, and that the Church cannot dispense with some of them, or approue that more degrees may hinder or break marriage: let him be accursed.* O sacrilegious impiety! considering the lawes of affinity & consanguinity, *Leu. 18.* are not ceremoniall, or iudicial lawes peculiar to the Iewes, but the very lawes of nature, what is that Canon esse, but a publike Proclamation to the world, that the Pope & Church of Rome do sit as Lords, or rather idols in the hearts and consciences of men? This will yet more fully appeare to any man, if we reade popish booke of *practicall or Case Diuinitie*, in which the common manner is, to binde conscience where God looseth it, and to loose where he binds: but a declaration of this requires long time.

Now I come (as neere as possibly I can) to set downe the true manner, how mens lawes by the common judgement of Diuines, may be said to binde conscience. That this point may be cleared, two things must be handled. By what means they bind, and how farre forth.

A Touching the means, I set downe this rule. *Whole some laws of men, made of things indifferent, so far forth bind conscience by vertue of the generall commandement of God, which ordaineth the Magistrates authoritie: that whosoever shall willingly and willingly, with a disloyall minde, either break or omit such lawes, is guilty of sin before God.*

By whole some lawes, I vnderstand such positive constitutions, as are not against the law of God, and whichall tend to maintaine the peaceable estate and common good of men.

Furthermore, I adde this clause, *made of things indifferent*, to note the peculiar matter whereof humane lawes properly intreate: namely, such things as are neither expressely commanded or forbidden by God.

Now such kinde of lawes haue no vertue or power in themselves to constrain conscience, but they binde only by vertue of an higher commandement, *Let euery soule be subiect to the higher powers, Rom. 13.1. or, Honour father and mother, Exod. 20.12.* which commandements binde vs in conscience to performe obedience to the good lawes of men. As *Peter* saith, *Submit your selves to euery humane ordinance for the Lords sake, 1 Pet. 2.13.* that is, for conscience of God, as he saith afterward, *v. 19.* whereby he signifieth two things: first, that God hath ordained the authoritie of gouernours; secondly, that hee hath appointed in his word, and thereby bound men in conscience to obey their gouernours lawfull commandements.

If the case fall out otherwise, as commonly it doth, that humane lawes be not enacted of things indifferent, but of things that be good in themselves, that is, commanded by God; then are they not humane properly, but diuine lawes. Mens laws intreating of things that are morally good, & the parts of Gods worship, are the same with Gods lawes: & therefore binde conscience, not because they were enacted by men, but because they were first made by God: men being no more but instruments and ministers in his name to reuiue, renew, and to put in execution such precepts and lawes as prescribe the worship of God, standing in the practise of true religion and vertue. Of this kinde are all positive lawes touching articles of faith, & the duties of the moral law. And the man that breaks such lawes sinnes two waies: first, because hee breakes that which is in conscience a law of God: secondly, because in disobeying his lawfull Magistrate, hee disobeyes the generall commandement of God, touching Magistracie.

But if it shall fall out that mens lawes be made of things that are euill, and forbidden by God, then is there no bond of conscience at all: but contrariwise men are bound in conscience not to obey, *Alti. 4.19.* And hereupon the three children are commended for not obeying *Nabuchadnezzar*, when he gaue a particular commandement vnto them to fall downe and worship the golden image, *Dan. 3.28.*

Moreover, in that mans law binds not, but by authoritie of Gods law, hence it follows,

that

that Gods law alone hath this priuledge, that the breach of it should be a sinne. *S. Iohn* saith *1. capit. 3.4.* *Sinne is the anomic or transgression of the law, vnderstanding Gods law.* When *Dauid* by adulterie and murder had offended many men, and that many waies, he saith, *Psal. 51.4.* *Against thee, against thee I haue sinned.* And *Augustine* defined sin to be something said, done, or desired against the law of God. Some man may say, if this be so, belike the we may breake mens lawes without sin. I answer, that men in breaking humane lawes, both may & doe sin; but yet not simply, because they breake them, but because in breaking them, they doe also breake the law of God. The breach of a law must be considered two waies. First as it is a trespass, hindrance, iniurie, damage; & in this respect it is committed against mens lawes: secondly, the breach of a law must be considered as it is a sin, and so it is only against Gods law, which appoints obedience to the Magistrate.

The second point, namely, How farre forth mens lawes binde conscience, I expaine on this manner. It is all that the lawes of God doe or can do, to binde conscience simply & absolutely. Therefore humane lawes binde not simply of themselves, but so far forth as they are agreeable to Gods word, seruice for the common good, stand with good orders, and hinder not the libertie of conscience. The necessitie of the law ariseth of the necessitie of the good end thereof. And as the end is good & profitable more or lesse, so is the law it selfe necessarie more or lesse. Mens lawes are like their testimonies, which neither proue nor disproue of themselves, but borrow all the strength which they haue to constrain, from the truth, wisdom, and fidelitie of them that beare witness.

Hence it followeth that a man may do any thing beside humane lawes & constitutions without breach of conscience. For it we shall omit the doing of any law, I. without hindrance of the end & particular considerations, for which the law was made: II. without offence giuing, as much as in vs lyeth: III. without contempt of him that made the law, we are not to be accused of sinne. Example. In time of warre, the Magistrate of the citie commands that no man shal open the gates: the end is, that the citie & euery member thereof may be in safetie. Now it failes out that certaine citizens, being vpon occasion without the citie, are pursued by the enemy, and in danger of their liues. Hereupon some man without any more ado openeth the gate to rescue them. The question is, whether he hath sinned, or no. And the truth is, he hath not: because he did not hinder the end of the law, but rather further it, & that without scandal to men, or contempt to the Magistrate.

And this stands euen by the equitie of Gods word. God made a law, that the Priests only should eate of the Shew-bread: now *Dauid* being no priest, did vpon vrgent occasion eate of it without sin. If this be true in Gods law, then it may also be true in the lawes of men,

A that they may in some cases be omitted without inieue against God.

Neither must this seeme strange. For as there is a keeping of a law, and a breaking of the same; so there is a middle or meane action between them both, which is to doe a thing (a) beside the law, and that without sinne.

To proceede further, mens lawes be either Ciuill or Ecclesiastical. Ciuil lawes are for their substance determinations of necessary & profitable circumstances, tending to vphold and maintaine the commandements of the second table. More specially, they prescribe what is to be done, and what is to be left vndone, touching actions both ciuill and criminall, touching offices & bargaines of all sorts, &c. yea they conclude, inioyne, and command not only such affaires as be of small importance, but also things & actions of great weight, tending to maintaine common peace, ciuill society, and the very state of the common wealth. Now such lawes binde so farre forth, that albeit they be omitted without any apparent scandall or contempt, yet the breach of them is a sinne before God. Take this example. A subiect in this land, vpon poeerty, or vpon a couetous mind, against the good law of the land, coyne money, which afterward by a sleight of his wit, is cunningly conueyed abroad into the hands of men, and is not espied. Here is no euident offence giuen to any man, nor open contempt shewed to the law-giuer: and yet in this action he hath sinned, in that closely, otherwise then he ought to haue done, he hath hindered the good of the common wealth: and robbed the soveraigne Prince of his right.

Ecclesiastical lawes, are certaine necessarie and profitable determinations of circumstances of the commandements of the first Table. I say here circumstances, because all doctrines pertaining to the foundation and good estate of the Church, as also the whole worship of God, are set downe and commanded: in the written word of God, & cannot be preferred and concluded otherwise by all the Churches in the world. As for the Creeds and Confessions of particular Churches, they are in substance Gods Word, and they binde not in conscience by any power the Church hath, but because they are the Word of God.

The lawes then which the Church in proper speech is said to make, are decrees concerning outward order and comelinesse in the administration of the word and Sacraments, in the meetings of the Congregation, &c. And such lawes made according to the generall rule of Gods word, (which requires that all things be done to edification, in comelinesse, for the auoyding of offence) are necessarie to be observed, and the word of God binds all men to them, so farre forth as the keeping of them maintaines decent order, and preuent open offence. Yet if a law concerning some external rite or thing indifferent, be at sometime, or vpon some occasion omitted; no offence giuen,

Facere aliquid praeter legem, non contra legem.

nor

not contempt shewed to Ecclesiastical authority, there is no breach made in the conscience, & that appears by the example before handled. The Apostles guided by the holy Ghost, made a decree for the avoiding of offence, necessary to be observed, namely, that the Gentiles should abstaine from things strangled & blood, & Idolihytes; and yet *Paul* out of the case of scandal & contempt, permits the Corinthians to do otherwise, 1 *Cor.* 8. & 9. which he wold not haue done, if to do otherwise out of the case of scandal & contempt, had bin sin.

Againe, lawes are either mixt or meere penalty. Mixt, are such lawes as are of waightie matters, and are propounded in commanding or forbidding termes: and they according to the good intention of the Law-giuer, bind men first of all to obedience, for the necessary good of humane societies: and secondly, to a punishment, if they obey not; that a supply may be made of the hindrance of the common good. In the breach of this kinde of lawes, though a man bee neuer so willing to suffer the punishment, yet that will not discharge his conscience before God, when he offends. If a man coyne money with this minde, to be willing to die when he is conuicted, yet that will not free him from a sin in the action, because Gods law bindes vs not only to subiection in bearing of punishment, but also to obedience of his bare commandement, it being lawfull, though he should set downe no punishment.

A law meere penalty is that, which being made of matters of lesse importance, and not vttered precisely in commanding termes, doth only declare and shew what is to be done, or conditionally require this or that with respect to the punishment, on this manner. If any person doe this or that, then he shall forseit thus or thus. This kinde of law binds especially to the punishment, and that is the very intent of the Law-giuer, & he that is ready in omitting the law to pay the fine or punishment, is not to be charged with sinne before God: the penalty being answerable to the losse that comes by the neglect of the law. Here a question may be demanded: whether a man that hath taken his oath to keepe all the lawes or orders of any towne or corporation, & yet after wards omits the doing of some of them; bee periured or no? The answer may be thus, that the lawes of euery societie and corporation must be distinguished. Some are very weightie (as I haue said) being of the very foundation and state of the body; so as it cannot well stand without them: and whosoever wittingly and willingly breaks any of these (they being good and lawfull) cannot be freed from periurie. Againe, there be lawes of lesse importance, that tend only to maintaine decent order and comeliness in the societies of men; and they are of that nature, that the estate of the corporation or towne may stand without them; and whosoever vpon occasion omits the doing of any of these, is not therefore periured, so be it hee carry a loyall

minde, and be content to pay the fine or penalty. For such kinde of order and constitution require first of all obedience, and if that be omitted, they require a mulct or fine: which, if it be willingly payed, the law is satisfied.

Thus wee see how farre forth mens lawes bind conscience. The vse of this point is this: first, hence we learne that the immunitie of the Popish clergie, whereby they take themselves exempted from ciuill courts, and from ciuill authoritie in criminall causes, hath no warrant: because Gods commandements bind euery man whatsoeuer, to bee subiect to the Magistrate, *Rom.* 13. 1. *Let euery soule be subiect to the higher powers.* I. I. Hence wee see also what notorious rebels those are, that bee borne subiects of this land, yet choose rather to die then to acknowledge (as they are bound in conscience) the Kings Maiestie to bee supreme gouernour vnder God in all causes and ouer all persons. I. I. Lastly, we are taught hereby to be willing to giue subiection, obedience, reuerence, and all other duties to Magistrates, whether they bee superiour or inferior: yea with cheerefulness to pay taxes and subsidies, and all such lawfull charges as are appointed by them. *Giue to Cesar that which is Cesar, and to God that which is Gods. Giue to all men their duties: tribute to whom tribute: custome to whom custome Rom.* 13. 7.

Now followeth the Oath, which is either assertory, or promissorie. Assertory, by which a man aoucheth that a thing was done or not done. Promissory, by which a man promitteth to doe a thing or not to doe it. Of both these I meane to speake; but specially of the second. And here two points must be considered, the first, of what meane an oath bindeth; the second, when it bindeth.

An oath bindeth by vertue of such particular commandements, as require keeping of oathes lawfully taken. *Numb.* 30. 3. *Whosoever sweareth an oath to bind his soule by a word, he shall not breake his word, but shall doe according to all that proceeds out of his mouth.*

This being so, a question may be made whether the oath of Infidels bind conscience, and by what vertue, considering they neither know the Scriptures, nor the true God? *Ans.* They doe bind in conscience. For example: *Jacob* and *Laban* make a couenant confirmed by oath. *Jacob* sweares by the true God, *Laban* by the gods of *Nachor*, that is, by his idols: Now *Jacob*, though he approoue not the forme of this oath, yet he accepts it for a ciuill bond of the couenants: and no doubt, though *Laban* beleueed not Gods word reuealed to the Patriarkes, yet he was bound in conscience to keepe his oath, even by the law of nature: and though he knew not the true God, yet he reputed the false God of *Nachor* to be the true God, *Gen.* 31. 53.

Againe, if a lawfull oath by vertue of Gods commandements binde conscience, then it must needs be that the Romane Church hath

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longerred, in that she teacheth and maintaineth that gouernours, as namely, the Pope and other inferior bishops, haue power to giue relaxations & dispensations, not only for oathes lawfull (from which the word of God doth sufficiently free vs, though they should neuer giue abolition) but from a true & lawfull oath made wittingly & willingly without error or deceit, of a thing honest and possible; as when the Pope frees the subiects of this land, as occasion is offered, from their sworne allegiance and loyalty to which they are bound, not only by the law of nature, but also by a solemne and particular oath to the Supremacie, which none euer deemed lawfull, but such as carry traitorous hearts. Now this cronnous diuinitie would easily bee renoked, if men did but consider the nature of an oath, one part whereof is inuocation, in which we pray vnto God, first, that he would become a witnes vnto vs that we speake the truth, and purpose not to deceiue; secondly, if wee faile and breake our promise, that he would take reuenge vpon vs: & in both these petitions we finde our felices immediately to God himselfe: and God againe, who is the ordainer of the oath, accepts this bond and knites it by this commandement, till it be accomplished. Hence it follows, that no creature can haue power to vntie the bond of an oath, that is truly and lawfully an oath, vntill we will exalt the creatures aboue God himselfe. And the Jewish teachers gaue better counsell, when they commanded the people to *performe their oathes to the Lord*, for the preuenting of periurie, and our Saviour Christ in that gaine-saies them not.

Next let vs consider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certaine and possible, in truth, iustice, iudgement, for the glory of God, and the good of our neighbour.

Quest. I. Whether doth an oath bind conscience, if by keeping of it there follow losse and hinderances? *Ans.* If it be of a thing that is lawfull, and the damages be priuate to him that sweareth, then doeth it binde conscience. For example: A man makes a purchase of land at the sea side: his bargain is confirmed onely by oath: and it falls out, that before he do enter possession, the sea breaks in and drownes a part of that purchase. Now hee is in conscience to stand to his bargain, because the thing is lawfull, and the damage is priuate, & great reuerence must bee had of the name of God which hath bin vsed in the bargain making. *Dauid* makes it the propertie of a good man, to *sweare to his owne hinderance, and not to change*, *Psal.* 15. 4.

Quest. II. Whether the oath which a man hath taken, being induced thereto by fraude and guile, doth binde conscience? *Ans.* If it bee still a thing lawfull, and bring nothing but priuate losse, it is to be kept. When the Gibeonites had by a fraud brought *Iosue* to make a

league with them, & to binde it with an oath he and the Princes of the people answer them thus: *We haue sworne vnto him by the Lord God of Israel now therefore we may not touch them*, *Ios.* 9. 19. And 300. years after, when *Saul* slew certaine of the Gibeonites against this oath, the plague was vpon the people of Israel 3. years, and was not till certain persons of *Sauls* family for a recompence were put to death, 2. *Sam.* 21. 6. 9.

Quest. III. Whether an oath made by feare or compulsion bind in conscience? For Example: a theife disappointed of the bootie which he looked for, binds the true man by a solemne oath, vpon paine of present death, to fetch and deliuer vnto him some portion of money, as 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the question is, whether it bind him or not to performe his promise? An answer may be this: some a Protestant diuines think it doth bind: some againe thinke no; but I take it the safest course to hold the meane betweene bothon this manner. The oath seems to bind, and is so be performed: neither is it against the good of the common-wealth (for then it were lawfull) but it is rather a furtherance, in that a member thereof is preserved: and the losses which follow are only priuate to the man, rather to be endured then losse of life. Yet that a remedy may be had of this priuate iniurie, and that a publicke mischief may be prevented, the partie is to reueale the matter to the Magistrate, whose office it is to punish robbers, and to order all things according to equity, for the common good. But if the case fall out, that the man thorough exceeding feare, doe further sweare to keepe silence, I see not how his oath may bee kept, except he be sure that nothing will ensue thereof, but a priuate damage to himselfe. For otherwise, perpetuall silence seems to be a secret consenting to the robber, and an occasion that others fall into the like danger and hazard of their liues.

Againe, in fixe cases an oath binds nothing at all. I. If it be made of a thing that is flat against the word of God. For all the power of binding which it hath, is by the word of God: & therefore when it is against Gods will, it hath no power to constrain. And it is an old received rule, that an oath must not bee a bond of iniquitie. Hereupon *Dauid* when hee made a rash oath to kill *Nabal* and all his household, reioyced when he had occasion offered by *Achish* to breake the same, 1. *Sam.* 25. 32. And though he sware to *Shemi*, that he would saue his life, 2. *Sam.* 19. 23. yet afterward vpon better consideration (as it may seeme) hee commanded his sonne *Salomon* to put him to death, as one that had long agoe defuered the same, 1. *King.* 2. 9. And *Herod* was farre deceiued, that thought hee was bound by his oath to giue to the damnell *Iohn Baptists* head in a platter, *Math.* 14. 7. I. If it be against the good and wholesome lawes of any kingdom or coun.

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diff. 55.

tre, wherof a man is a member, it bindes not at all: because on the contrary, Gods commandment bindes vs to keep the good laws of me. III. If it be made by such persons as want sufficient reason & discretio, as yong childre, fools, mad men. For the conscience cannot indeede be bound, where the vnderstanding cannot discern what is done. IV. If it be made of such as haue no power to bind themselves, it bindes not: because it is made against the law of nature, which is, that he which is not in his owne power cannot bind himselfe. Hence it follows, that Papists erre grossly when they teach, that a child may enter into any rule or order of religion, yea bind himselfe thereto by oath, & the oath to bee good, flat against his parents consent. Num. 30. 4. *If a woman vow vnto the Lord, bind her selfe by a bond, being in her fathers house in time of her youth, &c. v. 6. If her father disallow her the same day that he heareth all her vows & bonds, they shall not be of value.* And an ancient Council decreed, that al children that vpon pretence of Gods worship should depart from their parents, and not doe them due reuerence, should be accursed. Secondly, they erre, in that they teach that the promise made priuately by a child in way of marriage, without and against consent of wife and careful parents, binds them: whereas indeed, if this promise were further bound by an oath, it could not stand: because children vnder government & tuition of parents, cannot giue themselves. V. It bindes not if it be made of a thing that is out of a mans power, as if a man sweare to his friend to giue him another mans goods. VI. If at the first it were lawfull and afterward by some means become either impossible or vnlawfull, it binds not conscience. For whe it becomes impossible, then we must falsely thinke, that God from heauen frees a man from his oath. And when it begins to be vnlawfull, then it ceaseth to bind, because the binding vertue is onely in and from the word of God. For example: A king bindes himselfe by oath to a forraigne Christian Prince to find him men and money to defend his people against all enemies. This oath is lawfull. Well, afterward the Prince becomes a professed enemy to him, his religion, and people: and then the kings oath becomes vnlawfull & binds him not: because the word forbids there should be any league of amitie with Gods enemies: though there may be leagues of concord with them. Seeing a lawfull oath must bind conscience, though a man be deceived, & great losses follow, it shews in how great reuerence we should haue Gods name, and with what care and consideration take an oath. And by this wee must be aduertised to take heed of customeable swearing in our common talke, whether our oaths be great or small. We must thinke of an oath as a part of Gods worship: nay, the H. Ghost often puts it for the whole worship of God: *Ex. 19. 18. In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hosts, that is, acknowledge*

and worship him. *Jer. 12. 16. If they will learne the waies of my people, to sweare by my name, The Lord lieth, then shall they be built in the midst of my people.* This serueth to shew vnto vs, that such as giue themselves to swearing, want religion & conscience: and that those families in which there is rife of oathes, abandon care of religion, and banish God out of their houses. And indeed it is a very hard thing for the common sweare to auoyd common periuice. If we see a man hold vp his hand at the barre of an earthly iudge, we pittie him, and are forrie for him: Oh then, why doe we not pittie blasphemers and common swearers? For with God they are no better then rebels, that hold vp their hands at the barre of his iudgement seat, as guiltie malefactours. *Exod. 20. 7. Augustine saith well, They that worship stocks & stones feare to sweare falsely by stones, and doest thou not feare God that is present, God that lieth, God that knoweth, God that taketh reuenge of offenders? but of bad custome, when thou art beleued, thou swearest when none requires it: thou swearest: and when men cannot abide it thou swearest.*

Thus much of an oath: now follows a promise, which is either to God, or man: the first is called a vow, the second a single promise.

A vow is taken three waies. First, generally for a promise of morall obedience: and this vow is first made in Baptisme, and continued in the Lords Supper, as in the spiritual exercises of imocation and repentance. It is called of *Per. 1. Epist. 3. 21. the stipulation which a good conscience makes to God.*

This kind of vow binds all and every member of the Church of God. And the not keeping of it is the common sin of the world: for most men make not conscience to perform that which they haue promised to God in Baptisme: and therefore their Baptisme becomes vnto them the sacrifice of fooles, *Eccles. 4. 17.* But considering we are bound in conscience by this vow, let vs hereafter indeauour to be as good as our word: and that shall be, when we begin to die to our sins, and rise to newnesse of life. There is no man almost but wil seeme to haue care to keep touch with men: what a shame is it then for vs not to keep couenant with God?

Again, a vow is taken for a promise of ceremoniall obedience, whereof read *Num. 6. & 30. Levit. 27.* This vow is peculiar to the old testament, and did not bind all men, but only such as had peculiar occasion to vow: & therupō bound themselves as the Nazarites & others.

Thirdly, a vow is taken for the performance of some outward and bodily exercises, taken vp of a mans own accord, as being things in a mans owne libertie, without any commandment of God: as the keeping of set times of fast, of praying or reading, the performance of set tasks, almes-giuing, abstinence from certain meats and drincks, in the vse whereof, through our owne weaknesse, we feare any occasion of sinne. And this kinde of vow is more peculiar to the new Testament.

Serm. 3. de vitiis Apol.

Self. 1. Of a vow binding.

Self. 11. Of a single promise binding.

Self. 12. How many promises bind conscience.

In the making of it, that it may be warranted, foure things must be obserued: I. It must be agreeable to the word of God: I. I. It must not be against a mans generall or particular calling. III. It must be in a mans power, and not against Christian libertie. I V. It must be so made and be so obserued without any opinion of merit or worship of God, to this end alone, that it may be a meanes to exercise and cherish repentance and inuocation, temperance, patience, and to shew forth thankfulness to God.

A vow thus made binds conscience by vertue of Gods commandment. *Eccles. 5. 3. When thou hast vowed a vow to God, deferre not to pay it.*

And the vowe once made continues to bind so long as the thing is in force which was the occasion of the vow. For example: A man desirous to practise sobriety and temperance, finds that drinking of wine is hurtfull vnto him: thereupon he vowes to God to drinke no wine: now this vow once made, binds him till the state of his body alter, and hee feels no inconuenience in wine: but then it ceaseth to binde any longer.

Quest. Whether Papists are bound in conscience to keepe the vowes of single life, and voluntarie povertie which they make, or no?

Ans. No. The reasons hereof are these: I. Such vowes are flat against Gods commandment: *But if they cannot abstaine, let them marry: for it is better to marry then to burne, 1 Cor. 7. 9. This we aduert you of, that if there were any that would not worke, they should not eate, 2 The. 3. 10.*

II. They are not in the power of him that voweth: as for example, to promise perpetuall chastitie in single life. III. They abolish Christian libertie in the vie of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparell; making that necessarie which God left to our libertie. I V. They are made to this end that men may thereby merit life eternal, and worship God: whereas *Paul saith, 1 Tim. 4. 8. Bodily exercise profiteth little: but godlinesse is profitable for all things.* Therefore they are better broken then kept.

As for a single promise, it also binds a man according as he will to whom the promise is made; though he be an (a) hereticke or an infidel. As for the purpose of the minde, it binds not, but may vpon conuenient cause, be altered.

Yet we must remember that there are some cases, in which a promise made binds not. I. If it be against Gods word. One saith well, *In euill promisesse off thy faith. It is a wicked promise that cannot be performed without an offence.* II. If he which makes it want reason or sufficient discretion. III. If he make the promise who cannot binde himselfe: as a child vnder the government of his parents. I V. If a man be induced to make his promise by fraud and guile. V. If the promise being at the first lawfull, become afterward either impossible or vnlawfull.

And though men bee bound in conscience to keepe their promises: yet this hinders not but that there is and may be a good and lawfull vse of Indentures and obligations. For the bond of conscience is between man and God: but the bond of an obligation passeth onely between man and man. When *Abraham* bought a purchase of *Ephron* the Hittite, hee payed his money, and made it sure before witness. *Gen. 23. 17.*

Here wee must consider the general sinne of this age, which is, to speake deceitfully euery one to his neighbour. It is a hard thing to finde a man that will stand to his word, and lawfull promise. It is a rule of *Machiavel*, that a man may practise many things against his faith, against charitie, and humane, and religion: and that it is not necessary to name these vertues, but to counterfeit and dissemble them. But let all such as feare God make conscience of their word, because they are bound so to doe: and hereby they shall resemble their heavenly Father who is true in all his promises; and they shall also bring forth a notable fruit of the spirit, *Gal. 5. 22.*

Hitherto I haue spoken of the cause that maketh conscience to giue iudgement. Now followeth the manner of iudgement.

Conscience giues iudgement in or by a kinde of reasoning or disputing, called a *practi call syllogisme*. *Romans 2. 15. Their reasoning, (sui rationis), &c. accusing or excusing each other.*

In the making of this reason conscience hath two assistants: minde, and memorie.

The minde is the store-house and keeper of all manner of rules and principles. It may be compared to a booke of law, in which are set downe the penall statutes of the land. The dutie of it is to preferre and present to the conscience rules of diuine law, whereby it is to giue iudgement.

Memorie serues to bring to minde the particular actions which a man hath done or not done, that conscience may determine of them. Now conscience assisted by these twaine, proceeds in iudgement by a kinde of argumentation: an example whereof we may take from the conscience of a murderer, thus:

Every murderer is cursed, faith the minde: Thou art a murderer, faith conscience assisted by memorie:

Ergo, Thou art cursed, faith conscience, and so giueth her sentence.

To proceede: Conscience giues iudgement either of things past or things to come.

Of things past two waies, either by accusing and condemning, or by excusing and absolving. *Rom. 2. 15.*

To accuse is an action of conscience, giuing iudgement that this or that thing was euill done: & that still by reasoning on this manner: *Every murderer is a sinner:*

This thy action is murder: Ergo, This thy action is a sinne.

To condemne is another action of the conscience.

Self. 12. How conscience giues iudgement.

Minde tells what is law.

Memory giues euidence.

Self. 13. How many waies conscience giues iudgement.

ence joyned with the former, whereby it giueth iudgement that a man by this or that sinne hath deferred death on this manner.

Every murderer deserueth a double death. Thou art a murderer:

Ergo, Thou hast deferred a double death.

These two actions are very forcible and terrible: for they are the *compunctions* and prickings that bee in the heart. *Act. 2. 37.* they are the stripes, as it were, of any iron rod, whereby the heart of a man smiteth it selfe, *2 Sam. 24. 10.* And by reason of them, conscience is compared to a worme that neuer dieth, but alwaies lies gnawing and grabbing, and pulling at the heart of man, *Mark. 9. 44.* and causeth more paine and anguish, than any disease in the world can doe.

The time when conscience performs these actions, is not before the sinne, or in the act of sinning, but especially after the sinne is done and past. Reason, 1. Before a man sinneth, the diuill doth exhortate the fault and make sinne to be no sinne. 11. Corrupt affections doe for a time so blinde and ouercast iudgement, that it doth not see or at the least consider what is good or bad, till afterward.

Neither doth conscience accuse and condemn only for the time present, but also long after a thing is done. The consciences of *Ioseph* brethren accused them 22. yeeres after they had sold him into Egypt, *Gen. 42. 21.*

The effect of the accusing and condemning conscience, is to stirre vp sundry passions and motions in the heart, but specially these three.

The first is *shame*, which is an affliction of the heart, whereby a man is grieved and displeased with himselfe, that he hath done any euill, and this shame sheweth it selfe by the rising of the blood from the heart to the face.

Yet we must here remember that euill such as haue the pardon of their finnes, and are not guiltie, may be ashamed and blush, *Rom. 6. 21.* *What fruit had yee in those things, whereof now yee blush, or be ashamed?* Yet for all this, euill those which are most guiltie, may be without all shame, *Ier. 6. 15.* *Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame,* because they are growne to some great height in sinne. *Eph. 4. 18.*

The second passion is *sadnesse* and sorrow: commonly thought to be no being else but melancholy: but betweene them twaine, there is great difference. Sorrow, that comes by melancholy ariseth only of that humour annoying the body: but this other sorrow ariseth of a mans finnes, for which his conscience accuseth him. Melancholy may be cured by physicke: this sorrow cannot be cured by any thing, but by the blood of Christ.

The third is *fearre*, in causing whereof, conscience is very forcible. If a man had all the delights & pleasures that heart can with, they cannot doe him any good if conscience bee guiltie. *Belshazzar* when he was in the middelt

A of all his delights, and saw the hand writing vpon the wall; *his countenance changed, his thoughts troubled him, his joynts loosed, and his knees smote together, Dan. 5. 6.* Yet the guiltie conscience will make a man afraid, if hee fee but a worne peepe out of the ground: or a silly creature goe crosse his way; or if hee fee but his owne shadow on a fuddaine, or if hee doe but forecalt an euill with himselfe, *Pro. 28. 1.* *The wicked flyeth when no man pursueth him.*

Terrours of conscience, which are more vehement, cause other passions in the body, as exceeding heate, like that which is in the fit of an ague, the rising of the entrails towards the mouth, and swooning as experience hath often shewed. And the writer of the booke of *Wisdom* saith truly, cap. 17. 10. *It is a fearful thing when malice is condemned by her owne testimony, and a conscience that is touched, doth ever forecast cruell things. For feare is nothing else, but the betraying of the succours, that reason offereth, &c. They that did induce the (a) night that was intolerable, &c. sometimes are troubled with monstrous visions, and sometimes they swooned, as though their owne saules should betray them: for a sudden feare not looked for, came vpon them.*

The fourth is *desperation*, whereby a man through the vehement and constant accusation of his conscience comes to bee out of all hope of the pardon of his finnes. This made *Saul*, *Achitophel*, and *Iudas* to hang themselves; this makes many in these daies to doe the like; as appeareth by the declarations of such as haue bin preuented, when they were about to hang or drowne themselves, or to cut their owne throats.

The last is a *perturbation* or disquietnesse of the whole man: whereby all the powers and faculties of the whole man are forth of order. *Esa. 57. 20.* *The wicked is like the raging of the sea that cannot rest, whose waters cast vp mire & dirt.*

Thus much of the two first actions of conscience, which are to accuse and condemn: the second followeth to accuse and absolve.

The excuse, is an action of the conscience giuing iudgement that the thing is well done.

To absolve, is an action of the conscience giuing iudgement that a man is free and cleare from fault, and so from punishment.

From these two actions arise some speciall affections: 1. boldnesse and confidence, *Pro. 28. 1.* *The righteous are bold as a lion.* 11. Joy and reioycing, *2 Cor. 1. 12.* *Our reioycing is the testimony of my conscience, that in all simplicity and godly purpasse I haue had my conuersation in the world.* Hence it is said, that a good conscience is a continual feast, *Pro. 15. 15.*

Hitherto I haue spoken how conscience giues iudgement of things done and past; now followeth her iudgement of things to be done.

Conscience giues iudgement of things to come, by foretelling, & (as it were) saying inwardly in the heart, that the thing may bee well done. Of this kinde of iudgement every man may haue experience in himselfe, when

hee is about to enterprise any businesse either good or bad.

By this we may see the goodness of God to all men. If a man being to make an vknowne journey, should finde one that would goe with him and shew him the way, and all the turnings thereof, hee could not but take it for a point of comferte. Well, we are pilgrims in this world, our life is our journey: God also hath appointed our conscience to be our companion and guide, to shew vs what course we may take, and what we may not.

And here it may be noted, that in all things to be done, conscience is of great force and beares a great stroke. For this is the beginning of a good worke, that the conscience first of all giues her iudgement truly, that the thing may be done, & is acceptable to God, *Rom. 14. 23.* *Whatsoever is not of faith,* (that is, whatsoever is not doct of asted perswasion in iudgement and conscience out of Gods word, howsoever men iudge of it) *is sinne.* Again, God regards not the outward pompe of the action, or the doer, but obedience, and especially the obedience of the heart: therefore vnlesse the conscience well informed first of all approve the thing to bee good and agreeable to Gods will, it can be nothing else but a sinne. And he that shall doe a thing, because it is good in his owne eyes, not knowing that God doth allow of it, preferres himselfe before God, and disobeyes, as the servant that in his masters house will not doe his masters will but his owne will.

From this former rule arise three other: the first, *Whatsoever is done with a doubting conscience is a sinne.* For example: some beleeuers in the Primitive Church held, that still after the ascension of Christ there remained a difference betwene meate and meate, and therefore it was a scruple to them to eate of sundry kinds of meates: now put the case, that by example they are drawne on to eate swines flesh; or some other thing which they thinke is forbidden; this done, there is no question but they haue sinned, as *Paul* proueth, *Rom. 14. 14.* *I know and am perswaded through the Lords Iesus, that there is nothing vnclane of it selfe: but vnto him that iudgeth any thing vnclane, it is vnclane: and v. 23.* *He that doubteth is condemned, if hee eate, because hee eateth not of faith.*

The second, *Whatsoever thing is done in or with an erroneous conscience, it is a sinne.* For example: in the primitive Church diuers of the Gentiles held this error, that fornicatio was a thing indifferent, & therefore conscience told the that they might do it: and yet neuertheless fornicatio in it was a sin, because conscience erred in her iudgement, and euill remains euill, though conscience say the contrary a thousand times.

The third, *What is done (a) against conscience though it erre, and be deceived, it is sin in the doer.* Example. An Anabaptist holding it vtterly vnlawfull to sweare, is brought before a magistrate; and vrged either through feare or some like cause, takes an oath, and that against his

own conscience: now the question is, whether he hath sinned or no? *Ans.* He hath indeede sinned, not so much because he hath taken an oath, for that is the ordinance of God: but because he hath takn an oath in a bad manner, that is against his conscience, & therefore not in faith.

Thus it is manifest that conscience beares a great stroke in all things that are to be said or done. And hereby we are aduertised of many things. First, if a thing done without good direction of conscience, be a sinne, then much more that which is done without good direction of Gods word, is a flat sin: for without direction of Gods word, conscience can giue no good direction. And if God will hold that for a sinne which is done without direction of his word; then no doubt Gods word ministers sufficient direction for all actions whatsoever: so as if a man bee but to receive a morrell of bread into his mouth, it can so farre forth direct him that in doing of it, he shall be able to please God. If this were not true, mancase were most miserable. For then we should sin in manifold actions, & that without remedie. And here by the Word, I mean nothing but the Scriptures of the old and new Testament, which containe in themselves sufficient direction for all actions. As for the law of nature though it afford indeede some direction; yet it is corrupt, imperfect, vncertaine: & whatsoever is right and good therein, is contained in the written word of God. And as for the best vnwritten traditions, let all the Papists in the world answer if they can, how I may in conscience be perfwaded that they are the word of God. If they say that the ancient Fathers of the Primitive Church auouch in their writings that they are Apostolical traditions; I answer againe, how shall I know and be certaine in conscience that the Fathers subiect to error, in saying so, haue not erred?

Again, we learne hence, that a good intention is not sufficient to make a good worke, vnlesse withall conscience giue iudgement that God doth approve the action. This shewes the ignorance of our people that when as in their dealings they runne vpon a good meaning, then alwaies they thinke they doe well and please God.

Thirdly, hence it appeares that all things deuised by man for the worship of God, are flat finnes; because conscience cannot say of them that they please God. *Esa. 29. 13.* *Mark. 7. 7.*

Lastly, wee learne here that ignorance of Gods will and word, is a dangerous thing, and makes the life of man to abound, yea to flow with a sea of offences against God. Men commonly thinke that if they keepe themselves from periuire, blasphemie, murder, theft, whoredome, al is wel with them: but the truth is, that so long as they lue in ignorance, they want right & true direction of conscience out of Gods word, and therefore their best actions are sins, even their eating and drinking, their sleeping and waking, their buying and selling,

their speech and silence, yea their praying and serving of God. For they doe these actions either of custome, or example, or necessity, as beasts do, and not of faith, because they know not Gods will touching things to be done or left undone. The consideration of this point should make every man most careful to seeke for knowledge of Gods word, and daily to increase in it, that he may in all his affaires have Gods lawes to be the men of his counsell, *Psa. 119. 14.* that he may give heed to them as to the light shining in a darke place, *2 Pet. 1. 19.* that he may say with *Peter*, when Christ commanded him to Luch forth into the deepe, and to cast forth his net, *Lord, we have bene all night, and have caught nothing: yet in thy word will I let downe my net.* Luk. 5. 5.

CHAP. III.

Of the kinds of conscience: and of conscience regenerate.

Conscience is either good or bad. Good conscience is that which rightly according to Gods word, excuseth & comforteth. For the excellencie, goodnes, and dignity of conscience, stands not in accusing, but in excusing. And by doing any sinne whatsoeuer to give any occasion to the conscience to accuse and condemne, is to wound it and to offend it. Thus *Paul* saith, that the Corinthians wounded the consciences of their weak brethren, when they vsed their libertie as an occasion of offence to them, *1 Cor. 8. 9. 12.* Again, he calleth a good conscience, a conscience without offence, that is, which hath no stop or impediment to hinder it from excusing, *Tit. 2. 19.*

Good conscience, is either good by creation or regeneration.

Good by creation was the conscience of *Adam*, which in the estate of innocency did only excuse & could not accuse him for any thing: though it may be, an aptnes to accuse was not wanting, if afterward an occasiō should be offered. And hence we haue further direction to consider what a good conscience is, namely, such an one as by the order set downe in the Creation, excuseth only without accusing. Yea to excuse is a defect in true conscience, following after the first creation. For naturally there is an agreement & harmony between the parts and the whole; but if the conscience should naturally accuse, there should be a dissent and disagreement and diuision between the conscience and the man himselfe.

Regenerate conscience is that which being corrupt by nature, is renewed and purged by faith in the blood of Christ. For to the regenerating of the conscience, there is required a conuersion or change; because by nature all mens consciences since the fall are euill, and none are good but by grace. The instrument serving to make this change is faith: *Tit. 2. 11. 12. Faith purifieth the heart.* The meritorious cause is the blood of Christ. *Heb. 9. 14. How much more shall the blood of Christ, &c. purge our conscience from dead works to serue the living God.*

The propertie of regenerate conscience is two-fold: Christian libertie, and certaintie of saluation. Because both these haue their place, not in the outward man, but in the spirit and conscience.

Christian libertie, is a spiritall and holy freedom purchased by Christ.

I say, it is spiritall, first, to put a difference betweene it and ciuill libertie, which stands in outward & bodily freedom and priuiledges: secondly, to confute the Iewes, that looke for earthly libertie by Christ; & the Anabaptists, who imagine a freedom from all authoritie of Magistrates in the kingdome of Christ.

Again, I say it is an holy freedom, to confute the Libertines, who thinke that by the death of Christ they haue libertie to liue as they list.

Lastly, I say it is purchased by Christ, to shew the authoritie thereof. *Gal. 5. 1. Stand fast in the libertie wherewith Christ hath made you free.* And to confute the Papists, whose doctrine in effect is thus much, that this libertie is procured indeed by Christ, and is continued partly by Christ, and partly by the man himselfe.

Christian libertie hath three parts.

The first is freedom from the iustification by the morall law. For he that is a member of Christ, is not bound in conscience to bring the perfect righteousness of the law in his owne person for his iustification before God. *Gal. 5. 1. with vers. 3.*

Hence it followeth, that he that is a Christian, is likewise freed from the curse and condemnation of the law. *Rom. 8. 1. There is no condemnation to them that are in Christ.* *Gal. 3. 13. Christ hath redeemed us from the curse of the law, when he was made a curse for vs.*

By this first part of Christian libertie, it appeares that there cannot bee any iustification of a sinner by workes of grace before God. For he that will be iustified but by one worke, is debter to the whole law, *Gal. 3. 3.* but no man that is a member of Christ, is debter to the whole law; for his libertie is to be free in that point: therefore no man is iustified so much as by one worke of his owne.

The second part, is freedom from the rigor of the law, which exacteth perfect obedience, & condemneth all imperfection. *Rom. 6. 14. Sin hath no more dominion ouer you: for ye are not vnder the law, but vnder grace.* *1 Ioh. 5. 3. This is the loue of God, that wee keepe his commandments: and his commandments are not grievous.*

Hence it followeth, that God will accept of our imperfect obedience, if it be sincere: yea he accepteth the will, desire, and endeavour to obey for obedience it selfe. *Malac. 3. 17. And I will spare them as a man spareth his owne sonne that serneth him.*

The third part, is that the conscience is freed from the bond of the ceremoniall law. *Gal. 3. 25. But after that faith is come, we are no more vnder a scholemaster.* *Eph. 2. 14. 15. Christ hath broken the stop of the partition wall, in abrogating*

Sec. 1.
Of Christian libertie.

through his flesh, the law of commandments which standeth in ordinances, *Col. 2. 14. And hath put out the band-writing of ordinances, which was against vs.* *ver. 16. Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, &c.*

Hence it followeth, that all Christians may freely without scruple of conscience, vse all things indifferent, so it be, the manner of vsing them be good.

And first, when I say that all may vse them, I vnderstand a two-fold vse; naturall and spiritual.

The naturall vse, is either to releue our necessities, or for honest delight. Thus the Psalmist saith, that God giues not onely bread to strengthen the heart of man, but also wine to make glad the heart, & oyle to make the face to shine, *Psal. 104. 15.* and God hath put into his creatures infinite varieties of colours, flavours, tastes, and formes, to this end that men might take delight in them. Hence it follows, that Recreation is lawfull, and a part of Christian libertie, if it be well vsed. By Recreation, I vnderstand exercises and sports seruing to refresh either the body or the mind: & that they may be well vsed, two rules especially must be remembered. The first, that lawfull recreation stands onely in the vse of things indifferent. For if the things bee commanded by God, there is no sporting in them; or if they be forbidden, there is no vsing of them at all. Vpon this ground, sundry kinds of recreation are to be neglected. As 1. the dauncing commonly vsed in these daies, in which men and women, young men and maidens, all mixed together, dance to the sound of the instrument or voice in time & measure, with many wanton gestures, and that in solemne meetings after great feasts. This exercise cannot be numbered among things indifferent: for experience shewes, that it hath bene vially either a fruit or a follower of great wickednes, as idolatry, fornication, drunkennes: hereupon, one well compared it to a circle, whose center was the diuell.

Again, if we must giue an account of every idle word, then also of every idle gesture and pace: and what account can be giuen of these paces back-ward and forward, of caprings, lumps, gambolds, turnings, with many other friskes of lightnes & vanitie, more becoming goats and apes, of whom they are commonly vsed, then men? Whereas *Solomon* esteemed laughter as madnes, he would (no doubt) haue condemned our common lasciuious dauncing much more for madnesse, laughter being but the least part of it. II. Dicing: which is precisely the casting of a lot, not to be vsed at our pleasures, but in matters of weight and importance. And of this kinde are all games, the ground wherof are not the sleight of mans wit, but lot alone. III. Playes and Enterludes, that stand in the representation of the vices and misdemeanour of the world. For if it be not lawfull to name vices, vnlawful it be in the

Tripartite division of Christian libertie.

way of dislike, *Eph. 5. 3.* much lesse is it warrantable to gesture and represent vice in the way of recreation and delight. The second rule is, that recreation must be sparing, moderate and lawfull vse of things indifferent, according to the rules following.

The spiritall vse is when we take occasion by the creatures to meditate & speake of heavenly things: as, vpon the sight of the vine & the branches thereof, to consider the mystical coniunction between Christ & his Church: by the sight of the rain-bow, to thinke of the promise of God of not drowning the world by waters: and by any thing that befalls, to take occasion to consider in it the wisdom, goodness, justice, mercy, prouidence of God, &c.

I add further, that things indifferent, as bondage, outward liberty, riches, poverty, single estate, marriage, meat, drinke, apparel, buildings, may be vsed freely, because they are neither commanded by God nor forbidden: and in themselves considered, they may be vsed or not vsed without breach of conscience.

The right manner of vsing them, is to sanctifie them by the word and prayer, *1 Tim. 4. 3, 4.* and not onely some of them, but the vse of them all. Meate, drinke, and marriage are thus to be sanctified, as the place before noted declareth. *Paul* sanctified his journey on this manner, *Act. 21. 5.* And the Iewes were commanded to dedicate their houses at the first entrance, *Deut. 20. 5.* By this dedication we may well vnderstand not onely the letting of the house, or the prouiding of a tenant, but also the sanctifying of it by invocation of Gods name, that by his blessing, the place with the roomes thereof might serue for their benefit & comfort. And on this manner to bless our dwelling places when we first enter into the, is the best way that can be to preferue them from the casualties of fire within, & lightening from heauen, and from the annoyance and molestation of euill spirits, and other iudgements of God.

Things indifferent are sanctified by Gods word, because it shewes what things we may vse, and what things we may not: and if wee may vse them, in what manner it is to be done. And to this purpose the Scripture affords foure rules.

The first, that all things must bee done to Gods glory, *1 Cor. 10. 31. Whether ye eate or drinke, or whatsoeuer ye do, do all to the glory of God.* And that this may be performed, things indifferent must be vsed as signes and tables, in which we may shew forth the graces and vertues that God hath wrought in the heart. For example: we must looke make our apparel both for matter and fashion, and so weare it, that it may in some sort set forth to the beholder our modestie, sobrietie, frugalitie, humilitie, &c. that hereby he may be occasioned to say, behold a graue, sober, modest person: and so of the rest. And the common Sinne of this time is, that meate, drinke, apparel, buildings are vsed as banners displayed to set forth to the

In this page.

a In respect of the excellencie in which man was created.

world, mans ryot, excesse, and pride of heart.

The second. Wee must suffer our selues lawfully to be limited and restrained in the ouer-much or ouer-common vse of things indifferent. I say the common vse, because it is not Gods will vtterly and absolutely to barre vs of the vse of such things. Now the restrainers of our vse, are two; the first is the law of charitie. For as charitie giues place to pietie, so charitie giues place to the vse of outward things, giues place to charitie. And the law of charitie is, that we should not vse things indifferent to the hurt or offence of our brother, 1 Cor. 8. 13.

Quest. Whether may a man vse his libertie before such as are weak: and yet not perfwade of their libertie. *Ans.* Some are weak of simple ignorance, or because they haue bene decaued by the abuse of long custome: & yet are willing to be reformed. And before such we must abstaine; left by example wee draw them to sinne, by giuing occasion to them of doing that whereof they doubt. Again, some are weak vpon affected ignorance or of malice, and in the presence of such we neede not abstaine. Vpon this ground *Paul* who circumcised *Timothee* would not circumcise *Titus*.

The second restrainer, is the wholsome lawes of men, whether Ciuill or Ecclesiasticall. For howsoeuer things indifferent, after the law is once made of them, remaine still indifferent in themselves: yet obedience to the law is necessary, and that for conscience sake. *Act.* 15. 28.

The third. We must vse things indifferent so far forth as they shall further vs in godliness. For we ought to doe all things not only to the edification of others, but also of our owne selues. And therefore it is a flat abuse of Christian libertie, for men to topamper their bodies with meate and drinke, that thereby they disfigure themselves to heare Gods word, to pray, to giue counsell, to doe the ordinary workes of their callings.

The fourth. Things indifferent must bee vsed within compasse of our callings, that is, according to our ability, degree, state, and condition of life. And it is a common abuse of this libertie in our daies, that the meane man will be in meate, drinke, apparel, building, as the Gentleman; the Gentleman as the Knight; the Knight as the Lord or Earle.

Now when things indifferent are sanctified to vs by the word, when our consciences are refolued out of the word that wee may vse them, so it bee in the manner before named, and according to the rules here set downe.

They are sanctified by prayer, when wee craue at Gods hands the right vse of them, and hauing obtained the same, giue him thanks therefore. *Coloss.* 3. 17. *What soeuer ye doe in word or dede, doe all in the name of the Lord Iesus, giuing thanks to God the Father by him.*

Thus much of Christian libertie, by which we are admonished of sundry duties: 1. To labour to become good members of Christ, of what estate or condition soeuer we be. The li-

bertie of the city of Rome made not only the Romanes borne, but euen the men of other countries seek to be citizens thereof. *Act.* 22. 28. The Priuiledges of the Iewes in Persia made many become Iewes. *Heb.* 8. 17. Other much more should the spiritual libertie of conscience purchased by the blood of Christ, moue vs to seeke for the kingdome of heauen, & that we might become good members thereof. II. Again, by this we are taught to studie, learne, & loue the Scriptures, in which our liberties are recorded. We make account of our charters whereby wee hold our earthly liberties, yea we gladly read them & acquaint our selues with them; what a shame then will it be for vs, to make no more account of the word of God, that is the law of spiritual libertie? *1 Iam.* 2. 12. III. Lastly, we are aduertised most heartily to obey & serue God according to his word, for that is the end of our libertie: the seruant doth all his businesse more cherefully, in the hope and expectation he hath of libertie. Again, our libertie most of all appears in our seruite and obedience; because the seruite of God is perfect freedome: as on the contrary in the disobedience of Gods commandments, stands our spiritual bondage.

The second propertie of conscience is an infallible certaintie of the pardon of sin and life euertlasting. That this point may be cleared, I will handle the question betwene vs and the Papists touching the certenty of saluation. And that I may proceede in order, we must distinguish the kinds of certenty. First of all certenty is either Vnfallible or Coniectural: Vnfallible, wherein a man is neuer disappointed: Coniectural, which is not so euident, because it is grounded onely vpon likelihoods. The second all Papists grant, but the first they deny in the matter of saluation. Again, certenty is either of faith, or experimental, which Papists call *moral*. Certenty of faith, is whereby any thing is certainly beleueed: and it is either generall or speciall. Generall certenty, isto beleue assuredly that the word of God is truth it selfe, and this both wee and Papists allow. Speciall certenty, is by faith to apply the promise of saluation to our selues, and to beleue without doubt, that remission of sinnes by Christ & life euertlasting belong vnto vs. This kind of certenty we hold and maintaine, and Papists with one consent deny it: acknowledging no assurance but by hope. *Moral* certenty, is that which proceeds from sanctification and good workes, as signes and tokens of true faith. This we both allow, yet with some difference. For they esteeme all certenty that comes by workes to be vnertaine and often to deceiue: but we doe otherwise, if the workes be done in vprightnesse of heart.

The question then is, whether a man in this life may ordinarily without reuelation, be vnfallibly certaine of his owne saluation, first of all & principally by faith, & then secondly, by such workes as are vnseparable companions

Sec. 1.
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tenty of
saluation.

Bernard.
Epi. 107.

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Eph. 4. 30

of faith. We hold this for a cleare and euident principle of the word of God, and contrariwise the Papists denie it wholly. I will therefore proue the truth by some few arguments, and then answer the common obiections.

Arg. 1. That which the Spirit of God doth first of all testifie in the heart and conscience of any man, & then afterward fully confirm, is to be beleueed of the same mar, as vnfallibly certaine: but the Spirit of God first of all doth testifie to some men, namely true beleueers, that they are the sons of God: and afterward confirms the same vnto them. Therefore men are vnfallibly to beleue their owne adoption. Now that the Spirit of God doth giue this testimonie to the conscience of man, the Scripture is more then plaine, *Rom.* 8. 15. *Ye haue receiued the spirit of adoption whereby ye cry, Abba, Father. The same spirit beareth witness with our spirit that we are the sonnes of God.* Answer is made, that this testimonie of the Spirit is giuen onely by an experiment or feeling of an inward delight or peace, which breeds in vs not an infallible but a coniectural certenty. And I answer againe, that this exposition is flat against the text: For the Spirit of adoption is said here not to make vs to thinke or speake, but to cry *Abba, Father*: and crying to God as to a father argues courage, confidence, and boldnes. Again the same Spirit of adoption is opposed to the spirit of bondage causing feare: and therefore it must needs be a Spirit giuing assurance or liberty, & by that means driving away distrustful feares. And the end, no doubt, why the holy Ghost comes into the heart as a witness of adoption is, that the truth in this case hidden and therefore doubtful, might be cleared and made manifest. If God himselfe haue appointed that a doubtful truth among men, shall be confirmed and put out of doubt by the mouth of two or three witnesses, it is absurd to thinke that the testimonie of God himselfe knowing all things, & taking vpon him to be a witness, should be coniectural. Saint Bernard hath learned better diuinity, whē he said, *Who is iust, but he that being loved of God, returns loue to him againe? which is not done but by the Spirit of God* (a reueling by faith vnto man the eternal purpose of God concerning his saluation in time to come: which reuelation undoubtedly is nothing else but an infusion of spiritual grace: by which, whilest the deeds of the flesh are mortified, he man is prepared to the kingdome of God, receiving withall, that whereby he may presume that he is loved, and lone again.

Furthermore, that the spirit of God doth not only perswade men of their adoption, but also confirme the same vnto the, it is most manifest. Grieve not the Spirit whereby ye are sealed vnto the day of redemption. And 1. v. 13. *After ye beleueed, ye were sealed with the Spirit of promise, which is the earnest of our inheritance.* 2. Cor. 1. 22. *It is God that hath sealed vs, and giuen vs the earnest of his Spirit in our hearts.* Here the wordes of sealing & earnest, are to be considered. For things that passe to and fro among men though they bee

in question, yet when the scale is put to, they are made out of doubt: & therefore when God by his spirit is said to scale the promise in the heart of euery particular beleueer, it signifieth that he giues vnto them euident assurance that the promise of life belongs vnto them. And the giuing of earnest is an vnfallible token vnto him that receiue it, that the bargain is ratified, and that he shall receive the things agreed vpon. And it were a great dishonour vnto God, to thinke that the earnest of his own spirit giuen vnto vs, should be an euidence of eternall life, not vnfallible, but coniectural.

Arg. 2. The faith of the elect, or sauing faith, is a certain perswasion, & a particular perswasion of remission of sin and life euertlasting. Touching the first of these twaine, namely, that faith is a certain perswasion, yea that certaintie is of the nature of faith, it appears by expresse testimonie of Scripture, *Mat.* 14. 31. *O thou of little faith, why hast thou doubted?* and 21. v. 21. *If ye haue faith, and doubt not, I am, I. 6. Let him aske in faith, and neuer doubt: for he that wavereth is like a waue of the sea, soft of the wind, & carried away.* *Rom.* 4. 20. *Neither did he doubt of the promise of God through unbeliefe, but was strengthened in faith. I will not stand longer on this point which is not denied of any.*

Touching the second part of my reason, that faith is a particular perswasion applying things beleueed: I proue it thus. The propertie of faith is to receive the promise, *Gal.* 3. 14. and the thing promised, which is Christ with his spirit, *Ioh.* 1. 12. Now Christ is received by a particular application, as will appear, if we do but marke the end and vse of the ministry of the word, and of the Sacraments. For when God giues any blessing to man, it is to be received by man, as God giueth it. Now God giues Christ, or at the least offereth him, not generally to mankind, but to the severall and particular members of the Church. In the Lords Supper, as in euery Sacrament, there is a relation or analogie between the outward signes, and the things signified. The action of the minister giuing the bread and wine to the hands of particular communicants, representeth Gods action in giuing Christ with his benefits to the same particular communicants. Again, the action of receiuing the bread and wine particularly, representeth another spiritual action of the beleueing heart, which applieth Christ vnto it selfe, for the pardon of sin and life euertlasting. Papists yeild not this: yet if they refuse to maintaine this analogy, they ouerturne the Sacrament, and dissent from Antiquitie.

Augustine faith, *The body of Christ is ascended into heauen: some may answer, and say, How shall I hold him being absent? how shall I reach up mine hands to heauen, that I may lay hold of him sitting there? Send up thy faith, and thou hast laid hold of him.* And what is more common then another saying of his? *What meanest thou to prepare thy belly and teeb? Beleue and thou hast eaten.* Again, *Eph.* 3. 12. *Paul* faith, *By Christ wee haue*

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boldesse and entrance with confidence by faith in him. In which words are set downe two notable effects and fruits of faith: boldnesse, and confidence. Boldnesse is, when a poore sinner dare come into the pfect of God, not being terrified with the threatnings of the law, nor with the consideration of his owne vaworthinesse, nor with the manifold assaults of the diuell: and it is more then certaintie of Gods fauour. Now whereas Papists answer, that this liberty of boldnes in coming vnto God, proceeds of a generall faith, they are farre wide. It is not possible that a general perfwasion of the goodnes and truth of God, and of his mercie in Christ, should breed confidence and boldnesse in the heart of a guiltie sinner, and no example can be brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in Cain, Saul, Achitophel, Indes, yea in the diuell himselfe: and yet they despaired, and some of them made away themselves: and the diuell for all his faith trembleth before God. Wherefore that faith which is the root of these excellent vertues, of boldnes and confidence, must needs be a speciall faith, that is, a large and plentifull perfwasion of the pardon of a mans owne finnes, and of life eueralasting. Againe, Heb. 11. 1. faith is called *hypofis*, that is, a fultance or subfistence of things hoped for: where faith in the matter of our saluation, and other like things, is made to go beyond hope: for hope waits for things to come, till they haue a being in the person hoping; but faith in present giues a subfisting or being vnto them. This can not be that generall faith (of Papists termed Catholike) for it comes short of hope, but it must needs be a speciall faith that makes vs vndoubtedly beleue our owne election, adoption, iustificacion, and saluation by Christ. And to this purpose haue some of the fathers said excellent well. *Augustine* faith, I demand of thee, O sinner, dost thou beleue Christ or not? thou saiest, I beleue. What beleuest thou? that he can freely forgive thee all thy finnes? Thou hast that which thou hast beleued. *Anbrose* faith, This is a thing or damned of God, that he which beleueth in Christ, should be saved without any works, by faith alone freely receiving remission of finnes. And with *Anbrose* I ioyne the testimonie of *Hicobius* vpon Leuiticus, who faith, God pitying mankind, who be saw it disabled for the fulfilling of the workes of the law, willed that man should be saved by grace, without the workes of the law. And grace proceeding of mercie is apprehended by faith alone without workes. Whereas in the two last testimonies, faith is opposed generally to all workes, and is wical said to apprehend grace and remission of finnes, they can not be vnderstood of a generall, but of a speciall applying faith. *Bernard* hath these wordes, If thou beleuest that thy finnes cannot be blotted out but by him against whom thou hast sinned, thou dost well, but got yet further, and beleue that he pardoneth thy finnes. This is the testimonie which the holy

Ghost giueth in our hearts, saying, Thy finnes are forgiven thee. For so the *Aposle* thinketh that a man is iustificed freely by faith. Papists being much chokd with this place, make answer, that *S. Bern.* doth not say, that we must beleue the pardon of our sins absolutely without respect of workes, but that he requires the condition of our conseruation and repentance, as signes whereby this perfwasion is wrought. I answer againe, that he auoucheth plainly the generall faith, whereby the points of religion are beleued, to be but a beginning or rudimet of faith, and therefore not sufficient, vntill we go further, and apply the grace of God to our selues by faith, simply, without respect of any condition performed on mans part. Indeed I grant, that the truth of conseruation, & other workes, are by him mentioned afterward, but that was for this end, to shew how any man may haue a sensible and euident experience by workes, as fruits of the pardon of his owne finnes, & life euerallasting, which he beleueeth.

Arg. 3. S. Iohn penned his first epistle that he might shew vnto the Church of God a way how they might ordinarily and fully be assured of the loue of God, and of eternall life: and therefore he affordeth vs many pregnant testimonies for this purpose. 1. Iob. 2. 3. And by this we know that we haue knowne him, if we keep his commandmentes: and v. 5. Hee which keepeth his word, in him is the loue of God truly accomplished. By this we know that we are in him. chap. 3. 10. By this are manifest the children of God, and the children of the diuel & v. 19. By this we know that we are of the truth, & before him we shall make our hearts confident. cha. 4. 13. By this we know that we dwell in him, and he in vs, because hee hath giuen vs of his spirit. chap. 5. 2. By this we know that we loue the sonnes of God, when we loue God, and keepe his commandmentes. v. 13. I haue writte these things vnto you which beleue in the name of the sonne of God, that ye may know that you haue life eternall. To these testimonies, first of all answer is made, that none of them doe necessarily imply a certaintie of diuine faith; because we are said to know the things which we learn by coniectures. Behold a silly and poore shift. *S. Iohn* faith, chap. 1. 4. These things we write vnto you that your ioy may be full. Now it is but an vncertain ioy that riseth by coniectural knowledge. Again, this knowledge brings forth confidence and boldnes euen before God. c. 3. v. 19. 21. and therefore it cannot but include an infallible certaintie. And to put it out of question that the knowledge here mentioned is the knowledge of diuine faith, or as infallible as it is or can be, it is added, cha. 4. 16. And we haue knowne and beleued the loue which God hath toward vs. Secondly, it is answered, that all these speeches are generall, and not concerning particular men: but it is false: for when *S. Iohn* faith (we know) he speaks of himselfe, and includes the rest of the Church in the same condition with himselfe. Now he himselfe was fully assured of his owne saluation. For Christ a

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little before his departure out of the world, did comfort all his disciples, partly by renewing the promise of life eueralasting, and of the presence of his spirit vnto them; and partly by praying vnto the Father for their final perfwasion: so as they could not but be fully resolved of their happie estate, both in this life, and in the life to come.

*Arg. 4. Abraham*s faith was a full perfwasion whereby he applied the promise vnto himselfe. Rom. 4. 21. And this faith of his is an example propounded vnto vs, according to which we are to beleue: & therefore he is called the father of the faithful. v. 16. and *Paul* hauing set downe the nature & effects of this faith, faith, It was written not only for him, but also for vs which beleue. v. 23. It is objected, that *Abraham*s faith was not of saluation, but it concerned his issue in his old age, as *Paul* faith, Rom. 4. 18. *Abraham* about hope beleued that he should be the father of many nations: according to that which was spoken, So shall thy seed be. Ans. We must distinguish the object of faith, which is either principal or lesse principal. Principal, is alwaies Christ with his benefits: lesse principal are other lesse & particular benefits obtained by Christ. As of *Abraham*s faith, the object lesse principal was a carnall seed or issue: and the principall object most of all respected, as the foundation of all other blessings, was the blessed feed Christ Iesus, Gal. 3. 16. To *Abraham* and his feed were the promises made. He faith not, And to the seeds, as of many: but, and to thy seed, as of one, which is Christ, and v. 29. If ye be Christs, then *Abraham*s feed. Thus it is plaine, that issue was neither promised nor desired, but with respect to Christ, who could not haue descended of *Abraham*, if he had bin wholly without feed.

Hauiing thus alleaded some arguments for the truth, I come now to consider the objections of the Papists. *Obiect. 1. Iob* being a righteous man wanted certaintie of grace in himself, Iob. 9. 20. If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be perfect, hee shall iudge me wicked: though I were perfect, yet my soule shall not know it. Again, v. 28. I am afraid of all my wayes, knowing that thou wilt not iudge me innocent. Ans. *Isidore* in the former chapter extolled the iustice of God: & *Iob* in this charges all on thereto, saying, v. 2. I know verily it is so: and he likewise spends the whole chapter in magnifying the iustice of God: and hauiing propounded this end of his speech, hee doth not speak of himselfe, & of his owne estate simply, as it is considered in it selfe: but as hee esteemed himselfe, being compared with God, especially then when hee entred into a strait examination of his creature. And so must the speech be vnderstood, If I were perfect, my soule should not know it, that is, I will not acknowledge or it vpon any righteousnes of mine owne, when God shall enter into iudgement with me. And thus much the very elect Angels, being in possession of heauen, and therefore hauiing more then assurance thereof, cannot but say,

when they are compared with God. Againe, the words according to the original, are commonly of all, and so may well be translated thus: Am I perfect? I know not my selfe, I abhorre my life: that is, if I thinke my selfe perfect, I haue no respect to mine owne soules or thus, I am perfect in respect of you, and I know not my soule, and I abhorre my life, namely, in respect of mine owne vprightnesse. And the other place is thus to be translated, I feare all my sorrowes, and not all my workes: for this is flat against the Hebrew text, and Popish translators themselves follow it not.

Obiect. 2. Eccles. 9. 1, 2. Man knowes not whether hee be worthy of loue or hatred. For all things are kept vncertaine till the time to come. Ans. First I say, the translatio is not right: the words are thus in the Hebrew and the Sentic: No man knoweth loue or hatred, all things are before them. As for these words (all things are kept vncertain till the time to come) are thrust into the text by head and shoulers: and *Hierome* hath them not. Secondly, I answer, that the holy Ghost doth not deny simply the knowledge of Gods loue or hatred, as though there could be no certaine assurance of it in this life. If we vnderstand the words thus, then the argument of the holy Ghost must be framed on this manner. If loue or hatred were to be knowne, then it must be knowne by the outward blessings of God: but it cannot be knowne by the outward blessings of God, for all things come alike to all: theretore loue and hatred cannot be knowne. The proposition is false. For loue may be knowne otherwaies then by outward benefits: and therefore the reason is not meet to be ascribed to the spirit of truth. Wherefore the true and proper sense of the words, is, that loue or hatred cannot be iudged or discerned by outward blessings of God. *S. Bernard* speaks of this text on this manner, that no man knowes loue or hatred, namely, by himselfe; yet that God giues mozt certaine testimonies thereof to men vpon earth. And *serm. 5. de Dedie*, his words are these: Who knowes if he be worthy of loue or hatred: who knowes the mind of the Lord? Here both faith and truth must needs helpe vs, that, which is hid in the heart of the Father, may be reuealed vnto vs by the spirit: and his spirit giuing testimony perfwades our spirit, that we are the sonnes of God: and this perfwasion is caused by his calling and iustifying vs freely by faith. And *S. Hierome* (though commonly abused to the contrary) faith no more, but that men cannot know loue or hatred by the present afflictions which they suffer, because they know not whether they suffer them for triall or punishment.

Obi. 3. 1. Cor. 4. 3. I iudge not my selfe, I know nothing by my selfe. Here *Paul* as not being priuie to his owne estate, refuseth to giue any iudgement of his righteousnes. Ans. It is manifest by the words of this epistle, that certain in Corinth, boldly more then wisely, censured the *Apostles* ministrie, and with all disgraced

August. de verbis dom. ferm. 7.

Anbr. on 1. Cor. 1.

Hicob. on Leuit.

Bernard. ferm. 1. de Annunc. Mariae.

Bernard. ferm. de octog. pas.

Hierome on this place.

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it in respect of the ministry of other teachers. Therefore *Paul* in this chapter goes about to make an Apologie for it, speaking nothing of his owne person and the estate thereof before God, but onely of his ministerie and the excellencie thereof. And this is the iudgement of *Theodore*, *Aquinas*, and *Lira* vpon this text. And when he saith, *I iudge not my self*, his meaning is, I take not vpon me to iudge of what valne and price my ministerie is before God, in respect of the ministry of this or that man; but I leaue all to God. Here then *Paul* refuseth not to giue iudgement of the excellencie of his owne ministerie, and in other causes he refuseth not to iudge himselfe; as when he said, *I haue fought a good fight, I haue kept the faith, henceforth is laid out for me the crown of righteousness*, which the Lord the righteous iudge shall giue me, 2 *Tim.* 4. 8. And *Chrysostome* on this place faith, that *Paul* refused to iudge himselfe not simply, but onely for this end, that hee might restraîne others, and teach them: modestie. And where *Paul* saith, *I know nothing by my selfe*, the speech is not general, but must be vnderstood of negligences and offences in the compasse of his ministerie. For he was priuie to himselfe, that in simplicity and godly purenesse, he had his conuersation in the world, 2 *Cor.* 1. 12 & he knew this by himselfe, that nothing should fauour him from the loue of God in *Christ*, *Rom.* 8. 38.

Obiect. 4. That we may be iustificd there is some what required in vs, namely, faith; & repentance; and where these are wanting, a man cannot be iustificd. Now no man can be certaine by the certainty of faith, that he reports of his sins with all his heart, and that he hath such a faith, as God requires at our hands, considering there is no testimony in the word, of our faith and repentance in particular. Therefore no man can be certaine by certainty of faith, that his finnes are pardoned. *Ans.* It is not necessary that any man should be certaine by faith of his faith and repentance; because faith is onely of such things as are not present, whereas faith and repentance are truly present in all that truly beleue and repent, it shall be sufficient if a man may any way be vnfallibly certaine that he hath them. And though some men fallily perswade themselves that they beleue, yet he that hath true faith indeede, knows that he hath true faith; euen as certainly, as he that vnderstands, knows that he vnderstands. *Paul* faith to the *Corinthians*, *Proue your felues whether ye be in the faith or no*, 2 *Cor.* 13. 5. hereby giuing them to vnderstand, that al which beleue, haue the spirit of discerning, to know certainly that they doe beleue. Againe, he faith of himselfe, 2 *Tim.* 1. 12. *I know whom I haue beleued*. And *S. Iohn* faith, *epist.* 3. 24. *By this we know that hee dwells in vs, by the spirit which he hath giuen vs*; making no question of it, but that hee which hath the spirit, knows that he hath the same. And testimonies of men are not wanting in this case. *Aug.* (a) *Every one seeth faith to be in his owne heart, if*

he beleue: if not, he seeth it to be wanting. Againe (b) *A beleuer seeth his owne faith, by which he answereth, that he beleueth without doubt, and (c) he which leaueh his brother, more knoweth the loue whereby hee leaueh, then his brother whom hee leaueh*. Againe, whereas it is said, that hauing faith; yet we know not whether it be sufficient or no: I answer that faith being without hypocrisie, is sufficient to saluation, though it be vnperfected. God more respecteth the truth of our faith, then the perfection thereof. And as the hand of the childe, or of the palse man, though it be feeble, is able to reach out to itseife, and receive an almes of a Prince; so the faith that is but weak, is able to apprehend and receive *Christ* with all his benefites.

Obiect. 5. *Prou.* 28. 14. *Blessed is the man that feareth alwayes*, *Psalm.* 2. 12. *Work your saluation with feare and trembling*. *Ans.* There is a threefold feare, one of nature, the second of grace, the third of distrust. Feare of nature is that, whereby the nature of man is troubled with any thing that is hurtfull vnto it, and therefore auoideth it. Feare of grace, is that excellent gift which is called the beginning of wisdom, and it is a certain awe or reuerence vnto God, in whose presence we doe whatsoever we doe. Feare of distrust is, when men tremble at the iudgements of God for their finnes, because they haue no hope of mercy. Of these three, the first was good by creation, and therefore it was in our Sauour *Christ*; but since the fall it is defective. The third is a vice, called slauish feare. And the second is that which is commended in these, and the like places of Scripture: the intent whereof, is to make vs circumspect and fearefull lest we should offend God by any sin, our owne weakenesse considered, and the imminent iudgements of God. And this kinde of feare, as also the first, may stand with certainty of faith, *Rom.* 11. 20. *Thou standest by faith, be not high minded but feare*, *Psalm.* 2. 11. *Serue the Lord in feare, and reioyce in trembling*.

Ob. 6. Where there is no word, there is no faith. For faith and the word of God be relatives. But there is no word of God that faith to particular men, *Cornelius*, or *Peter*, or *Iohn*, thy finnes are pardoned, excepting a few persons; as *Mary Magdalen*, and the palse man, &c. Therefore there is no particular faith. *Ans.* Though there be no word set downe in Scripture, touching the saluation of this or that particular man, yet there is set downe that which is equiualent to a particular word, & as much in effect. For the promise of remission of sins and life euertlasting, is giuen with a commandement, that euery man^a apply the promise to himselfe, as I haue before prouoed; and this is altogether as much, as if euery mans particular name had bin put in the promise. I adde further, that the promises of the Gospel must be considered two waies, first, as they are generally set downe in Scripture, without application to any person; secondly, as they are taught and published in the ministry of the word; & the

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and whereof is to apply them to the persons of men, partly by preaching, and partly by administering the Sacraments of Baptisme, and the Lords supper, which are scales of righteousness of faith. Now the promise applied, (and as I may say) particularized to the members of the Church, is by the vertue of Gods ordinance as much, as if God himselfe had giuen the promise particularly, and annexed mens names vnto it. It is further replied, that the promise of remission of sin is preached not simply, but vpon condition of mens faith and repentance, which indeede cannot be certainly knowne. I answer againe (as I haue already proued) that he which truly beleueth & repenteth, knoweth that he doth certainly beleue & repent.

Obiect. 7. To beleue the pardon of a mans owne sins, is none of the articles of faith, propounded in any Creed, either of the Apostles, or the Nicene fathers, or *Athanasius*, or any other Creed. *Ans.* This faith is contained vnder these words: *I beleue remission of sins*; & I proue it thus. These words are an article of Christian faith, & therefore they must in sense containe more then the diuel doth or can beleue; now the diuel beleueth thus much, that God giues remission of finnes to his Church. Christian men therefore must goe one step further, and beleue particularly the remission of their owne sins. Otherwise, if the Papists will haue the Catholike faith to beleue no more in this point, then the damned spirits beleue, let the take it to themselves. But they reply further, that if there were any such article of faith, then some persons must beleue, that they are iust, though they willingly commit mortall sinne, which is an euident falsehood. *Ans.* He that beleues the pardon of his owne finnes by true faith, hath the spirit of God in him, and a constant purpose not to sin against God, & therefore if he sin, it is against his purpose, and without any full consent of will: & it is not he that doth it, but the sin that dwelleth in him. But if it so fall out, that the childe of God be overtaken with any actall sin, then his case standeth thus: he hath by his fall wounded his conscience, weakened his faith, bereaued himselfe of Gods fauour, as much as in him lieth; made himselfe guilty of a sinne, and worthy of damnation; & God for his part accordingly turnes the wonted signes of his fauour, into signes of anger and displeasure: and though it be pardoned in the purpose of God, yet it is not actually pardoned, till the partie repent. Things standing thus, we teach not that men must beleue the pardon of their finnes, while they liue and lie in them; for that were flatly to teach falsehood for truth: but our doctrine is, that such persons must first of all humble themselves, and say with the prodigall childe, that they haue sinned against God, and are not worthy to be called his children any more: and againe renew their decayed faith and repentance, that they may beleue (as before) their perfect reconciliation with God.

Obiect. 8. In respect of God, who is truth it selfe, we are to beleue the promise in particular; yet if we respect our owne vnworthines and indisposition, we are to feare and in some part to doubt. For the promise of remission of finnes, is not absolute, but depends vpon the condition of our works. Therefore our certainty is only coniectural. *Ans.* I answer, first that in respect of our owne vnworthinesse, we are not to doubt of our saluation, but to be out of all doubt, yea do despair before the iudgement seat of God. For they which are of the workes of the law, are vnder the curse, *Gal.* 3. 10. and *Paul* faith of his owne workes of grace. In this I am not iustificd, 1 *Cor.* 4. 4. And *David* being out of all doubt of his owne defunct damnation, in regard of his owne vnworthinesse, faith freely, *Enter not into iudgement with thy servant, O Lord, for no flesh shall be iustificd in thy sight*. Againe, the consideration of an unworthinesse in our felues, doth not hinder a resolution concerning Gods mercie in *Christ*. For true faith makes an entrance vnto God with boldnesse, (1 *lay* with boldnesse:) euen for those persons that are unworthy in themselves, *Eph.* 4. 12. And *Abraham* (whose faith is to be followed of vs) did not vpon the consideration of his old decayed body, reit himselfe with bare hope, vpon a likelihood of the accomplishment of Gods promise, but he beleued vnder hope, euen against hope, *Rom.* 4. 18. Lastly, I answer, that the ground of the former obiection is erroneous; namely, that the promise of saluation depends vpon the condition of our works: because the Scripture faith, It is made & accomplished on mans part freely. I grant indeede, that to the promise there is annexed a condition of faith; yet faith must not here be considered as a worke, but as an instrument apprehending *Christ* with his benefites: and withall, repentance with the fruits thereof, are on our part required; yet no otherwise, but as they are necessary conseqens of faith, & the signes and documents thereof.

Obiect. 9. No man knowes all his sins: no man therefore can certainly know that all his sins are pardoned, and that he is accepted of God. *Ans.* The ground of this argument is false: namely, that a man cannot be assured of the pardon of his sins, if some of the be vnknown. And to make this manifest, I will lay down a more certaine ground, which shall be this. As the case is in Repentance, so is it also in faith: but there may be true & sufficient repentance of vnknown finnes. God indeede requires a particular repentance for particular knowne finnes: but if they be hidden and vnknowne, he accepts a general repentance. An example whereof we haue in *David*, *Psalm.* 19. 12. *Who knowes, faith he, the errors of this life: then purge me from my secret finnes*. If it were not as I haue said, neither *David*, nor any man else could be saved. For when *David* repented greatly of his murder and adultery, yet we find not that hee repented particularly of his polygamie: which in all likelihood, through the twinge

and custome of those times, was not then repaired to be any sin; specially in the person of a king; and yet because (as we know) he is certainly faulced, this very sin is pardoned. Therefore when God pardons the known finnes of men, whereof they doe in particular repent, he doth withall pardon the rest that are unknowne. And by this it appears, that the ignorance of some hidden finnes, after a man with diligence hath searched himselfe, cannot preiudice an vnfallible assurance of the pardon of them all, and of his owne saluation.

Obiect. 10. We pray for the pardon of our owne finnes, and therefore we are vncertain of pardon: the man which knows that he hath pardon, neede not pray for it: I answer first, when we are taught by Christ to pray for the forgiveness of our debts, we are put in minde not to seeke the pardon of all our sins, whether past or present; but specially of our present and daily offences, whereby we make our felices day by day, guiltie, till such time as wee humble our felices, and repent of them. Secondly, by this petition we are taught, to aske the increase of our assurance; because, though God bestow endlesse mercie on vs, yet we are skant in receiving of it: our hearts being like a narrow needled vessell, which being cast euen into the Ocean sea, receiue in water onely drop by drop.

Obiect. 11. No man can beleue his owne saluation, as he beleuees the articles of faith; therefore no man can beleue the pardon of his sins, and his saluation, by an infallible certainty. I answer, first, that euery one that lookes for saluation by Christ, is bound in conscience as certainly to beleue his owne saluation, & adoption by Christ, as he beleuees the articles of faith. Because to the promise of life there is annexed a commandement to beleue & apply it. Secondly, this faith whereby we are to beleue our owne saluation, if we respect the true & proper nature thereof, is as certaine as that faith whereby we beleuee the articles of faith. Thirdly, as there be diuers ages in the life of man, so there be diuers degrees and measures of true faith. There is first of all a beginning or rudiment of faith, like the *smoking flaxe* and *braised reed*, which Christ will neuer quench nor bruse. Again, there is *weake faith*, which beleueeth the promise truly, but yet it is perplexed with many doubtings. Lastly, there is *strong faith*, which hath overcome all doubtings, and is not only for nature certain (as the former is) but also a large and plentiful perswasion of Gods mercie in Christ. Examples of this we haue in *Abraham, David*, the *Martyrs*, & such like worthy men. Now by the second faith, men do as certainly beleue their adoption as the articles, but not so firmly and fully. But by the last, admission of finnes is not onely as certainly, but also as fully beleued, as an article of faith.

Obiect. 12. Ancient fathers, the lights of Gods Church, haue alwaies condemned this

vnfallible & speciall certainty of faith, which the Protestants hold & maintain. *Ans.* Though we build not the doctrine of our religion vpon the iudgements of men, yet we refuse not in this and other points, to be tried by the Fathers, whose writings well vnderstood, make more for vs then for the Popish religion. And their testimonies commonly alleaged to confute the certainty of speciall faith, are much abused. I. Many of them serue to proue that a man cannot iudge and discern of euery particular motion and grace of his heart, of the increase of these graces: & the contrary disease, of speciall vices and wants: many whereof are hidden from the vnderstanding. *Theodore* in his comment, 1. Cor. 4. I will not, faith he, see my selfe from some, but wait the sentence of God: for it often falls out, that men Sinne of ignorance, & thinke that to be equall and iust, which the God of almes to be otherwise. *Augustine* de verbis Dei, ferm. 23. Per aduentum thou findest nothing in thy conscience: but he finds something that seeth better. And vpon *Psal.* 41. I know that the iustice of my God shall abide but whether mine shall or no, I know not: for the saying of the Apostle terrifies me, He which thinks he stands, let him take heede lest he fall. Here hee speakes of his inward righteousness, and that, as it is considered in it selfe, without the assistance of God. For he addes afterward, Therefore because there is no stability in me for my selfe, hereupon my soule is troubled for my selfe. *Chrysostome*, homil. 87. on *Iohn*. I am grieved, lest peraduenture supposing my selfe to loue, I doe not loue as before: when I seemed constant & conuincious vnto my selfe, I was found but a dafard. These and a thousand like testimonies prouoe nothing. For though a man cannot fully discern his heart, either in respect of euery one of his own sins, or in respect of euery grace; yet this hindres not, but that he may haue an vnfallible certainty of his saluation, and also a sufficient gift to discern his owne faith and repentance. II. Other places must be vnderstood of proud presumption, & of a kind of securitie, in which men dreame of ease and libertie, without trouble or temptation. *August.* de correct. & grat. cap. 13. Who of all the company of the faithfull, as long as he liues in this mortall condition, can presurie, that he is of the number of the predestinate? And, de bona perseuer. cap. 22. No man can be secure touching eternall life, till this life be ended. *Bernard* epist. 107. Having now receiued the knowledge of himselfe in part, he may reioyce in hope: but not in securitie as yet. *Hieron.* Dau. 4. Let no man boldly promise to another the pardon of finnes. III. Some places auouch, that a man cannot be sure of perseverance to the end, without falles and decays in grace: all which we graunt. *August.* de ciuit. Dei. lib. 11. cap. 12. Although the Saints (1.) certaine of the reward of their perseverance, yet they are bound to be vncertain of their perseverance in selfe: for what man can know that he shall perseuere in the practise and increase of righteousness vnto the end, except he be assured of it by some reuelation? IV. Some places must be vnderstood

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of experimentall certainty, when the curent is accomplished. *Hieron.* booke 2. against Pelagians: Call no man blessed before his end, for as long as we liue here we are in the fight, and as long as we are in the fight, we haue no certain victory. V. Some places speake of the vncertainty of other mens saluation, which we graunt. The author of the booke de vocat. Genr. 1. class. faith, We can pronounce of no man before his end, that hee shall be in the glory of be elect. *August.* lib. de perseuer. cap. 13. Men are not with any certain assurance to auouch that others belong to this calling. VI. Some speake of that certainty which comes by reuelation without the word. *Greg.* lib. 6. epist. 22. to *Gregoria*. Whereas you adde in your epistles that you will be earnest with me till I write, that it hath become made knowne vnto me that your finnes are forgiven: you haue required a hard and vnsupportable thing. *Hard*, because I am vnworthy to whom a reuelation should be made: *Vnsupportable*, because you must not be made sure touching your finnes unless it bee in the last day of your life, for then you should not be able to bewaile the same sins.

VII. Some places denie vnto man that certentie which is proper to God, which is, to discern in himselfe all things to come plainly, as they shall come to passe, without helpe of testimony and outward signes. *Bernard.* ser. 1. de Septuage. Whocan say, I am of the elect? I am of the predestinate to life: certainly we haue none as yet, but the assurance of our hope comforteth vs. Confesse these words with those that follow. For this cause certaine signes and manifest tokens of saluation were giuen, that it may be a thing out of doubt, that bee is in the number of the elect in whom these signes are.

Thus I haue in some part made manifest that an vnfallible certainty of pardon of sin, and life euertlasting is the propertie of euery renewed conscience. Now therefore I will proceede further to consider how this certentie is caused and imprinted in the conscience. The principall agent and beginner thereof, is the holy Ghost, enlightning the mind and conscience with spirituall and diuine light: and the instrument in this action, is the ministerie of the Gospell, whereby the word of life is applied in the name of God to the person of euery hearer. And this certentie is by little and little conceived in a forme of reasoning or practical syllogisme framed in the minde by the holy Ghost, on this manner:

Euery one that beleuenes is the childe of God:

But I doe beleue:

Therefore I am the childe of God.

The proposition is made by the minister of the word in the publicke congregation: and is nothing else but the promise of eternall life applied to the particular hearers. The second part or the assumption is the voice of conscience regenerate, or the voice of Gods spirit in the same. Now papists write & auouch that the assumption is false: but the reasons which they giue to proue the same, are of small moment. First they alledge, that many are deceived in

their perswasions, thinking they haue that which they haue not: I answer againe, that many doe falsely presume of Gods mercie, and imagine they haue that faith which they haue not: and in all such the assumption is false: yet in all them that are chosen to saluation & truly called, it is infallibly true. For such as haue receiued the gift of true faith, haue also another gift of discerning whereby they see and know their owne faith. It is further objected, that *Ieremy* faith, 17.9. The heart is deceitfull and wicked above all things, who can know it? But the intent of this place is onely to shew, that no man can search his heart to the very bottome, to see all and euery want, infirmity, and wicked inclination that is therein. For original sinne wherewith the heart of man is tainted, is a pronensse or disposition to the finnes that are or may be. And though men cannot discern all their finnes, yet many of them are certainly knowne: why may not then many of the graces of God be certainly knowne, especially those which bee of the principall, as faith, sanctification, repentance. Again it is alledged, that *Peter* beleued that he was able to lay downe his life for Christs sake, and yet in deed was not, as the euent declared, for when the time came, he denied Christ. *Ans.* *Peter* at that time was but weake in faith, and he was much carried away with a confidence of his owne strength, which made him speake those words of presumption, and though hee failed in this one particular action, yet failed not in the principall, that is, in the perswasion of the pardon of his owne finnes and of life euertlasting. In a word, it is certaine that many perswade themselves of Gods mercie, and yet are deceived; neuertheless all such as doe truly beleuee are not deceived. The holy Ghost maketh them to see that in themselves which by nature they cannot discern, as *Paul* signified, when he said, I speake the truth I lie not, my conscience bearing me witnesse by the holy Ghost, *Rom.* 9. 1.

Again, the same testimony is giuen otherwise thus.

Euery child of God hath the pardon of his finnes, faith Gods word.

But I am Gods child: and therefore haue the pardon of my finnes, faith the renewed conscience, by the direction of Gods spirit, *Rom.* 8. 16.

After that this testimonie is once begun it is confirmed by the same meanes, as also by prayer and the Sacraments. But it may be demanded, how a bodily element, as bread, wine, water, should be able to confirme a perswasion of our adoption that is in the conscience? *Ans.* The element in the Sacrament is an outward seale or instrument to confirme faith, not as a medicine restores and confirms health, whether we thinke on it or not, whether we sleepe or wake, and that by his owne inherent vertue: but by reasoning in a syllogisme made by the good conscience: the *medium* thereof being the outward signe in the

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chiefly without any controulment of conscience; but when choleric is down, he begins to be ashamed and troubled in himself, not always by grace, but even by the force of his natural conscience, which when affection is calmed begins to stirre, as appeareth in the example of Cain. III. Ignorance of Gods will and errors in judgement, cause the conscience to be quiet, when it ought to accuse. This we finde by experience in the death of obdurate hereticks, which suffer for their damnable opinions without checke of conscience.

Dead conscience hath two degrees. The first is the slumbering or the benumbed conscience; the second is the feared conscience.

Conscience benumbed.

The benumbed conscience is that, which doth not accuse a man for any sinne, vntlesse it be grievous or capital; and not alwaies for that but only in the time of some grievous sickness or calamitie. *Iosephs* brethren were not much troubled in conscience for their villanie in selling their brother, till afterward when they were afflicted with famine and distressed in Egypt, *Gen. 42. 21*. This is the conscience that commonly reignes in the hearts of drouishe Protestants, of all carnall and lake-warme gospellers, and of such as are commonly termed civil honest men, whose apparant integrity will not free them from guiltie consciences.

Such a conscience is to be taken heede of, as being most dangerous. It is like a wilde beast, which so long as he lies a sleepe seemes very tame and gentle, and hurts no man; but when he is roused, he then awakes and flies into a mans face, & offers to pul out his throat. And so it is the manner of a dead conscience, to lie still and quiet even through the course of a mans life; and heretupon a man would thinke (as most doe) that it were a good conscience indeede: but when sickness or death approacheth, it being awaked by the hand of God, begins to stand vpon his legges, and shewes his fierce eyes, & offers to rend out even the very throat of the soule. And heathen Poets knowing this right wel, haue compared euil conscience to Furies pursuing men with fire-brands.

Seared conscience.

The seared conscience is that, which doth not accuse for any sinne; no not for great sinnes. It is compared by *Paul. 1. Tim. 4. 2* to the part of a mans body which is not onely bereft of sense, life, & motion by the gangrene, but also is burnt with a searing yron: & therefore must needs be vtterly past all feeling.

This kind of conscience is not in all men, but in such persons as are become obdurate hereticks and notorious malefactors. And it is not in the by nature, but by an increase of the corruption of nature; & that by certaine steps and degrees. For naturally euery man hath in him blindness of minde, and obdinate or frowardnes of heart, yet so, as with the blindness and ignorance of minde, are ioyned some remnantes of the light of nature, shewing vs what is good and euill. Now the heart of man being exceedingly obdinate & peruerse, car-

rieth him to comit sins even against the light of nature & common sense; by practise of such sins the light of nature is extinguished: & then commeth the *reprobate minde*, which iudgeth euill good, & good euill: after this follows the *seared conscience*, in which there is no feeling or remorse: & after this comes an *exceeding greedines* to all manner of sin, *Eph. 4. 19. Rom. 1. 28*.

Here it may be demanded, how mens consciences shall accuse them in the day of iudgement, if they be thus benumbed and seared in this life. *Ans. It is said. Rev. 20. 12* that at the last iudgement all shall bee brought before Christ, & that the books then shall be opened: among these bookes no doubt conscience is one. Wherefore though a dead conscience (because it doth either litle or nothing accuse,) yet after this life, it shall be as a booke laid open because God shall enlighten it, and so stirre it vp by his mighty power, that it shall be able to reueale & discover all the sins that a man euer committed.

Stirring conscience, is that which doth sensibly either accuse or excuse. And it hath foure differences.

The first, which accuseth a man for doing euill. This must needs be an euil conscience. Because to accuse is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conscience which truly accuseth a man for his sins, were a good conscience, then the worst man that is, might haue a good conscience; which cannot be.

When the accusation of the conscience is more forcible and violent, it is called a *wounded or troubled conscience*: which though of it selfe it be not good nor any grace of God; yet by the goodness of God it serueth often to be an occasion or preparatiō to graces as a needle, that drawes the thread into the cloath, is some meane whereby the cloath is sewed together.

The second, is that which accuseth for doing well. And it is to be found in them that are giuen to idolatry and superstition. As in the Church of Rome: in which, because mens consciences are insinared & intangled with humane traditions, many are troubled for doing that which is good in it selfe, or at the least a thing indifferent. As for example: let a priest omit to say masse & to say his canonical houres, his conscience will accuse him therefore: though the committing of the canonical houres & of the idolatours masse, be indeed by Gods word no sin.

The third, is the conscience which excuseth for doing that which is euill. This also is to be found in them that are giuen to Idolatry and superstition. And there is a particular example hereof, *Iob. 16. 2. Tease the time that come, that who sooner killesh you, will thinke that he doth God good seruice*. Such is the conscience of Popish traitours in these daies, that are neuer touched at all, though they intend and enterprise horrible villanies, and be put to death therefore.

The fourth, is that which excuseth for well doing some times, and in some particular

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actions of carnall men. When *Abimelech* had taken *Sarah* from *Abraham*, God said vnto him in a dreame, *I know that thou diddest this with an upright minde, Gen. 20. 6*. This may be termed a good conscience, but is indeede otherwise. For though it doe truly excuse in one particular action, yet because the man in whom it is, may be vnregenerate and as yet out of Christ, and because it doth accuse in many other matters; therefore it is no good conscience. If all the vertues of naturall men are indeed but certaine beautiful sins, and their righteoufnesse but a carnall righteoufnesse; then the conscience also of a carnall man, though it excuse him for well doing, is but a carnall conscience.

Worthier than, but in some respects.

Is Splendid.

Is Splendid.

CHAP. IIII.

Mans dutie touching conscience.

Mans dutie concerning conscience is two-fold. The first is, if we want good conscience about all things to labour to obtaine it: for it is not giuen by nature to any man, but comes by grace.

For the obtaining of good conscience, three things must be procured; a preparation to good conscience; the applying of the remedie; the reformation of conscience.

In the preparatiō, foure things are required. The first, is the knowledge of the law, and the particular commandments thereof, whereby we are taught what is good, what is bad; what may be done, and what may not be done.

The men of our daies, that they may haue the right knowledge of the law, must lay aside many erroneous and foolish opinions, which they hold fast against the true meaning of the law of God: otherwise they can neuer be able to discern betweene sin and no sinne. Their speciall & common opinions are these: I. That they can loue God with all their hearts, & their neighbors as themselves; that they feare God aboue all, and trust in him alone; & that they euer did so. II. That to rehearse the Lords prayer, the beleefe, and ten commandments, (without vnderstanding of the words, and without affectiō) is the true & whole worship of God. III. That a man may seeke to wizarde & sooth-sayers without offence, because God hath provided a faue for euery fore. IV. That to sweare by good things and in the way of truth, is not a sin. V. That a man going about his ordinary affaires at home or abroad on the Sabbath day, may as well serue God as they which heare all the sermons in the world. VI. That religion & the practise thereof is nothing but an affected precisenesse: that countenances the roote of euill, is nothing but worldlinesse; that pride is nothing but a care of honesty and cleaneelinesse: that single fornication is nothing but the trick of youth: that wearing and blaspheming argue the courageous minde of a braue gentleman. VII. That a man may doe with his own what he wil, & make as much of it as he can: Hence arise all the frauds and bad practises in trafficke betweene man and man.

The second thing required, is the *knowledge* of the iudiciall sentence of the law, which resolutely pronounceth that a curie is due to man for euery sin, *Gal. 3. 10*. Very few are refolued of the truth of this point, and very few doe vnfaidly beleue it, because mens minds are possessed with a contrarie opinion, that though they sinne against God, yet they shall escape death and damnation. *Dauid* saith, *The wicked man* (that is, euery man naturally) *blisseth himselfe, Ps. 10. 3. & he maketh a league with hell and death, Esay 28. 15*. This appeareth also by experience. Let the ministers of the Gospell reprocue sin, and denounce Gods iudgements against it according to the rule of Gods word, yet men will not feare: stones will almoit as soone moue in the wals, and the pillars of our Churches, as the flintie hearts of men. And the reason hereof is, because their minds are foreballed with this absurd conceit, that they are not in danger of the wrath of God, though they offend. And the opinion of our common people is hereunto answerable, who thinke that if they haue a good meaning, and doe no man any hurt, God will haue them excused both in this life and in the day of iudgement.

The third, is a *iust and serious examination* of the conscience by the law, that wee may see what is our estate before God. And this is a dutie vpon which the Prophets stand very much. *Lk. 3. 40. Man suffereth for his sin: let vs search and trie our hearts, and turne againe to the Lord, Zeph 2. 1. Examine your selues, say you, O nation, not worthy to be beloved*. In making examination wee must specially take notice of that which doth now lie or may hereafter lie vpon the conscience. And after due examination hath bin made, a man comes to a knowledge of his sin in particular, and of his wretched and miserable estate: who enters into his house at midnight, he finds or sees nothing out of order: but let him come in the day time when the Sun shineth, and then he shall espie many faults in the house, and the very mores that lie vp and downe: so let a man search his heart in the ignorance and blindness of his minde, hee will straightway thinke all is well; but let him once begin to search himselfe with the light & lanterne of the law, & he shall find many foule corners in his heart, & heaps of sins in his life.

The fourth, is a *serious* in respect of the punishment of sinne: arising of the three former actions. And though this sorrow be no grace, for it befalls as well the wicked as the godly; yet may it be an occasion of grace, because by the apprehension of Gods anger, we come to the apprehension of his mercy. And it is better that conscience should grieve and wound vs and doe his worst against vs in this life, while remedie may be had, then after this life, when remedie is past.

Thus much of preparation: now follows the *remedy*, & the *applicatiō* of it. The *remedy* is nothing else but the blood or merits of Christ who specially in conscience felt the wrath

Mark. 14.
34.

Heb. 5. 7.

of God, as when he said, *My soule is heavy vnto death*; and his agony was not so much paine & torment in bodie, as the apprehension of the feare and anger of God in conscience: and when the holy Ghost saith, *That he offered vnto God prayers with strong cries, & was heard from heauen*, he directly notes the distresse & anguish of his most holy conscience for our sins. And as the blood of Christ is an all-sufficient remedie, so is it also the alone remedie of all sores and wounds of conscience. For nothing can stanch or stay the terrors of conscience, but the blood of the immaculate Lambe of God: nothing can satisfie the iudgement of the conscience, much lesse the most seuerie iudgement of God, but the only satisfaction of Christ. In the application of the remedie, two things are required: the Gospel preached, and faith: the Gospel is the hand of God, that offereth grace to vs; & faith is our hand whereby we receive it.

That weindeed by faith may receive Christ with all his benefites, we must put in practise 2. things. The first is, vnfeignedly to humble our selues before God for all our wants, breaches, and wounds in conscience: which, being vnto vs a Paradise of God, by our default wee haue made as it were a little hell within vs. This humiliation is the beginning of all grace & religion: pride and good conscience can neuer goe together. And such as haue knowledge in religion and many other good gifts without humiliation, are but vnbridled, vnmortified, and vnreformed persons. This humiliation containeth in it two duties, the first is confession of our finnes, especially of those that lie vpon our consciences: wherewith must be ioyned the accusing and condemning of our selues: for then we put conscience out of office, and dispatch that labour before our God in this life, which conscience would performe to our eternall damnation after this life. The second dutie is Deprecation, which is a kind of prayer made with groanes and desires of heart, in which we intreat for nothing but for the pardon of our finnes, and that for Christs sake, till such time as the conscience be pacified.

To this humiliation standing on these two parts, excellent promises of grace and life certifying are made. *Prou. 28. 13. He that hideth his finnes, shall not prosper: but he that confesseth and forsaketh them shall find mercy.* 1. *Iob 1. 9. If we acknowledge our finnes, he is faithful and iust to forgive vs our finnes: and to cleanse vs from all vnrightheousnes.* *Luk. 1. 53. He hath filled the hungry with good things, and sent the rich empty away.* Which are also verified by experience in sundry examples. 2. *Sam. 12. 13. David said to Nathan, I haue sinned against the Lord. And Nathan said to David, The Lord also hath put away thy sin.* 2. *Chro. 33. 13. When Manasse was in tribulation he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, & prayed vnto him: and God heard his prayer.* *Luk. 23. 42. And the thiefe said to Iesus, Lord remember me when thou comest into thy kingdom. Then Iesus said*

vnto him. Verily I say vnto thee, to day shalt thou be with me in Paradise. By these and many other places it appeares, that when a man doth truly humble himselfe before God, he is at that instant reconciled to God, and hath the pardon of his sins in heauen: and shall afterward haue the assurance thereof in his owne conscience.

The second lesson is, when we are touched in conscience for our sins, not to yield to naturall doubtings and distrust: but to resist the same, & to indeavour by Gods grace to resolute our selues that the promises of saluatiō by Christ, belong to vs particularly: because to doe thus much, is the very commandment of God.

The third thing is, the reformation of conscience, which is, when it doth cease to accuse and terrifie, and begins to excuse & testifie vnto vs by the holy Ghost, that we are the children of God, and haue the pardon of our finnes. And this it will doe after that men haue seriously humbled themselves, and prayed earnestly and constantly with sighes and groanes of spirit for reconciliation with God in Christ. For then the Lord will send downe his spirit into the conscience by a sweete and heavenly testimony, to assure vs that we are at peace with God.

Thus wee see how good conscience is gotten: & because it is so precious a iewel, I wish all persons, that as yet neuer laboured to get good conscience, now to begin. Reasons to induce men there may be these: I. You seeke day & night from yeare to yeare for honours, riches, and pleasures, which ye must leaue behinde you: much more therefore ought you to seeke for renewed & reformed consciences, considering that conscience will be with you in this life, in death, at the last iudgement, and for euer. II. He that wants a conscience purged in the blood of Christ, can neuer haue any true and lasting comfort in this life. Suppose a man arrayed in cloath of tishue, set in a chaire of estate, before him a table furnished with all dainty prouision: his seruants, Monarches and Princes; his riches, the chiefest treasures and kingdoms in the world: but withall suppose one standing by, with a naked sword to cut his throat, or a wild beast ready cuer and anon to pull him in peeces: now, what can we say of this mans estate, but that all his happinesse is nothing but woe and misery? And such is the estate of all men that abounding with riches, honours, and pleasures, carry about them an euil conscience, which is as a sword to slay the soule, or as a rauenous beast ready to sucke the blood of the soule, & to rend it in peeces. III. He which wants good conscience can do nothing but sinne: his very eating and drinking, his sleeping & waking, and all he doth, turnes to sinne: the conscience must first be good, before the action can be good; if the roote be corrupt, the fruits are answerable. I V. An euil conscience is the greatest enemy a man can haue, because it doth execute all the parts of iudgement against him. It is the Lords sergant: God neede not send out proceff

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by any of his creatures for man: the conscience within man will arrest him, and bring him before God. It is the Tylor to keepe man in prison in bolts and yrons, that he may bee forth coming at the day of Iudgement. It is the witness to accuse him, the Iudge to condemne him, the hang-man to execute him, & the flashings of the fire of hell to torment him. Again, it makes a man to be an enemy to God: because it accuseth him to God, & makes him fly from God, as *Adam* did when he had sinned. Also it makes a man to be his owne enemy, in that it doth cause him to lay violent hands vpon himselfe, & become his owne hangman, or his own cut throat. And on the contrary, a good conscience is a mans best friend: when all men intreat him hardly, it will speake him faire and comfort him: it is a continuall feast, and a paradise vpon earth. V. The Scripture sheweth, that they which neuer seeke good conscience, haue terrible ends. For either they die blocks, as *Nabal* did; or they die desperate, as *Cain*, *Saul*, *Achitophel*, *Iudas*. VI. We must consider often the terrible day of iudgement, in which euery man must recieue according to his doings. And that we may then be absolved, the best way is to seeke for a good conscience; for if our conscience be euill, and condemne vs in this life, God will much more condemne vs. And whereas we must passe through three iudgements; the iudgement of men, the iudgement of our conscience, and the last iudgement of God: we shall neuer be strengthened against them, and cleared in them all, but by the seeking of a good conscience.

After that a man hath got good conscience, his second duty is to keepe it. And as in the gouerning the ship on the sea, the Pilot holding the helme in his hand, hath alwaies an eye to the compass; so we likewise, in the ordering of our liues and conuersations, must alwaies haue a speciall regard to conscience.

That we may keepe good conscience, wee must doe two things; auoid the impediments thereof, and vse conuenient preferuations.

Impediments of good conscience, are either in vs, or forth of vs. In vs, our owne finnes and corruptions. When mens bodies lie dead in the earth, there breed certaine wormes in them, whereby they are consumed. For of the flesh come the wormes that consume the flesh: but vlesse we take great heed, out of the sins and corruptions of our hearts, there will breed a worne a thousand fold more terrible, when the worne of conscience that neuer dieth; which will in a lingring manner wast the conscience, the soule, and the whole man; because he shall be alwaies dying, and neuer dead. These finnes are specially three; ignorance, vnmortified affections, worldly lusts.

Touching the first, namely ignorance, it is a great and vsuall impediment of good conscience. For when the mind erreth or misconceiuech, it doth misleade the conscience, & deceiue the whole man. The way to auoyd this impe-

dimēt is, to do our indeauour that we may daily increase in the knowledge of the word of God, that it may dwell in vs plentifully: to this end we must pray with *David*, that he would open our eyes, that we might vnderstand the wonders of his law: and withall, we must daily search the Scriptures for vnderstanding, as men vse to search the mines of the earth for gold ore, *Prou. 2. 4.* Lastly, we must labour for spiritual wifedom, that we might haue the right vse of Gods word in euery particular action: that being by it directed, we may discern what we may with good conscience do or leaue vndon.

The second impediment, is vntaied and vnmortified affections: which, if they haue their swing, as wild horses ouerturne the chariot with men and all, so they ouerturne and ouercarry the iudgement and conscience of man: and therefore when they beare rule, good conscience takes no place. Now to prevent the danger that comes hereby, this course must be followed. When we would haue a sword or a knife not to hurt our selues, or others, we turne the edge of it. And so, that we may prevent our affections from hurting & annoying the conscience, we must turne the course of them, by directing them from our neighbours to our selues and our owne sins, or by inclining them to God and Christ. For example: choller and anger directs it selfe vpon euery occasion against our neighbour, and thereby greatly indammageth the conscience. Now, the course of it is turned when we begin to be displeased, and to be angry with our selues for our owne finnes. Our loue set vpon the world is hurtfull to the conscience, but when we once begin to set our loue on God in Christ, and to loue the blood of Christ about all the world, then contrariwise it is a furtheraunce of good conscience.

The third impediment, is worldly lusts, that is, the loue and exceeding desire of riches, honours, pleasure. Euery man is as *Adam*, his good conscience is his paradise; the forbidden fruit, is the strong desire of these earthly things; the serpent is the old enemy the diuell: who if he may be suffered to intangle vs with the loue of the world, will straitway put vs out of our paradise, and barre vs from all good conscience. The remedie is to learne the lesson of *Paul*, *Phil. 4. 12.* which is, in euery estate in which God shall place vs, to be content, esteeming euermore the present condition the best for vs all. Now that this lesson may be learned, we must further labour to be resolute of Gods speciall prouidence toward vs, in euery case and condition of life; & when we haue so well profited in the schoole of Christ, that wee can see and acknowledge Gods prouidence and goodnesse, as well in sicknesse as in health, in poertie as in wealth, in hunger as in fullnesse, in life as in death, we shall be very well content, whatsoever any way befalls vnto vs.

The preferuations of good conscience are two, the first, is to preserve and cherish that sauing faith whereby we are perswaded of our

recon-

reconciliation with God in Christ, for this is the root of good conscience, as hath bin shewed. Now this faith is cherished and confirmed by the daily exercise of invocation and repentance: which be to humble our selves, to bewaile and confesse our finnes to God, to condemn our selves for them, to pray for pardon and strength against sinne, to praise God, and give him thanks for his daily benefits. And by the vnaired and serious practise of these duties, repentance and faith are daily renewed and confirmed. The second preservative, is the maintaining of the righteousnesse of a good conscience: which righteousnesse (as I have said) is nothing else but a constant endeavour and desire to obey the will of God in all things. That this righteousnesse may be kept to the end, we must practise three rules. The first is, that we are to carrie in our hearts a purpose neuer to sinne against God in any thing: for where a purpose is of committing any sinne wittingly and willingly, there is neither good faith nor good conscience. The second is, to walke with God as *Enoch* did, *Gen. 5. 24.* which is, to order the whole course of our liues, as in the presence of God, desiring to approve all our doings cuer vnto him. Now this perswasion, that whereforever we are, we doe stand in the presence of God, is a notable means to maintaine sincerity. *Gen. 1. 7. 1. I am God all sufficient, walke before me & be perfect.* And the want of this, is the occasion of many offences: as *Abraham* said: *because I thought surely the feare of God is not in this place, they will slay me for my wifes sake.* *Gen. 20. 11.* The third rule is, carefully to walke in our particular callings, doing the duties thereof to the glory of God, to the good of the common wealth, and the edification of the Church: auoyding therein fraud, couetousnesse, and ambition, which cause men oftentimes to set their consciences on the tenter, and make them stretch like cheuerill.

Thus we see how good conscience may be preferred. Reasons to induce hereunto are many. I. Gods strait commandement. *1. Tim. 1. 19. Keepe faith and good conscience.* And *Prou. 4. 23. Keepe thine heart with all diligence.* II. The good conscience is the most tender part of the soule: like to the apple of the eye, which being pierced by the least pin that may be, is not only blemished, but also loseth his sight. Therefore, as God doth to the eye, so must we deale with the conscience. God giues to the eye certaine lids of flesh, to defend and couer it from outward injuries: and so must we vse means to auoyd whatsoever may offend or annoy conscience. III. Manifest benefits redound vnto vs in keeping good conscience. First, so long as we haue care to keep it, we keep and enjoy all other gifts of Gods spirit. Good conscience and the rest of Gods graces, are as a paire of turtle doves, when the one feedes, the other feedeth, whē the one likes not, the other likes not, whē the one dies, the other dies: so where good conscience is maintained, there are many other ex-

cellent gifts of God flourishing: & where conscience decays, they also decay. Again, good conscience giues alacrity vnto vs, & boldnesse in calling on Gods name. *1. Ioh. 3. 21. If our hearts condemne vs not, we haue boldnesse towards God.* Thirdly, it makes vs patient in afflictions, and comforts vs greatly: and when by reason of the grieuousnesse of our affliction, we are constrained to kneele on both knees and take vp our crosse, regenerate conscience as a sweet companion, or like a good *Simon*, laies to his shoulder, & helpe to beare one end of it. Lastly, when none can comfort vs, it will be an amiable comforter, and a friend speaking sweetly vnto vs, in the very agony and pang of death.

IV. Not to persue the conscience without spot, is the way to desperation. It is the policie of the diuell, to vse means to cast the conscience into the sleepe of security, that hee may the more easily bring man to his owne destruction. For as diseases, if they be long neglected become incurable, so the conscience much and often wounded, admits little or no comfort. Neither will it alwaies boot a man, after many yeares, to say at the last cast, Lord be mercifull to me, I haue sinned. Though some be received to mercy in the time of death, yet farre more perish in desperation, that liue in their sins wittingly & willingly, against their owne conscience. *Pharaoh, Saul, and Iudas* cryed all *peccatus, I haue sinned against God: yet Pharaoh* is hardened more and more, and despaireth: *Saul* goeth on in his sinne and despaireth: *Iudas* made away himselfe. And no maruell, for the multitude of sins oppresse the conscience, and make the heart to overflow with such a measure of grieft, that it can fasten no affiance in the mercy of God. Lastly, they that shall neglect to keep good conscience, procure many lutts, and dangers, & iudgements of God to themselves. When a ship is on the sea, if it be not wel gouerned, or if there be a breach made into it: it drawes water, and sinkes: and so both men, and wares, and all in likelihood are cast away. Now we are all passengers; the world is an huge sea, through which we must passe: our ship is the conscience of euery man. *1. Tim. 1. 19. and 3. 12.* the wares are our religion and saluation, and al other gifts of God. Therefore it stands vs in hand to be alwaies at the helme, and to carry our ship with as euen a course as possibly we can, to the intended port of happiness, which is the saluation of our soules. But if so be it we grow careless & make breaches in the ship of conscience, suffering it to dash vpon the rocks of sin, it is a thousand to one, that we in the end shall cast away our selues and all we haue. And in the meane season as conscience decays, so proportionally all graces and goodnesse goe from vs: Gods commandements begin to be vile vnto vs; the knowledge thereof, as also faith, hope, and the inuocation of Gods name, decay. Experience sheweth that men of excellent gifts by vsing bad conscience, lose them all.

F I N I S.

A REFORMED CATHOLIKE,

OR,
A DECLARATION SHEWING HOW
NEERE WE MAY COME TO THE
PRESENT CHVRCH OF ROME IN SVNDRY
points of Religion: and wherein wee must for
euer depart from them.

WITH AN
ADVERTISEMENT TO ALL FAVOVRERS OF THE
ROMANE RELIGION, SHEWING HOW THE
said Religion is against the Catholike principles and
grounds of the Catechisme.



LONDON,
Printed by IOHN LEGATT.
1626.

TO THE RIGHT WORSHIPFULL,
SIR WILLIAM BOWES KNIGHT, &c.
GRACE AND PEACE.

RIGHT Worshipfull, it is a notable policie of the diuell, which he hath put into the hands of sundry men in this age, to thinke that our Religion, and the Religion of the present Church of Rome are all one for substance: and that they may be reuited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; this vnion of the two Religions can neuer be made, more then the vnion of light and darkenesse. And this shall appeare, if wee doe but a little consider, how they of the Romane Church haue razed the foundation. For though in words they honour Christ, yet indeed they turne him to a Pseudo-Christ, and an idoll of their owne braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord, may change and addeto his commandments: hauing so great power, that he may open and shut heauen to whom he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spirituall kingdome of Christ. Againe, they call him a Sauour, but yet in Vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge, that hee died and suffered for vs, but with this caveat, that the Fault being pardoned, we must satisfie for the temporall punishment, either in this world, or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God: but withall, his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus in word they crie *O Anna*, but indeede they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Gospell. And it should be a great height of vnthankfulness in vs, not to stand out against the present Church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull minde, for vnderferued loue. And I craue withall, not onely your Worshipfull (which is more common) but also your learned protection, being well assured, that by skill and art you are able to iustifie whatsoeuer I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue.
Cambridge, Iune 28. 1597.

Your Worships in the Lord,

William Perkins.

THE

THE AVTHOR TO THE
CHRISTIAN READER.

IF A Reformed Catholike, I vnderstand any one that holds the same necessarie heads of Religion with the Romane Church: yet so, as he pares off and reiects all errors in doctrine, whereby the said Religion is corrupted. How this may be done, I haue begun to make some little declaration in this small Treatise: the intent whereof, is to shew how neere we may come to the present Church of Rome in sundry points of Religion: and wherein we must euer dissent.

My purpose in penning this small discourse is three-fold. The first is, to confute all such Politiques as hold and maintaine, that our Religion, and that of the Romane Church differ not in substance, and consequently that they may be reconciled: yet my meaning is not here to condemne any Pacification that tends to perswade the Romane Church to our Religion. The second is, that the Papists which thinke so basely of our Religion may be wonne to a better liking of it: when they shall see how neere we come vnto them in sundry points. The third, that the common Protestants might in some part see and conceiue the points of difference betwene vs and the Church of Rome: and know in what manner and how farre forth we condemne the opinions of the said Church.

I craue pardon for the order which I vse, in handling the severall points: for I haue set them downe one by one, as they came to minde, not respecting the lawes of method. If any Papist shall say that I haue not alleadged their opinions aright, I answer that their books be at hand, and I can iustifie what I haue said.

Thus craving shine acceptation for this my paines, and wishing vnto thee the increase of knowledge, and loue of pure and sound Religion, I take my leaue, and make an end.

The places of Doctrine handled,
ARE

- 1 Of Free-will.
- 2 Of Originall sinne.
- 3 Assurance of saluation.
- 4 Iustification of a sinner.
- 5 Of Merits.
- 6 Satisfactions for sinne.
- 7 Of Traditions.
- 8 Of Vowes.
- 9 Of Images.
- 10 Of Reall presence.
- 11 The sacrifice of the Masse.
- 12 Of Fasting.
- 13 The state of Perfection.
- 14 Worshipping of Saints departed;
- 15 Intercession of Saints.
- 16 Implicite faith.
- 17 Of Purgatorie.
- 18 Of the Supremacie.
- 19 Of the efficacye of the Sacraments;
- 20 Of Faith.
- 21 Of Repentance.
- 22 The finnes of the Romane Church.

REVEL.



REVEL. 18. vers. 4.

And I heard another voice from beauen, saying, Goe out of her my people, that ye be not partakers of her sinnes, and receiue not of her plagues.



IN the former Chapter Saint Iohn sets downe a description of the whoore of Babylon: and that at large as he saw her in a vision described vnto him. In the 16. vers. of the same Chapter hee foretells her destruction: and in the three first verses of this 18. chapter, he goeth on to propound the said destruction, yet more directly and plainly: withall alledging arguments to proue the same, in all the verses following. Now in this fourth verse is set downe a caueat seruing to forewarne all the people of God, that they may escape the iudgement which shall befall the whore: and the words containe two parts: a commandement and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the cunct, *lest ye be partakers, &c.* Touching the commandement, first, I will search the right meaning of it, and then set downe the vse thereof, and doctrine flowing thence. In historie there are three Babylons mentioned: one is Babylon of Assyria, standing on the river Euphrates, where was the confusion of languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatry and other iniquities. The second Babylon is in Egypt standing on the river Nilus: and it is now called Cayr: of that mention is made, *1 Peter 5. 13.* (as some thinke) though indeede it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is myssicall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to be understood. And the whore of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may be proued by the interpretation of the holy Ghost: for in the last verse of the seventeenth Chapter, the woman, that is, the whore of Babylon, is said to be a cite which reigneth *ouer the kings of the earth*: now in the daies when Saint Iohn penned this booke of Reuelation, there was

no cite in the world that ruled ouer the kings of the earth but Rome; it then being the seat where the Emperour put in execution his imperiall authority. Again, in the seventh verse there is said *to sit on a beast having seven heads, and ten hornes*: which seven heads be seven hills, verse 9. whereon the woman sitteth, and also they be seven kings. Therefore by the whore of Babylon is meant a cite standing on seven hills. Now it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themselves, that Rome alone is the cite built on seven distinct hills, called *Celium, Auentinus, Esquilinus, Tarpeius, or Capitulinus, Viminalis, Palatinus, Quirinalis*. Papists to helpe themselves, doe alleadge, that old Rome stood on seven hills, but now it is remoued further to *Campus Martius*. I answer, that howsoeuer the greatest part of the cite in regard of habitation be not now on seven hills, yet in regard of regiment and practise of religion it is: for euen to this day, vpon these hills are seated certaine Churches and Monasteries, and other like places where the Papall authoritie is put in execution: and thus Rome being put for a state and regiment, euen at this day it stands vpon seven hills. And though it be come to passe, that the harlot in regard of her latter daies cunct changed her seat, yet in respect of her younger times in which she was bred and borne, shee sate vpon the seven hills. Others, because they feare the wounding of their owne heads, labour to frame these words to another meaning, and say, that by the whore is meant the companie of all wicked men in the world whatsoever, the diuell being the head thereof. But this exposition is flat against the text: for in the second verse of the seventeenth chapter, shee is opposed to the kings of the earth, with whom shee is said to commit fornication: and in the last verse shee is called a cite standing on seven hills, and reigning ouer the kings of the earth (as I haue said,) and therefore must needs be a state of men in some particular place. And the Papists themselves perceiving that this shift will not serue their turne, make two Romes, heathenish Rome, and that whereof the Pope is head: now (say they) the whore spoken of is heathenish Rome, which

which was ruled by cruell tyrants, as *Nero, Domitian*, and the rest; and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and foolish distinction: For Ecclesiastical Rome in respect of state, princely dominion, and crueltie in persecuting the Saints of God, is all one with the heathenish Empire: the See of the Bishop being turned into the Emperours court, as all histories doe manifest. But let the distinction bee as they suppose, yet by their leaue, here by the whore must be understood, not onely heathenish Rome, but euen the Papall or Ecclesiastical Rome: for, verse 3. of this chapter, the holy Ghost saith plainly, *that shee hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added, *that shee hath committed fornication with the kings of the earth*, whereby is signified, that shee hath indeauoured to intangle all the nations of the earth in her spiritual idolatry, and to bring the kings of the earth to her religion. Which thing cannot be understood of the heathenish Rome, for that left all the kings of the earth to their own religion and idolatry: neither did they labour to bring forraigne kings to worship their gods. Again, chap. 17. vers. 16. it is said, *that the ten hornes which be ten kings, shall hate the whore, and make her desolate and naked*; which must not be understood of heathenish Rome, but of Popish Rome: for whereas in former times all the kings of the earth did submit themselves to the whore, now they haue begun to withdraw themselves, and make her desolate: as the kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this distinction is also frivolous. They further alleadge, that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. *shed not in Rome, but in Ierusalem, where the Lord was crucified*: & the two Prophets being blaine, *lie there in the streets, Rev. 11. 8.* But this place is not meant of Ierusalem, as *Hierome* hath fully taught, but it may well be understood of Rome: Christ was crucified there, either because the authoritie whereby hee was crucified, was from the Roman Empire: or else because Christ in his members was and is there daily crucified, though locally in his owne person he was crucified at Ierusalem. And thus, notwithstanding all which hath bene said, we must here by the whore vnderstand the state and Empire of Rome, not so much vnder the Heathen Emperours, as vnder the head thereof, the Pope: which exposition, besides the authoritie of the Text, hath the fauour and defence of ancient and learned men. *Bernard* saith, *They are the ministers of Christ, but they serue Antichrist*. Again, *The beast spoken of in the Apocalyp, to which a mouth is given to speake blasphemies, and to make warre with the Saints of God, is now gotten into Peters chaire, as a Lyon prepared to his prey*. It will be said, that *Bernard* speaks these latter words of one that

came to the Popedom by intrusion or vsurpation. It is true indeede: but wherefore was hee an vsurper? Hee rendreth a reason thereof, in the same place: because the Antipope called *Innocentius*, was chosen by the kings of Almaigne, France, England, Scotland, Spaine, Hierusalem; with consent of the whole Cleargie and people in these nations, and the other was not. And thus *Bernard* hath giuen his verdict, that not onely this vsurper, but all the Popes for these many yeeres, are the beasts in the Apocalyps, because now they are onely chosen by the Colledge of Cardinals. To this agreeth the decree of Pope *Nicholas* the second, ann. 1059. that the Pope shall afterward be created by the suffrages of the Cardinall Bishops of Rome, with the consent of the rest of the cleargie and people, and the Emperour himselfe: and all Popes are excommunicate and accused as *Antichrists*, that enter otherwises all now doe. *Ioachim Abbas* saith, *Antichrist was long since borne in Rome, and shall yet be advanced higher in the Apostolike See*. *Petrarch* saith, *Once Rome, now Babylon*. And *Irenaeus lib. 5. cap. last*, said before all these, *that Antichrist should bee Latinius*, a Roman.

Again, this commandement must not so much be understood of a bodily departure in respect of cohabitation and presence, as of a spiritual separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church, in regard of iudgement and doctrine, in regard of their faith and the worship of God.

Thus then we see that the words containe a commandement from God, inioyning his Church and people to make a separation from Babylon: Whence I obserue, *That all those who will be saved, must depart and separate themselves from the faith and religion of this present Church of Rome*. And whereas they are charged with schisme that separate on this manner; the truth is, they are not schismatikes that doe so, because they haue the commandement of God for their warrant: and the parties the schismatike in whom the cause of this separation lieth: and that is the Church of Rome, namely, the cup of abomination in the whores hand, which is their hereticall and schismaticall religion.

Now touching the dutie of separation, I meane to speak at large, not standing so much to proue the same, because it is euident by the text, as to shew the manner and measure of making this separation: and therein I will handle two things. First, how farre forth we may ioyne with them in the matter of religion: secondly, how farre forth and wherein we must dissent and depart from them. And for this cause I meane to make choice of certain points of religion, and to speake of them in as good order as I can, shewing in each of them our consent & difference: and the rather, because

C. in no.
mine, diff. 23.

Referente
lucio.
2. Theff.
2.

Epist. 17.
Euth. &
Paulus
Murel.

Serm. in
Cm. 125.
Ep. 125.

some harpe much vpon this string, that a Vnion may be made of our two religions, and that we differ not in substance, but in points of circumstance.

The first point wherewith I meane to begin, shall be the point of *Free will*; though it be not the principal.

I. Our consens.

Free-will both by them and vs, is taken for a mixt power in the mind & wil of man; whereby discerning what is good & what is euill, he doth accordingly choose or refuse the same.

I. *Conclus.* Man must bee considered in a foure-fold estate, as he was created, as he was corrupted, as he is renewed, as he shall bee glorified. In the first estate, we ascribe to mans will libertie of nature; in which he could will or nill either good or euill: in the third, libertie of grace: in the last, libertie of glorie. All the doubt is of the second estate: and yet therein also we agree, as the conclusions following will declare.

II. *Conclus.* The matters whereabout Free-will is occupied are principally the actions of men, which be of three sorts; naturall, humane, spirituall. Naturall actions are such as are common to men with beasts; as to eat, drink, sleepe, heare, see, smell, tast in all which, we ioyne with the Papists, and hold that man hath free-will, and ever since the fall of *Adam* by naturall power of the minde doth freely performe any of these actions, or the like.

III. *Conclus.* Humane actions are such as are common to all men good and bad, as to speake, and vse reason, the practise of all mechanical and liberrall Arts, and the outward performance of Ciuill and Ecclesiastical duties; as to come to the Church, to speake and preach the word, to reach out the hand to receiue the Sacramēt, & to lend the eare to listen outwardly to that which is taught. And hither wee may referre the outward actions of ciuill vertues as namely, iustice, temperance, gentlenes, and liberallitie. And in these also we ioyne with the Church of Rome, and say (as experience teacheth) that men haue a naturall freedom of will, to put them, or not to put them in executio. *Paul* saith, *Rom. 2. 14.* *The Gentiles that haue not the law, doe the things of the law by nature;* that is, by naturall inclination: and he saith of himselfe, that before his conuersion, touching the right conscience of the law, *he was vnblameable. Phil. 3. 6.* And for this externall obedience, naturall men receive reward in temporal things, *Mat. 6. 5. Ezech. 29. 19.* And yet here some caueats must be remembred: 1. That in humane actions mans will is weak and feeble, and his vnderstanding dimme and darke; and thereupon hee often failes in them. And in all such actions, with *Augustine* I vnderstand the will of man to bee onely wounded or halfe dead. 2. That the will of man is vnder the will of God, and therefore to be ordered by it; as *Ier. saith, chap. 10. 23.* *O Lord I know that the way of man is not in himselfe, nei-*

there is it in man to walke or direct his steppes.

I V. *Conclus.* The third kinde of actions are spirituall, more neerly concerning the heart or conscience, and these be two-fold: they either concerne the kingdom of darkenesse, or else the kingdom of God. Those that concerne the kingdom of darkenesse, are fins properly; and in these we likewise ioyne with the Papists, and teach, that in finnes or euill actions man hath freedome of will. Some peradianture will say, that we finne necessarily, because he that sinneth cannot but sin: and that free-will and necessitie cannot stand together. Indeed the necessity of compulsion or coercion, and free-will cannot agree: but there is another kinde of necessitie, which may stand with freedome of will: for some things may bee done necessarily and also freely. A man that is in close prison, must needs there abide, and cannot possibly get forth and walke where he will; yet can he moue himselfe freely and walke within the prison: so likewise though mans will bee chained naturally by the bond of sinne, and therefore cannot but sinne, and thereupon sinneth necessarily, yet doth it also sinne freely.

V. *Conclus.* The second kinde of spirituall actions or things, concerne the kingdom of God: as repentance, faith, the conuersion of a sinner, new obedience, and such like; in which, we likewise in part ioyne with the Church of Rome, and say, that in the first conuersion of a sinner, mans free-will concurs with Gods grace, as a fellow or co-worker in some sort. For in the conuersion of a sinner three things are required: the word, Gods spirit, and mans will: for mans will is not passie in al and euery respect, but hath an action in the best conuersion and change of the soule. When any man is conuerted, this worke of God is not done by compulsion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wils his conuersion. To this end saith *Augustine, Serm. 15. de verb. Apostoli.* *He which made thee without thee wil not save thee without thee.* Again, *That is certain, that our will is required in this, that we may doe any good thing well: but we haue it not from our owne power, but God workes to will in vs.* For looke at what time God giues grace, at the same time he giueth a will to desire and will the same grace: as for example, when GOD workes faith, at the same time he workes also vpon the will, causing it to desire faith, and willingly to receiue the gift of beleeuing. God makes of the vnwilling will a willing will: because no man can receiue grace vtterly against his wil, considering will constrained is no will. But here we must remember, that howsoeuer in respect of time the working of grace by Gods spirit, and the willing of it in man goe together: yet in regard of order, grace is first wrought, and mans will must first of all bee acted and moued by grace, and then it also acteth, willeth, and moueth it selfe. And this is the last point

De grat. lib. 1. c. 1.

2. Poſſe uelle & non uelle respect.

of

of consent betweene vs and the Romane Church touching Free-will: neither may wee proceede further with them.

II. The difference or difference.

The point of difference standeth in the cause of the freedome of mans will in spirituall matters, which concerne the kingdom of God. The Papists say, mans will concurrereth and worketh with Gods graces in the first conuersion of a sinner, *by it selfe*, and by it owne naturall power: and is only helped by the holy Ghost. We say, that mans will worketh with grace in the first conuersion: yet not of it selfe, but by grace. Or thus: They say, will hath a naturall co-operation: we deny it, and say it hath co-operation only by grace, being in it selfe not actiue but passiue, willing wel only as it is moued by grace, whereby it must first be acted and moued, before it can act or wil. And that we may the better conceiue the difference, I will vse this comparison: The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe we: marke then the difference: It suppoſeth the said prisoner to lie bound hand and foot with chaines and fetters, and withal to be sicke and weak, yet not wholly dead, but liuing in part: it suppoſeth also, that being in this case, he stirreth not himselfe for any helpe, and yet hath ability and power to stirre. Hereupon, if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, he can and will of himselfe stand and walke, and goe out of prison: euen so (say they) is a sinner bound hand and foote with the chaines of his finnes; and yet he is not dead but sicke, like to the wounded man in the way betweene Iericho and Ierusalem. And therefore doth he not will and affect that which is good: but if the holy Ghost come and doe but vntie his bands, and reach him his hand of grace, then can he stand of himselfe, and will his owne saluation, or any thing else that is good. Wee in like manner grant, that a prisoner slyly resembleth a naturall man, but yet such a prisoner must he be, as is not onely sicke & weak, but euen stark dead: which cannot stirre though the keeper vntie his bolts and chaines, nor heare though hee found a trumpet in his care; and if the said keeper would haue him to moue and stirre, hee must giue him not onely his hand to helpe him, but euen soule and life also: and such a one is euery man by nature: not onely chained and fettered in his finnes, but stark dead therein: as one that lyeth rotten in the graue, not hauing any ability or power to moue or stirre: and therefore he cannot so much as desire to doe any thing that is truly good of himselfe. But God must first come and put a new soule into him, euen the spirit of grace to quicken and reueile him; and then being thus reuiued, the will beginneth to wil good things at the very same time,

when God by his spirit first infuseth grace. And this is the true difference betweene vs and the Church of Rome in this point of Free-will.

III. Our reasons.

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his owne conuersion of himselfe by nature, either in whole or in part, but by grace wholly and alone: these reasons may be vſed. The first is taken from the nature and measure of mans corruption, which may be distinguished into two parts. The first, is the want of that originall righteouſnesse, which was in man by creation: the second, is a pronenesse and inclination to that which is euill, and to nothing that is truly good. This appeareth, *Gen. 8. 21.* *The frame of mans heart (saith the Lord) is euill from his childhood:* that is, the disposition of the vnderstanding, will, affections, with all that the heart of man deuſeth, frameth, or imagineth, is wholly euill. And *Paul* saith, *Rom. 8. 7.* *The wisdom of the flesh is enmity against God:* which words are very significant for the word *enmity* translated *wisdom*, signifieth that the best thoughts, the best desires, affections, & intentions that be in any naturall man, euen those that come most neere to true holinesse, are not onely contrary to God, but euen enmities to it selfe. And hence I gather, that the very heart it selfe, that is, the will, and minde from whence these desires and thoughts doe come, are also enmities vnto God. For such as the action is, such is the facultie whence it proceedeth: such as the fruite is, such is the tree; such as the branches are, such are the roots. By both these places it is euident, that in man there is not onely a want, absence, or deprivation of originall righteouſnesse, but a pronenesse also by nature vnto that which is euill: which pronenesse includes in it an inclination not to some few, but to all and euery sinne, the very sinne against the holy Ghost not excepted. Hence therefore, I reason thus:

If euery man by nature doth both want originall iustice, and also prone vnto all euill, then willeth he naturall free-will to wil that which is truly good.

But euery man by nature want originall iustice and is also prone vnto all euill.

Ergo, Euery man naturally want free-will, to wil that which is good.

Reason. II. *1. Cor. 2. 14.* *The naturall man perceiueth not the things of the spirit of God; for they are foolishnesse vnto him, neither can he know the, because they are spiritually discerned.* In these words Saint Paul sets downe these points. 1. that a naturall man doth not so much as thinke of the things reuealed in the Gospell. 2. that a man hearing, and in mind conceiuing them; cannot giue consent vnto them, and by naturall iudgement approve of them; but contrariwise thinkeeth them to bee foolishnesse,

III. that no man can giue assent to the things of God, vntlesse he be enlightened by the spirit of God. And hence I reason thus:

If a man by nature doth not know and perceiue the things of God, and when he shall know them, cannot by nature giue assent vnto them, then hath he no power to will them:

But the first is evidently true. Ergo.

For first, the minde must approue and giue assent, before the will can choise or will: and when the mind hath no power to conceiue or giue assent, there the will hath no power to will.

Reason III. Thirdly, the holy Ghost auoucheth, Eph. 2.1. Coloss. 2.13. that all men by nature are dead in sins & trespasses: not as the Papists say, weak, sicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will simply, but freely and frankly to will that which is truly good. A dead man in his graue cannot stirre the least finger, because he wants the very power of life, sense, & motion: no more can he that is dead in sinne, will the least good: nay, if he could either will or doe any good, he could not be dead in sinne. And as a dead man in the graue, cannot rise but by the power of God; no more can hee that is dead in sinne rise, but by the power of Gods grace alone, without any power of his owne.

Reason IV. Fourthly, in the conuersion and saluation of a sinner, the Scripture ascribeth all to God, and nothing to mans free-will. *Ioh. 2.3. Except a man be borne againe, he cannot see the kingdom of God. 2.10. We are his workmanship created in Christ Iesus to good works. And c.4. v.24. the new man is created to the image of God. Now to be borne againe, is a worke of no lesse importance than our first creation: and therefore wholly to be ascribed to God as our creation is. Indeed Paul Phil. 2.12, 13. biddeth the Philippians worke out their saluation with feare and trembling: not meaning to ascribe vnto them a power of doing good by themselves: And therefore in the next ver. he addeth, *It is God that worketh both the will & the deed directly* excluding all naturall free-will in things spiritual and yet withall he acknowledgeth that mans will hath a worke in doing that which is good, not by nature, but by grace: Because with God giues man power to will good things, then he can will them; and when he giueth him a power to doe good, then he can doe good, and he doeth it. For though there bee not in mans conuersion a naturall co-operation of his will with Gods spirit, yet is there a supernaturall co-operation by grace, inabling man when he is to be conuerted, to will his conuersion: according to which Saint Paul faith, 1. Cor. 15.10. *I haue laboured in the faith.* But lest any man should imagine, that this was done by any naturall power, therefore he addeth, *yet not I, that is, not by any thing in me, but Gods grace in me, inabling my will to doe the good I doe.**

Reason V. The iudgement of the ancient Church. (a) *August. The will of the regenerate is*

kindled onely by the holy Ghost: that they may therefore be able because they will thus: and they will thus, because G O D workes in them to will.

b And, We haue lost our free will to lose God by the greatness of our sinne. Ser. 2. on the words of the Apollite: Man when he was created, received great strength in his free-will: but by sinning he lost it. c Fulgentius, God giueth grace freely to the unworthy, whereby the wicked man being instructed, is enlightened with the gift of good will, and with a faculty of doing good: that by mercie preventing him, he may begin to will well, and by mercy comming after, he may doe the good he will.

Bernard faith, d It is wholly the grace of God that we are created, healed, saved. Concil. Arauc. 2. cap. 6. To beleene and to will is giuen from above by infusion, and inspiration of the holy Ghost. More testimonies and reasons might bee alleadged to proue this conclusion, but these shall suffice: now let vs see what reasons are alleadged to the contrary.

III. Objections of the Papists.

Obiect. 1. First they alleadge that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which hee neither willet nor thinketh to doe, but first we must will and then doe. Now (say they) men doe good by nature, as giue almes, speake the truth, doe iustice, and practise other duties of ciuill vertue: and therefore will that which is good. I answer, that a naturall man may doe good workes for the substance of the outward worke: but not in regard of the goodnes of the manner: these are two diuers things. A man without supernaturall grace may giue almes, doe iustice, speake the truth, &c. which be good things considered in themselves, as God hath commanded them; but he cannot doe them well. To thinke good things, and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, so as God may accept the action done, are workes of grace. And therefore the good thing done by a naturall man, is sinne in respect of the doer, because it failes both for his right beginning, which is a pure heart, good conscience, and faith vnfaigned; as also for his end, which is the glory of God.

Ob. II. God hath commanded all men to beleue & repent, therefore they haue naturall free-will, by vertue whereof, (being helped by the spirit of God) they can beleue and repent. *Ans.* The reason is not good, for by such commandments God sheweth not what men are able to do, but what they should do, and what they cannot do. Again, the reason is not well framed, it ought rather to be thus; because God giues men commandment to repent & beleue, therefore they haue power to repent and beleue, either by nature, or by grace, & then we hold with them. For when God in the Gospel commandeth men to repent and to beleue

a August. de con. sepe. & gra. cap. 12. b Epist. 105.

c Fulg. lib. 1. p. ad.

d Bernard. li. de lib. arbit.

at

at the same time by his grace he enableth them both to will or desire to beleue and repent: as also actually to repent and beleue.

Obiect. II. If man haue no free-will to sinne or not to sinne, then no man is to be punished for his sinnes: because he sinneth by a necessitie not to be avoided. *Ans.* The reason is not good: for though man cannot but sinne, yet is the fault in himselfe, and therefore hee is to be punished, as a bankrupt is not therefore freed from his debts, because he is notable to pay them: but the billes against him stand in force, because the debt comes through his owne default.

The second point: Of Originall sin.

The next point to be handled, is concerning Originall sinne after baptism, that is, how farre forth it remaineth after baptism: a point to bee well considered, because hereupon depend many points of Poperie.

1. Our consent.

I. Conclus. They say, naturall corruption after baptism is abolished, and so say we: but let vs see how farre it is abolished. In originall sinne are three things; I. the punishment, which is the first and second death. II. Guiltinesse, which is the binding vp of the creature vnto punishment. III. the fault, or the offending of God, vnder which I comprehend our guiltinesse in Adams first offence: as also the corruption of the heart, which is a naturall inclination and pronenesse to any thing that is euill or against the law of God. For the first, we say, that after baptism in the regenerate, the punishment of originall sinne is taken away: *There is no condemnation* (saith the Apollite) *to them that be in Iesus Christ, Rom. 8.1.* For the second, that is, guiltinesse, we further condescend and say, that is also taken away in them that are borne anew: for considering there is no condemnation to them, there is no thing to bind them to punishment. Yet this cannot be remembered, namely, that the guiltinesse is removed from the person regenerate, not from the sinne in the person: but of this more afterward. Thirdly, the guilt in Adams first offence is pardoned. And touching the corruption of the heart, I auouch two things: I. That the very power or strength whereby it reigneth in man, is taken away in the regenerate. II. That this corruption is abolished (as also the fault of euery actual sin past) so farre forth as it is the fault and sinne of the man in whom it is. Indeed it remains till death, and it is sinne considered in it selfe, so long as it remains, but it is not imputed vnto the person: and in that respect is as though it were not: it being pardoned.

II. The dissent or difference.

Thus farre we consent with the Church of Rome: now the difference between vs stands

not in the abolishment, but in the manner, and the measure of the abolishment of this sinne.

Papists teach, that Originall sinne is so far forth taken away after baptism, that it ceaseth to be a sinne properly: and is nothing else but a want, defect, and weakenesse, making the heart fit and readie to conceiue sinne: much like tinder, which though it be not fire of it selfe, yet is it very apt and fit to conceiue fire. And they of the Church of Rome denie it to be sinne properly, that they might vphold some grosse opinion of theirs, namely, that a man in this life may fulfill the law of God, and doe good workes void of sinne: that hee may stand righteous at the barre of Gods iudgement by them.

But we teach otherwise, that though originall sinne be taken away in the regenerate, and that in sundry respects: yet doth it remaine in them after baptism, not onely as a want and weakenesse, but as a sinne, and that properly: as may by these reasons be proued.

Reason. I. *Rom. 7.17. Paul faith directly: It is no more I that doe it, but sinne that dwelleth in me: that is, originall sinne.* The Papists answer againe, that it is so called improperly: because it commeth of sinne, and also is an occasion of sinne to be done. But by the circumstances of the Text, it is sinne properly: for in the words following, Saint Paul faith, that this sin dwelleth in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, who shall deliuer me from this body of death!* whence I reason thus:

That which once was sinne properly, and still remaining in man maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable, that is sinne properly. But originall sinne doth all these. Ergo.

Reason. II. Infants baptized and regenerate, die the bodily death before they come to the yeeres of discretion: therefore originall sinne in them is sinne properly: or else they should not die, having no cause of death in them: for death is the wages of sinne, as the Apollite faith, *Rom. 6.23. and Rom. 5.12. Death entered into the world by sinne.* As for actual sinne they haue none, if they die presently after they are borne before they come to any vse either of reason or affection.

Reason. III. That which lusteth against the spirit, and by lusting tempteth, and in tempting intireth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, *Gal. 5.17. and tempteth as I haue said, Iam. 1.14. God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiscence, and is intised: then when lust conceiueth, it bringeth forth sinne.* And therefore it is sinne properly: such as the fruit is, such is the tree.

August. Concupiscence against which the spirit lusteth, is sinne, because in it there is disobedience against the rule of the mind: & it is the punishment

a Aug. contra Iul. l. 5. cap. 3.

of sinne, because it befalls man for the merits of his disobedience, and it is the cause of sinne.

Reason. IV. The iudgement of the auncient Church. *August. Epist. 29. Charitie in sinne is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues vpon earth. And as long as it may be increased, that which is lesse then it should be, is in fault: by which fault it is, that there is no iust man vpon earth that doth good and sinne not: by which fault, none liuing shall be iustified in the sight of God. For which fault, if we say we haue no sinne, there is no truth in vs: for which aske, though we profit neuer so much, it is necessarie for vs to say, forgiue vs our debts, though all our words, deeds, and thoughts be already forgiven in baptisms.* Indeece *August.* in sundry places seemes to denie concupiscence to be sinne after baptism: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whom it is, or thus he expounds himselfe. (a) *This is not to haue sinne, nor to bee guilty of sinne.* And (b) *The law of sinne in baptisme is remitted and not ended.* And (c) *Let not sinne raigne: he saith not, let not sinne be, but let it not raigne. For as long as thou liuest, of necessity sinne will be in thy members: at the least, looke it raigne not in thee, &c.*

Objections of Papists.

The arguments which the Church of Rome alleadgeth to the contrary are these. *Obiect. 1.* In baptisme men receiue perfect and absolute pardon of sinne: and sinne being pardoned is taken quite away: and therefore originall sinne after baptism ceaseth to be sinne. *Answe.* Sinne is abolished two waies: first, in regard (d) of imputation to the person: secondly, in regard (e) of existing and being. For this cause, God vouchsafeth to man two blessings in baptism, Remission of sinne, and Mortification of the same. Remission or pardon abolisheth sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the being thereof. Mortification therefore goeth further, and abolisheth in all the powers of bodie and soule, the very concupiscence or corruption it selfe, in respect of the being thereof. And because Mortification is not accomplished till death, therefore originall corruption remaineth till death, though not imputed.

Obiect. II. Every sinne is voluntary: but originall sinne in no man after baptism is voluntary: and therefore no sin. *Answe.* The proposition is a politicke rule pertaining to the courts of men, and must be vnderstood of such actions as are done of one man to another: and it doth not belong to the Court of conscience, which God holdeth and keepeth in mens hearts, in which euery want of conformitie to the law is made in. Secondly, I answer, that originall sinne was voluntarie in our first parent *Adam*: for hee sinned, and brought this misery vpon vs willingly: though in vs it bee otherwise vpon iust cause. Actual sinne was

first in him, and then originall corruption: but in vs originall corruption is first, and then actual sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptism in the regenerate, the forme of originall sin, that is, the guilt is quite remoued: and therefore sinne ceaseth to be sinne. *Answe.* The guilt or obligation to punishment is not the forme of originall corruption, but (as we say in schooles) an accident or necessary companion thereof. The true forme of originall sinne, is a defect and deprivation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of soule and body. But they vrge this reason further, saying, Where the guilt and punishment is taken away, there is no fault remaining, but after baptism the guilt and punishment is remoued, and therefore though originall corruption remaine, it is not as a fault to make vs guiltie before God, but only as a weakness. *Answe.* Guilt is remoued, and not remoued. It is remoued from the person regenerate, which stands not guilty for any sinne, original or actual; but Guilt is not remoued from the sinne it selfe: for as some answer, there be two kinds of guilt, actual, and potentiall. The actual guilt is, whereby sin maketh man stand guilty before God; and that is remoued in the regenerate. But the potentiall guilt, which is an aptnesse in sinne, to make a man stand guilty if he sinne, that is not remoued; and therefore still sinne remaineth sinne. To this or like effect saith *Augustine*, *We say that the guilt of concupiscence, not whereby it is guilty (for that is not a person) but that whereby it made man guilty from the beginning, is pardoned, and that the thing it selfe is euill, so as the regenerate desire to be healed of this plague.*

Obiect. IV. Lastly, for our disgrace they alleadgeth that we in our doctrine teach that originall sinne after baptism is onely clipped or pared, like the haire of a mans head, whose roots still remaine in the flesh, growing and increasing after they are cut, as before. *Answe.* Our doctrine is abused; for in the paring of any thing; as in cutting of the haire, or in lopping a tree, the root remains vntouched, and thereupon multiplieth as before. But in the Mortification of originall sin after baptism, we hold no such paring; but teach, that in the very first instant of the conuersion of a sinner, sinne receiueh his deadly wound in the root, neuer afterward to be recovered.

The third point: Certaintie of saluation.

I. Our confesse.

I. Concl. We hold and beleue that a man in this life, may be certaine of saluation; and the same thing doth the Church of Rome teach and hold.

II. Concluf.

II. Concluf. Wee hold and beleue that a man is to put a certain affiance in Gods mercie in Christ for the saluation of his soule; and the same thing by common consent holdeth the foresaid Church: this point maketh not the difference betweene vs.

III. Concl. We hold that with assurance of saluation in our hearts is ioyned doubting; and there is no man so assured of his saluation, but he at sometime doubteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

IV. Concluf. They goe further and say, that a man may bee certaine of the saluation of menior of the Church by Catholike faith: and so say we.

V. Concl. Ye say they hold that a man by faith may be assured of his owne saluation through extraordinary reuelation, as *Abraham* and others were; and so doe we.

VI. Concl. They teach that we are to be certaine of our saluation by speciall faith in regard of God that promitteth: though in regard of our felues and our indisposition we cannot; and in the former point they consent with vs.

II. The dissent or difference.

The very maine point of difference lies in the manner of assurance.

I. Concl. We hold that a man may be certain of his saluation in his owne conscience euen in this life, and that by ordinary and speciall faith. They hold that a man is certaine of his saluation onely by hope: both of vs hold a certainty, we by faith, they by hope.

II. Concl. Further, we hold and auaunt that our certainty by true faith is vnfallible: they say their certainty is onely probable.

III. Concluf. And further though both of vs say, that we haue confidence in Gods mercie in Christ for our saluation: yet wee doe it with some difference. For our confidence cometh from certaine and ordinarie faith: theirs from hope, ministring (as they say) but a coniectural certainty.

Thus much of the difference: now let vs see the reason to and fro.

III. Objections of Papists.

Obiect. I. Where there is no word, there is no faith, for these two are relatives: but there is no word of God, saying, *Cornelius* beleue thou, *Peter* beleue thou, and thou shalt bee saved. And therefore there is no such ordinary faith to beleue a mans owne particular saluation. *Answe.* The proposition is false, vnlesse it be supplied with a clause on this manner. *Where there is no word of promise, nor any thing that doth conueruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true, God doth not speake to men particularly, Beleue thou, and thou shalt be saved. But yet doth he that which is answerable herunto, in that he giueth a generall promise, with a commandement to apply the same: and hath ordained the holy ministration of the word to

apply the same to the persons of the hearers in his owne name: and that it is as much as if the Lord himselfe should speake to men particularly. To speake more plainly: in the Scripture the promises of saluation bee indefinitely propounded: it faith not any where, *If Iohn* will beleue, hee shall be saved; or if *Peter* will beleue, hee shall be saved; but who soeuer beleueh shall be saved. Now then comes the minister of the word, who standing in the roome of God, and in the stead of Christ himselfe, takes the indefinite promises of the Gospell, and laies them to the hearts of euery particular man: and this in effect is as much as if Christ himselfe should say, *Cornelius* beleue thou, and thou shalt be saved: *Peter* beleue thou, and thou shalt be saved. It is answered, that this applying of the Gospell is vpon condition of mens faith and repentance, and that men are deceived touching their owne faith and repentance: and therefore faile in applying the word vnto themselves. *Answe.* Indeece this manner of applying is false in all hypocrites, hereticks, and vnrepentant persons, for they apply vpon carnall presumption, and not by faith. Neuertheless it is true in all the elect hauing the spirit of grace, and praier for when God in the ministration of the word being his owne ordinance, faith, *Seeke ye my face:* the heart of Gods children truly answereth, *O Lord, I will seek thy face, Psal. 27. 8.* And when God shall say, *Thou art my people, they shall say againe. The Lord is my God, Zach. 13. 9.* And it is a truth of God, that he which beleueh, knoweth that he beleueh: and he that truly repenteth, knoweth that he repenteth: vnlesse it be in the beginning of our conuersion, and in the time of distrust and temptation. Otherwise what thankfulness can there be for grace receiued?

Obiect. II. It is no article of the Creed, that a man must beleue his owne saluation: and therefore no man is bound thereto. *Answe.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creed: for in that which is commonly called the Apostles Creede, euery article implieth in it this particular faith. And in the first article, *I beleue in God*, are three things contained: the first, to beleue that there is a God, the second, to beleue the same God to be my God, the third, to put my confidence in him for my saluation: and so much containe the other articles, which are concerning God. When *Thomas* said, *Ioh. 20. 28. My God*, Christ answered, *Thou hast beleued Thomas.* Where we see that to beleue in God, is to beleue God to be our God. And *Psal. 78. 22* to beleue in God, and to put trust in him are all one, *They beleued not in God, and trusted not in his helpe.* And the articles concerning Remission of sinnes, and *Lifs everlasting*, doe include, and we in them acknowledge our speciall faith concerning our own saluation. For to beleue this or that, is to beleue there is such

a thing, & that the same thing belongs to me: as when *David* said, I should have fainted except I had beleueed in the goodness of the Lord in the land of the living. *Psal. 27. 1. 3.* It is answered, that in those articles wee ouerly profite our selues to beleuee remission of finnes, and life euerallasting to be vouchsafed to the people and Church of God. *Ans.* This indeede is the exposition of many, but it stands not with common reason. For if that, bee all the faith that is there confessed, the diuell hath as good a faith as we. He knoweth and beleueth that there is a God: and that this God in parteth remission of finnes and life euerallasting to his Church. And to the end that we being Gods children, may in faith go beyond all the diuels in hell, we must further beleuee, that remission of finnes and life euerallasting belong vnto vs: and vnto vs we doe particularly apply the said articles vnto our selues, we shall little or nothing differ from the diuell, in making confession of faith.

Obiect. III. We are taught to pray for the pardon of our sins day by day, *Mat. 6. 12.* and all this were needlesse, if we could be assured of pardon in this life. *Ans.* The fourth petition must be vnderstood not so much of our old debts or sins, as of our present and new sins: for as we goe on from day to day, so we adde sin to sinne: and for the pardon of them must we humble our selues & pray. I answer again, that we pray for the pardon of our finnes; not because we haue no assurance thereof, but because assurance is weak and small: we grow on from grace to grace in Christ, as children do to mans estate by little and little. The heart of euery beleuer is like a vessel with a narrow necke, which being cast into the sea is not filled at the first: but by reason of the straite passage, receiuech water drop by drop. God giuech vnto vs in Christ, euen a sea of mercie, but the same on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cause why men hauing assurance pray for more.

Our reasons to the contrarye.

Reason I. The first reason may be taken from the nature of faith, on this manner. True faith is both an vnfallible assurance, and a particular assurance of the remission of sins, and of life euerallasting. And therefore by this faith, a man may be certainly & particularly assured of the remission of finnes, and life euerallasting. That this reason may be of force, two things must be prouced: first, that true faith is a certaine assurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular assurance thereof. For the first, that faith is a certaine assurance, Christ faith to *Peter*, *Mat. 16. 17. 19.* *O thou of little faith, wherefore doubtst thou? Where he maketh an opposition betweene faith and doubting: thereby giuing vs directly to vnderstand, that to be cer-*

tain, and to giue assurance, is of the nature of faith. *Rom. 4. 20. 22.* *Paul* faith of *Abraham*, that he did not doubt of the promise of God: *though vnbeleefe: but was strengthened in faith; and gave glory to God, being fully assured, that he which had promised was able to doe it: where I obserue first, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certainty and assurance, being contrary to doubting, must needs proceed from true faith: considering that contrary effects come of contrary causes: and contrary causes produce contrary effects.* Secondly, I note, that the strength of *Abrahams* faith, did stand in *substance of assurance*: for the text faith, he was strengthened in the faith, being fully assured: and againe, *Heb. 11. 1.* true fauing faith is said to be the ground and substance of things hoped for: and the euidence or demonstration of things that are not seene: but faith can be no ground or euidence of things, vnlesse it bee for nature certainty in selfe; and thus the first point is manifest. The second, that fauing faith is a particular assurance is proued by this, that the property of faith is to apprehend and apply the promise: and the thing promised, Christ with his benefits, *Iob. 1 12.* *As many*, faith *S. Iohn*, *as receiued him, so them he gave power to be the sons of God, namely, to them that beleue in his name.* In these words, to beleue in Christ, and to receiue Christ, are put for one and the same thing. Now to receiue Christ, is to apprehend and apply him with all his benefits vnto our selues, as he is offered in the promises of the Gospell. For in the first chapter following, first of all he sets forth himselfe not onely as a Redemer generally, but also as the bread of life, and the water of life: secondly, he sets forth his best hearers, as eaters of his body and drinkers of his blood; and thirdly he intends to prouue this conclusion; that to eate his body and to drinke his blood, and to beleue in him, are all one. Now then, if Christ be as food, and if to eate and drinke the body and blood of Christ, bee to beleue in him, then must there be a proportion betweene eating and beleueing. Look then as there can be no eating without taking or receiuing of meat, so no beluing in Christ without a spirituall receiuing & apprehending of him.

And as the body hath his hand, mouth, and stomacke whereby it taketh, receiuech, and digesteth meate for the nourishment of euery part: so likewise, in the soule there is a faith, which is both hand, mouth, and stomacke to apprehend, receiue, and apply Christ and all his merits, for the nourishment of the soule. And *Paul* faith yet more plainly, *Gal. 3. 14.* *that through faith we receive the promise of the spirit.*

Now as the property of apprehending and applying of Christ belongeth to faith, so it agreeth not to hope, loue, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before we can haue any hope or confidence in him. And this applying seemes not to

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be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe, & beleue that remission of finnes, and life euerallasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth *August.* *Tract. 15.* on *Iohn.* *Why preparest thou teeth and belly? beleue & thou hast eaten: & Tract. 50.* *How shall I reach my hand into heauen, that I may hold him sitting there? Send up thy faith, and thou shalt hold on him.* And *Bernard* faith, *homil. in Cant. 16.* *Where hee is thou canst not come now: yet goe to, follow him, and seeke him: beleue and thou hast found him: for to beleue is to find.* *Chrysost.* on *Mark.* *homil. 10.* *Let vs beleue and we see Iesus present before vs.* *Ambros.* on *Luk. 16. 6. c.* *By faith Christ is touched, by faith Christ is seene.* *Tertull.* de *resur. car.* *He must be chewed by vnderstanding, and be digested by faith.*

Reason II. Whatsoeuer the holy Ghost testifieth vnto vs, that wee may, yea that we must certainly by faith beleue: but the holy Ghost doth particularly testifie vnto vs our adoption, the remission of our sins, and the saluation of our soules: and therefore we may & must particularly and certainly by faith beleue the same. The first part of the reason is true, & cannot be denied of any. The second part is proued thus: *S. Paul* faith *Rom. 8. 15.* *Wee haue not receiued the spirit of bondage to feare: but the spirit of adoption, whereby we crye Abba, father:* adding further, *tha: the same spirit beareth witness with our spirits, that we are the children of God.* Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papists to elude this reason, alleadge that the spirit of God doth indeed witness of our adoption, by some comfortable feeling of Gods loue and fauour, being such as is weak and oftentimes deceitfull. But by their leaues, the testimonie of the spirit is more then a bare sense or feeling of Gods grace: for it is called the *pledge* and *earnest* of Gods spirit in our hearts, *2 Cor. 1. 22.* and therefore it is fit to take away all occasion of doubting of our saluation: as in a bargain the earnest is giuen betweene the parties to put all out of question. *Bernard* faith, that the testimonie of the spirit is a most sure testimonie, *Epist. 107.*

Reason III. That which we must pray for by Gods commandment, that we must beleue: but euery man is to pray for the pardon of his owne finnes, and for life euerallasting: of this there is no question: therefore he is bound to beleue the same. The proposition is most of all doubtfull: but it is proued thus. In euery petition there must bee two things: a desire of the thing we aske, and a particular faith whereby we beleue, that the thing we aske shall be giuen vnto vs. So Christ faith, *Whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be giuen vnto you.* And *S. Iohn* further noteth out this particular faith, calling it our assurance, *that God will giue vnto vs what-*

soever we aske according to his will. And hence it is, that in euery petition there must bee two grounds: a commandment to warrant vs in making a petition, and a promise to assure vs of the accomplishment thereof. And vpon both these followes necessarily an application of the things which we aske to our selues.

Reason IV. Whatsoeuer God commandeth in the Gospell, that a man must and can performe; but God in the Gospell commandeth vs to beleuee the pardon of our own finnes, and life euerallasting, and therefore we must beleuee thus much, and may be assured thereof. This proposition is plaine by the distinction of the commandments of the law, and of the Gospell. The commandments of the law shew vs what we must do, but minister no power to performe the thing to be done; but the doctrine and commandments of the Gospell doe otherwise, and therefore they are called *spirit* and *life*: God with the commandment giuing grace that the thing prescribed may bee done. Now this is a commandment of the Gospell, to beleuee remission of finnes, for it was the substance of Christs ministry, *repent & beleuee the Gospell.* And that is not generally to beleuee that Christ is a Saviour, & that the promises made in him are true (for so the diuels beleuee with trembling) but it is particularly to beleuee that Christ is my Saviour, and that the promises of saluation in Christ belong in speciall to me, as *S. Iohn* faith. *This is his commandment, that wee beleuee in the names of Iesus Christ; now to beleuee in Christ is to put confidence in him; which none can doe, vnlesse he bee first assured of his loue and fauour.* And therefore in as much, as we are ioyned to put our confidence in Christ, we are also ioyned to beleuee our reconciliation with him, which standeth in the remission of our finnes, and our acceptance to life euerallasting.

Reason V. Whereas the Papists teach, that a man may be assured of his saluation by hope; euen hence it followes, that he may be vnfallibly assured thereof. For the property of true and liuely hope is *never to make a man ashamed*, *Rom. 5. 5.* And the true hope followeth faith, and presupposeth certaintie of faith: neither can any man truly hope for his saluation, vnlesse by faith he be certainly assured thereof in some measure.

The Popish Doctors make exception to these reasons on this manner. First they say, it cannot be proued that a man is as certaine of his saluation by faith, as he is of the articles of the Creede. I answer. First, they prouee thus much, that we ought to bee as certaine of the one as of the other. For looke, what commandment we haue to beleuee the articles of our faith, the like we haue inioyning vs to beleuee the pardon of our finnes, as I haue proued. Secondly, these arguments prouoe it to bee the nature or essentiall property of faith, as certainly to assure man of his saluation, as it doth assure him of the articles

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Ioh. 6. 63.

I Ioh. 3. 13.

Mut. 11. 24.

I Ioh. 5. 14.

which he beleueeth. And howsoeuer commonly men doe not beleue their saluation as vnfallible, as they doe their articles of faith: yet some speciall men doe, hauing Gods word applied by the spirit as a sure ground of their faith, whereby they beleue their own saluation, as they haue it for a ground of the articles of their faith. Thus certainly was *Abraham* assured of his own saluation: as also the Prophets & Apostles, & the martyrs of God in all ages: whereupon without doubting they haue bene content to lay downe their liues for the name of Christ: in whom they are assured to receive eternal happinesse. And there is no question, but there be many now, that by long and often experience of Gods mercy, and by the inward certificate of the holy Ghost, haue attained to full assurance of their saluation.

II. Exception. Howsoeuer a man may be assured of his present estate, yet no man is certain of his perseverance vnto the end. *Ans.* It is otherwise: for in the first petition, *Lead vs not into temptation*, we pray that God would not suffer vs to be wholly overcome of the diuell in any temptation: & to this petition we haue a promise answerable. *1. Cor. 10. 13. That God with temptation will give an issue:* and therefore howsoeuer the diuell may buffet, molest, and wound the seruants of God, yet shall he neuer be able to overcome them. Again, he that is once a member of Christ, can neuer be wholly cut off. And if any by sin were wholly severed from Christ for a time, in his recovery he is to be baptized the second time: for baptism is the Sacrament of initiation or ingrafting into Christ. By this reason we should as often be baptized as we fall into any sinne, which is absurd. Again, *S. Iohn* saith, *1. Ioh. 1. 12. They were out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Where he taketh it for granted, that such as be once in Christ shall neuer wholly be severed or fall from him. Though our communion with Christ may be lessened, yet the union and the bond of communion is neuer dissolved.

III. Exception. They say, we are indeed to beleue our saluation on Gods part: but we must needs doubt in regard of ourselves: because the promises of remission of sinnes are giuen vpon condition of mans faith and repentance. Now we cannot say they be assured that we haue true faith & repentance, because we may lie in secret sinnes: and so want that indeede, which we suppose our selues to haue. *Ans.* If I say againe, he that doth truly repent and beleue, doth by Gods grace know that hee doth so: repent and beleue: for else *Paul* would not haue said, *Prooue your felues whether you be in the faith or not*: and the same *Apostle* saith, *1. Cor. 2. 12. We haue not received the spirit of the world: but the spirit which is of God, that we might knowe the things which are giuen vs of God.* which things are not onely life euertlasting, but iustification, sanctification, and such like. And as for secret sinnes, they cannot make

our repentance void: for he that truly repenteth of his knowne sinnes, repenteth also of such as be vknowne, and receiveth the pardon of them all. God requireth not an expresse or speciall repentance of vknowne sinnes: but accepts it as sufficient, if we repent of them generally: as *Dauid* saith, *Psal. 19. 12. Who knowes the errors of this life? forgive me my secret sinnes.* And whereas they adde, that faith and repentance must be sufficient: I answer, that the sufficiency of our faith and repentance, stands in the truth, and not in the measure or perfection thereof: and the truth of both, where they are, is certainly discerned.

Reason. VI. The iudgement of the ancient (4) Church. *August* Of an euill fornam thou art made a good: therefore presume not of thine owne doing, but of the grace of Christ: it is not arrogancie but faith: to acknowledge what thou hast receiued, it is not pride but deuotion. And (b) Let no man aske another man, but returne to his owne heart: if he find charitie there, he hath securitie for his passage from life to death. *Hilarion* on *Mat. 5.* The kingdome of heauen which our Lord proffessed to be in himselfe, his will is that it must be hoped for, without any doubtfullnesse of vncertaine will. Otherwise there is no iustification by faith, if faith is selfe made doubtfull. *Bernard* in his epist. 107. Who is the iust man but he that being touched of God, loues him againe: which comes not to passe but by the spirit revealing by faith the eternall purpose of God, of his saluation to come. Which reuelation is nothing else but infusion of spiritual grace: by which, when the deede of the flesh are mortified, the man is prepared to the kingdome of heauen. Together receiuing in one spirit that whereby hee may presume that he is loued and also loue againe.

To conclude, the Papists haue no great cause to dissent from vs in this point. For they teach and professe, that they doe by a speciall faith beleue their own saluation certainly and vnfallibly in respect of God, that promisseth. Now the thing which hindreth them is their own indisposition and vnworthinesse (as they say) which keeps them from being certaine otherwise then in a likely hope. But this hinderance is easily remooued, if men will iudge indifferently. For first of all in regard of our selues & our disposition we cannot be certaine at all, but must despaire of saluation euen to the very death. We cannot be sufficiently disposed to long as we liue in this world, but must alwaies say with *Jacob*, *I am lesse then all thy mercies*, *Gen. 32. 10.* and with *Dauid*, *Enter not into iudgement with thy seruant, O Lord, for none living shall be iustificed in thy sight: and with the Centurion*, *Lord, I am not worthy that thou shouldst come vnder my rooffe*, *Matth. 8. 8.* Secondly, God in making promise of saluation respects not mens worthinesse. For he chose vs to life euertlasting when we were not he redeemed vs from death being enemies: and intitles vs to the promise of saluation, if we acknowledge our felues to be sinners, *Matth. 9. 13. if we labour and*

Dever-
bis Dei
tem. 18.

b. Tab.
s. in epist.
oh.

Psal. 143.
10.

trancell

travell under the burden of them. *Matth. 11. 28.* If we longer and thirst after grace. *Ioh. 7. 37.* And these things wee may certainly and sensibly perceive in our selues, and when we find them in vs, though our vnworthinesse be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weakness, *2. Cor. 12. 9.* and he will not breake the bruised reede, nor quench the smoking flaxe, *Isa. 42. 3.* Thirdly if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, he is in Christ and hath fellowship with him: and he that is in Christ hath all his vnworthinesse and wants laid on Christ, and they are covered and pardoned in his death; and in respect of our selues thus considered as we are in Christ, wee haue no cause to wauer, but to be certaine of our saluation, and that in regard of our selues.

The fourth point: touching the iustification of a sinner.

That we may see how farre we are to agree with them and where to differ, first I will set downe the doctrine on both parts, and secondly the maine differences wherein we are to stand against them, euen to death.

Our doctrine touching the iustification of a sinner, I propound in foure rules.

Rule. I. That iustification is an action of God, whereby he absolveth a sinner, and accepteth him to life euertlasting for the righteousness and merit of Christ.

Rule. II. That iustification stands in two things: first, in the remission of sinnes by the merit of Christ his death: secondly, is the imputation of Christ his righteousness: which is another action of God whereby he accounteth and esteemeth that righteousness which is in Christ, as the righteousnesses of that sinner which beleueeth in him. By Christ his righteousness we are to vnderstand two things, first, his sufferings specially in his death & passion, secondly, his obedience in fulfilling the law: both which go together: for Christ in suffering obeyed, & obeying suffered. And the very shedding of his blood to which our saluation is ascribed, must not onely be considered as it is passive, that is, a suffering: but also as it is active, that is, an obedience, in which he shewed his exceeding loue both to his Father & vs, & thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of sinnes as they do.

Rule. III. That iustification is from Gods meere mercie and grace, procured onely by the merit of Christ.

Rule. IV. That a man is iustified by faith alone, because faith is that alone instrument created in the heart by the holy Ghost, whereby a sinner layeth hold of Christ his righteousness, and applyeth the same vnto himselfe. There is neither hope, nor loue, nor any other

grace of God within man, that can doe this but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They hold that before iustification there goes a preparation thereunto: which is an action wrought partly by the holy Ghost, and partly by the power of natural freewill, whereby a man disposeth himselfe to his owne future iustification.

In the preparation they consider of the ground of iustification, and things proceeding from it. The ground is faith, which they define to be a generall knowledge, whereby wee vnderstand and beleue that the doctrine of the word of God is true. Things proceeding from this faith, are these, a sight of our sinnes, a feare of hell, hope of saluation, loue of God, repentance, and such like: all which, when men haue attained, they are then fully disposed, (as they say) to their iustification.

This preparation being made, then comes iustification it self: which is an action of God, whereby he maketh a man righteous. It hath two parts: the first, and the second. The first is when a sinner of an euill man is made a good man. And to effect this, two things are required: first, the pardon of sinne, which is one part of the first iustification: secondly, the infusion of inward righteousness, whereby the heart is purged and sanctified, and this habite of righteousness stands specially in hope and charity.

After the first iustification, followeth the second: which is, when a man of a good or iust man is made better and more iust: and this, say they, may proceed from works of grace: because he which is righteous by the first iustification, can bring forth good workes: by the merit whereof hee is able to make himselfe more iust and righteous: and yet they grant that the first iustification cometh onely of Gods mercy by the merit of Christ.

I. Our dissent and difference.

Now let vs come to the points of difference between vs and them touching iustification.

The first maine difference is in the matter thereof, which shall be sene by the answer both of Protestant and Papist to this one question, *What is the very thing, that causeth a man to stand righteous before God, and to be accepted to life euertlasting?* we answer: Nothing but the righteousness of Christ, which consisteth partly in his sufferings, and partly in his active obedience in fulfilling the rigour of the law. And here let vs consider how neere the Papists come to this answer, and wherein they dissent.

Consent. I. They grant that in iustification sinne is pardoned by the merits of Christ, and that none can be iustified without remission of sinnes, and that is well.

II. They grant, that the righteousness whereby a man is made righteous before God, cometh from Christ, and from Christ alone.

III. The most learned among them say,

that

that Christ his satisfaction, and the merit of his death is imputed to every sinner that doth beleene, for (A) his satisfaction before God: and hitherto we agree.

The very point of difference is this: We hold that the satisfaction made by Christ in his death and obedience to the law is imputed to vs and becomes our righteousness. They say, it is our satisfaction, and not our righteousness, whereby we stand righteous before God: because it is inherent in the person of Christ as a subject. Now the answer of the Papist to the former question is on this manner: The thing (saith he) that maketh vs righteous before God, and causeth vs to be accepted to life everlasting, is remission of sinnes, and the habite of inward righteousness; or charity with the fruits thereof. We confesse and grant that the habite of righteousness, which we call sanctification, is an excellent gift of God, and hath his reward of God; and is the matter of our iustification before man; because it serueth to declare vs to be reconciled to God, and to be iustified; yet wee deny it to be the thing, which maketh vs of sinners to become righteous or iust before God.

And this is the first point of our disagreement in the matter of iustification: which must be marked: because if there were no more points of difference between vs, this one alone were sufficient to keepe vs from writing of our religions: for hereby the Church of Rome doth raise the very foundation.

Now let vs see by what reasons we iustifie our doctrine and secondly, answer the contrary obiections.

Our reasons.

Reason. 1. That very thing which must be our righteousness before God, must satisfie the iustice of the law, which saith, *doe these things and thou shalt live*. Now there is nothing to satisfie the iustice of the law but the righteousness or obedience of Christ for vs. If any alledge ciuill iustice, it is nothing: for Christ saith, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heauen*. What? shall we say that workes doe make vs iust that cannot be for all mens workes are defective in respect of the iustice of the law. Shall we say our sanctification, whereby we are renewed to the image of God in righteousness and true holines? that also is imperfect and cannot satisfie Gods iustice required in the law: as *Isa* hath said of himselfe and the people, *All our righteousnesses are as filthy rags*. To haue a cleare conscience before God is a principall part of inward righteousness: and of it *Paul* in his owne person saith thus, *I am prickt with conscience, yet am I not iustified thereby*. 1. Cor. 4. 4. Therefore nothing can procure vnto vs an absolution and repentance to liue euertlasting, but Christs imputed righteousness. And this will appeare, if we doe consider, how we must come one day

before Gods iudgement seat, there to be iudged in the rigour of iustice: for then we must bring some thing that may counteruaile the iustice of Gods; not hauing onely acceptation in mercy, but also approbation in iustice: God being not onely merciful, but also a iust iudge.

II. Reason. 2. Cor. 5. 21. *He which knew no sinne, was made sinne for vs, that wee might bee made the righteousness of God which is in him*. Whence I reason thus. As Christ was made sin for vs, so are we made the righteousness of God in him: but Christ was made sinne, or a sinner by imputation of our sinnes, he being in himselfe most holy: therefore a sinner is made righteous before God, in that Christs righteousness is imputed and applied vnto him. Now if any shall say, that man is iustified by righteousness infused: then by like reason, I say Christ was made sin for vs by infusion of sin, which to say is blasphemy. And the exposition of this place by Saine Hierome is not to be despised. Christ (saith he) being offered for our sinnes, tooke the name of sin, that we might be made the righteousness of God in him. Not ours nor in vs. If this righteousness of God be neither ours nor in vs, then it can be no inherent righteousness, but must needs be righteousness imputed. And Chrysostome on this place saith, *It is called Gods righteousness, because it is not of workes, and because it must be without vll stain or want; and this cannot be inherent righteousness*. Anselme saith, *He is made sinne as we are made iustice: not ours but Gods: not in vs but in him: as he is made sinne not his owne but ours: not in himselfe, but in vs*.

Reason. III. Rom. 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous*: marke, here is a comparison betweene the first & the second Adam. And hence I reason thus. As by the disobedience of the first Adam men were made sinners: so by the obedience of the second Adam, are we made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For Adams first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, in whom we haue all sinned. The (b) Fathers call this very sinne Adams hand-writing, making vs debtors vnto God. And therefore in like manner the obedience of Christ is made the righteousness of every beleuer, not by infusion but by imputation.

Reason. IV. A satisfaction made for the want of that iustice or obedience which the law requires at our hands, is accepted of God as the iustice it selfe. But Christs obedience is a satisfaction made for the want of that iustice or obedience which the law requires, as the Papists themselves auouch. Therefore this satisfaction is our iustice. And me thinks, the Papists vpon this consideration haue little cause to differ from vs. For if they make Christs obedience their saluation, (why should they

b Item
c. 1. p. 10.
Chrysost.
homil. 4.
Necoph.

they not fully clofe hands with vs, and make it their iustice also?

V. Reason. The consent of the auncient Church. Bernard saith, epist. 190. The iustice of another is assigned vnto man, who wanted his owne: man was in debt, and man made payment. The satisfaction of one is imputed to all. And why may not iustice be from another, as well as guiltinesse is from another? And in Cant. ferm. 25. *It sufficeth mee for all righteousness, to haue him alone mercifull to mee, against whom I haue sinned*. And, *Not to sinne is Gods iustice, mans iustice is the mercifullnesse of God*. And ferm. 61. *Shall I sing mine owne righteousness? Lord, I will remember thy righteousness alone: for it is mine alone: in that thou art made vnto me righteousness of God*. What, should I feare lest that one be not sufficient for vs both? it is not a short cloke that cannot cover two: it will cover both thee and mee largely, being both a large and eternal iustice. August. on Psal. 22. *Free prayeth for our faults, & hath made our faults his faults, that he might make his iustice our iustice*.

Obiections of Papists.

Obiections of the Papists proving inherent righteousness to be in the matter of our righteousness before God, are these: 1. Obiect. It is absurd, that one man should be made righteous by the righteousness of another: for it is as much as if one man were made wife by the wisdom of another. Answer. It is true, that no man can be made righteous by the personall righteousness of another, because it pertaines onely to one man. And because the wisdom that is in one man, is his altogether wholly, it cannot be the wisdom of another: no more then the health and life of one body, can be the health of another. But it is otherwise with the righteousness of Christ: it is his indeede, because it is inherent in him as a subject: it is not his alone, but his and ours together by the tenour of the Covenant of grace. Christ as hee is a Mediatour is giuen to every beleuer as really and truly, as land is giuen from man to man: and with him are giuen all things that concerne saluation: they being made ours by Gods free gift; among which, is Christs righteousness. By it therefore, as being a thing of our owne, we may be iustified before God, and accepted to life euertlasting.

II. Obiect. If a sinner be iustified by Christ his righteousness, then every beleuer shall be as righteous as Christ: but that cannot be. Answer. The proposition is false; for Christs righteousness is not applied to vs according as it is in Christ: neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is about Adams righteousness, yea about the righteousness of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Christs obedience is the obedience or righteousness of God: so tearmed, Rom. 1. 17. 18. 2. Cor. 5. 21. not onely because God accepted of it, but because it was in that person, which is very God. When Christ o-

beyed, God obeyed: and when hee suffered, not because the Godhead suffered or performed any obedience, but because the person which according to one nature in God, performed obedience and suffered. And by this means his righteousness is of infinite value, price, merit, and efficacy. Hence also it cometh to passe, that this obedience of Christ serueth not onely for the iustifying of some one person (as (A) Adams did,) but of all and every one of the Elect: yea it is sufficient to iustifie many thousand worlds. Now to come to the point, this righteousness that is in Christ, in this largenesse and measure; is pertaining to vs in a more narrow skantling: because it is onely received by faith, (b) so far forth, as it serueth to iustifie any particular beleuer. But they rege the reason further, saying: If Christs righteousness be the righteousness of every beleuer, then every man should bee a Sauour: which is absurd. Answer. I answer as before, and yet more plainly thus: Christs righteousness is imputed to the person of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Christs righteousness is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter. And therefore Christs righteousness is not applied to any one sinner in that largenesse and measure, in which it is in the person of Christ: but onely so farre forth as it serueth to satisfie the law for the said sinner, and to make his person accepted of God as righteous, and no further.

III. Obiect. If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our sinnes; but Christ is not indeed a sinner by our sinnes. Answer. We may with reuerence to his Maiestie in good manner say, that Christ was a sinner and that truly: not by any infusion of sinne into his most holy person, but because our sinnes were laid on him: thus saith the holy Ghost: hee which knew no sinne was made sinne for vs: and, hee was accounted with sinners. *Isa* 53. 12. yet so, as euenthen in himselfe he was without blot, yea more holy then all men and Angels. On this manner said Chrysostome. 2. Cor. 5. *God permitted Christ to be condemned as a sinner. A gaine, He made the iust one to be a sinner, that he might make sinners iust*.

IV. Obiect. If a man be made righteous by imputation, then God iudgeth sinners to be righteous, but God iudgeth no sinner to be righteous, for it is abomination to the Lord. Answer. When God iustifieth a sinner by Christs righteousness, at the same time, he ceaseth in regard of guiltinesse to be a sinner; and to whom God imputeth righteousness, them he sanctifieth at the very same instant by his holy Spirit; giuing also vnto originall corruption his deadly wound.

V. Obiect. That which Adam neuer lost,

a Name-
ly, for him-
selfe.

b As any
one starre
partakes in
the whole
light of the
Sun
with the
rest of the
starres, so
far forth
as the
said light
makes it
to shine.

2 Cor. 5.
21.

was neuer giuen by Christ; but he neuer lost imputed righteousness: therefore it was neuer giuen vnto him. *Ans.* The proposition is not true: for fauing faith, that was neuer lost by Adam, is giuen to vs in Christ: and Adam neuer had this priuiledge; that after the first grace should follow the (a) second, and therefore being left to himselfe, he fell from God: and yet this mercie is vouchsafed to all beleeuers: that after the first conuersion God will still confirme them with new grace: and by this meanes, they perseuere vnto the end. And whereas they say that Adam had not imputed righteousness: I answer, that hee had the same for substance, though not for the manner of applying by imputation.

VI. Obiect. Iustification is eternall: but the imputation of Christ his righteousness is not eternall, for it ceaseth in the end of this life: therefore it is not that which iustificeth a sinner. *Ans.* The imputation of Christ's righteousness is euerslasting: for hee that is esteemed righteous in this life by Christ his righteousness, is accepted as righteous for euer: and the remission of finnes graunted in this life, is for euer continued. And though sanctification be perfect in the world to come, yet shall it not iustifie: for we must conceiue it no otherwise after this life, but as a fruit springing from the imputed righteousness of Christ, without which it could not be. And a good childe will not cut away the first garment, because his father giues him a second. And what if an inward righteousness be perfect in the end of this life, shall we therefore make it the matter of our iustification? God forbid: For the righteousness whereby sinners are iustified, must be had in the time of this life, before the pangs of death.

I. Difference about the manner of iustification.

All both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is onely in word, and the difference betwene vs is great indeede. And it may be reduced to these three heads. First, the Papist saying that a man is iustified by faith, vnderstandeth a generall or a Catholike faith, whereby a man beleueeth the articles of religion to be true. But we hold that the faith which iustificeth, is a particular faith, whereby we apply to our selues the promises of righteousness and life euerslasting by Christ. And that our opinion is the truth, I haue pronounced before: but will adde a reason or twaine.

I. Reason. The faith whereby we liue, is that faith whereby we are iustified: but the faith whereby we liue spiritually is a particular faith whereby we apply Christ vnto our selues, as *Paul* faith, *Gal. 2. 20.* I liue, that is, spiritually, by the faith of the Sonne of God; which faith hee theweth to be a particular faith in Christ, in the very words following, *who hath loued me, and giuen himselfe* for me particularly: and in this manner of beleeuing *Paul* was, and is an

example to all that are to be faued. *1. Tim. 1. 16.* and *Phil. 3. 15. 17.*

II. Reason. That which we are to aske of God in prayer, we must beleue it shall be giuen to vs as we aske it; but in prayer we are to aske the pardon of our owne finnes, and the merit of Christ's righteousness for our selues: therefore we must beleue the same particularly. The proposition is a rule of Gods word, requiring that in euery petition we bring a particular faith, whereby we beleue, that the thing lawfully asked, shall be giuen accordingly. *Marke 11. 24.* The minor is also euident, neither can it be denied: for wee are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts:* and to it we say, *Amen*, that is, that our petitions shall without doubt be graunted vnto vs. *Aug. serm. de Temp. 182.*

And here note, that the Church of Rome in the doctrine of iustification by faith, cuts off the principall part and proprietie thereof. For in iustifying faith, two things are required; first, knowledge reuealed in the word touching the meanes of saluation: secondly, an applying of things knowne vnto our selues, which some call affiance. Now the first they acknowledge, but the second which is the very substance and part thereof, they deny.

III. Reason. The iudgement of the auncient Church. *(b) Augst.* I demand now, dost thou beleue in Christ, O sinner? Thou sayest, I beleue. What beleuest thou? that all thy finnes may freely be pardoned in him. Thou hast that which thou beleuest. *(c) Bernard.* The Apostle thinketh that a man is iustified freely by faith. If thou beleuest that thy finnes cannot be remitted, but by him alone against whom they were committed: but goe further, and beleue this too, that by him thy finnes are forgiven thee. This is the testimony which the holy Ghost giueth in the heart: saying, Thy finnes are forgiven thee. *(d) Cyprian.* God promisseth thee immortallitie, when thou goest out of this world, and dost thou doubt? This is indeede not to know God, and this is for a member of the Church in the house of faith not to haue faith. If we beleue in Christ, let vs beleue his words and promises, and we shall neuer dye, and shall come to Christ with ioyfull securitie with him to reigne for euer.

The second difference touching faith in the act of iustification, is this. The papist faith, we are iustified by faith, because it disposeth a sinner to his iustification after this manner: By faith (saith he) the minde of a man is enlightened in the knowledge of the law and the Gospell: knowledge stirres vp a feare of hel with a consideration of the promise of happinesse, as also the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God insueth the habite of charity and other vertues, whereby a sinner is iustified before God. We say otherwise, that faith iustificeth, because it is a supernaturall instrument created by God in the heart of man at his conuersion, whereby he apprehendeth and receiveth Christ's righteousness for his iustification.

b De verb. Dei sem.

c Sem. de An. mun.

d Sem. de Nat.

In this their doctrine is a twofold error: first, that they make faith which iustificeth, to goe before iustification: it selfe, both for order of nature, as also for time, whereas by the word of God at the very instant, when any man beleueth, first, he is then iustified & sanctified: For he that beleueth, eateth and drinketh the bodie and blood of Christ, and is already passed from death to life. *Ioh. 6. 54.* The second is, that faith being nothing else with them but an illumination of the mind, stirreth vp the will which being moued and helped, causeth in the heart many spirituall motions: and thereby disposeth man to his finitie iustification: But this indeed is as much as if he should say, that dead men onely helped, can prepare themselves to their future resurrection. For we are all by nature dead in sin, and therefore must not onely be enlightened in mind, but also renewed in will, before wee can so much as will and desire that which is good. Now we (as I haue said) teach otherwise: that faith iustificeth as it is an instrument to apprehend and apply Christ with his obedience; which is the matter of our iustification. This is the truth, I proue it thus.

In the covenant of grace two things must be considered: the substance thereof, and the condition. The substance of the covenant is, that righteousness and life euerslasting is giuen to Gods Church and people by Christ. The condition is, that we for our parts, are by faith to receive the foresaid benefits: and this condition is by grace as well as the substance. Now then, that we may attaine to saluation by Christ, he must be giuen vnto vs really, as hee is propounded in the tenour of the foresaid covenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the administration of the Sacraments. The word preached is the power of God to saluation to euery one that beleues: and the end of the sacrament is to communicate Christ with all his benefits to them that come to be partakers therof: as is most plainly to be seene in the Supper of the Lord, in which the giuing of bread and wine to the feuerall communicants, is a pledge and signe of Gods particular giuing of Christ's bodie and blood with all his merits, vnto them. And this giuing on Gods part cannot be effectuall without receiuing on our parts: and therefore faith must needs be an instrument or hand to receive that which God giueth, that we may finde comfort by his giuing.

The III. Difference concerning faith is this: The papist faith, that a man is iustified by faith: yet not by faith alone, but also by other vertues, as hope, loue, the feare of God, &c. The reasons which are brought to maintaine their opinion are of no moment.

I. Reason. *Link. 7. 47.* Many finnes are forgiven her, because shee loued much. Whence they gather that the woman here spoken of, was iustified & had the pardon of her sins by loue. *Ans.* In this text, loue is not made an impulsive

cause to moue God to pardon her finnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of *Iohn*, who faith, *1. Iohn. 14.* Wee are iustified from death to life, because wee loue the brethren: where loue is no cause of the change: but a signe and consequent thereof.

II. Reason. *Gal. 5. 6.* Faith without loue, nor vnconuincion auaileth any thing, but faith that worketh by loue. Hence they gather that faith doth iustifie together with loue. *Ans.* The property of true faith is, to apprehend and receive something vnto it selfe: & loue, that goes alwaies with faith, as a fruite and vnseparable companion thereof, is of another nature: For it doth not receive in, but as it were giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: and therefore *Paul* faith; that faith worketh by loue. The hand hath a property to reach out it selfe, to lay hold of any thing, & to receive a gift: but the hand hath no property to cut a peece of wood of it selfe, without saw or knife, or some like instrument: and yet by helpe of them it can either deuide or cut. Euen so it is the nature of faith, to goe out of it selfe and to receive Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth: no more then the hand can deuide or cut: yet ioyned loue to faith, and then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Ans.* The reason is naught, & they might as well dispute thus. The eye is neuer alone from the head, and therefore it seeth not alone: which is absurd. And though in regard of substance the eye is neuer alone, yet in regard of seeing it is alone: and so though faith subsist not without loue, and hope, and other graces of God, yet in regard of the act of iustification it is alone without them all.

IV. Reason. If faith alone doth iustifie, then we are faued by faith alone, but wee are not faued by faith alone, and therefore not iustified by faith alone. *Ans.* The proposition is false: but more things are requisite to the maine end, then to the subordinate meanes. And the assumption is false: for we are faued by faith alone, if wee speake of faith as it is an instrument apprehending Christ for our saluation.

V. Reason. *Rom. 8. 24.* We are faued by hope: therefore not by faith alone. *Ans.* We are faued by hope, not because it is any cause of saluation. *Pauls* meaning is only this: that we haue not saluation as yet in possession, but waite patiently for it, in time to come to be possessed of vs, expecting the time of our full deliuerance: that is all, that can iustly be gathered hence.

Now the doctrine which wee teach on the

a Wee haue et possit si velle, hee had no more but possit velle quod possit. Aug. de cor. rept. c. grat. cap. 11.

Particula non cau. glis, sed illa qua vel ratio, aia.

contrary is, *That a sinner is iustificed before God by faith: yea, by faith alone.* The meaning is, that nothing within man, & nothing that man can doe, either by nature, or by grace, concurreth to the act of iustificacion before God, as any cause therof, either efficient, material, formal, or finall, but faith alone: all other gifts and graces, as hope, love, the feare of God, are necessarilie to saluation, as signes thereof, and consequents of faith. Nothing in any man concurres as any cause to this worke but faith alone. And faith it selfe is no principall but onely an instrumentall cause whereby we receiue, apprehend, and apply Christ and his righteousness for our iustificacion.

Reason. I. *Ioh. 3. 14, 15. As Moses lift up the serpent in the wilderness, so must the sonne of man be lift up: that whosoever beleueth in him shall not perish but haue euertlasting life.* In these words Christ makes a comparison on this manner: When any one of the Israelites were flung to death by fiery serpents, his cure was not by any physike or surgerie, but onely by the casting of his eyes vnto the brazen serpent, which Moses had erected by Gods commandement: euen so in the cure of our soules, when we are flung to death by sinne, there is nothing required within vs for our recovery, but onely that we cast vp and fixe the eye of our faith on Christ and his righteousness.

Reason. II. *The exclusive formes of speech vied in scripture prouoe thus much: We are iustificed freely, not of the law, not by the law, without the law, without works, not of works, not according to works, not of vs, not by the works of the law, but by faith.* Gal. 2. 16. *All boasting excluded, onely beleue.* Luk. 8. 50. These distinctions, whereby works and the law are excluded in the worke of iustificacion, doe include thus much, that faith alone doth iustifie.

Reason. III. Very reason may teach thus much: for no gift in man is apt and fit as a spirituall haire to receiue and apply Christ and his righteousness vnto a sinner, but faith. In deede loue, hope, the feare of God, and repentance, haue their severall vses in men, but none serue for this end to apprehend Christ and his merits, none of them all haue this receiuing propertie: and therefore there is nothing in man, that iustificeth as a cause but faith alone.

Reason. IV. The iudgement of the ancient Church. *Ambrose on Rom. 4. They are blessed to whom without any labour or work done, sinnes are remitted and sinne covered: no works or repentance required of them, but onely that they beleue.* And c. 3. *Neither working any thing, nor requiring the like, are they iustificed by faith alone through the gift of God.* And 1. Cor. 1. *This is appointed of God, that whosoever beleueth in Christ, shall be saved without any worke by faith alone, freely receiuing remission of sinnes.* A Justine, *There is one propitiation for all sins, to beleue in Christ.* Hefye, on *Leuit. lib. 4. c. 2. Grace which is of mercie is apprehended by faith alone, and not of works.* Bernard, *Whofo-*

uer, is sprinkled for his sins, and clothed with righteousness, let him beleue in thee, who iustificst the sinner, and being iustificed by faith alone, he shall haue peace with God. Chrysostomus 3. *They said, he which resteth on faith alone, is accounted, but Paul sheweth, that hee is blessed which resteth on faith alone.* Basil, de Humil. *Let man acknowledge himselfe to want true iustice, and that he is iustificed onely by faith in Christ.* Origene 3. *Rom. We thinke that a man is iustificed by faith without the works of the law: and he saith, iustificacion by faith alone sufficeth, so as a man onely beleuing may be iustificed.* And, therefore it is writt upon vs — *to search, who we are iustificed by faith without works.* And for an example, I thinke upon the thief, who being crucified with Christ cried vnto him, *Lord, remember me when thou comest into thy kingdom:* & there is no other good worke of his mentioned in the Gospell but for this alone faith, *Iesus saith vnto him, I will thou shalt be with me in paradys.*

III. Difference. The third difference about iustificacion is concerning this point, namely, how far forth good works are required.

The doctrine of the Church of Rome, is that there be two kinds of iustificacion: the first & the second, as I haue said. The first, is when one of an euill man is made a good man & in this, works are wholly excluded: it being wholly of grace. The second, is when a man of a iust man is made more iust. And this they will haue to proceed from works of grace (say they) as a man when he is once borne, can by eating and drinking make himselfe a bigger man, though he could not at the first make himselfe manneue for a sinner hauing his iustificacion, may afterward by grace make himselfe more iust. Therefore they hold these two things: I. that good works are meritorious causes of the second iustificacion, which they terme Aduall. II. that good works are means to increase the first iustificacion, which they call Habituall.

Now let vs see how far forth we must ioyne with them in this point. Our consent therefore stands in three conclusions.

I. That good works done by them that are iustificed doe please God, and are approved of him, and therefore haue a reward.

II. Good works are necessary to saluation two waies: first, not as causes therof, either concurrent, adiuuant, or precurrent; but onely as consequents of faith; in that they are inseparable companions and fruits of that faith, which is indeed necessary to saluation. Secondly, they are as necessary as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold & beleue, that the righteous man, is in some sort iustificed by works: for so the holy Ghost speaketh plainly and truly, *Iam. 2. 21. That Abraham was iustificed by works.*

Thus far we ioyne with them: and the very difference is this. They say, we are iustificed by works, as by causes therof: we say that we are iustificed by works, as by signes & fruits of our iustificacion before God, and no otherwise:

and

and in this sense must the place of Saint James be understood, that *Abraham was iustificed*, that is, declared and made manifest to bee iust by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

Our Reasons.

I. *Rom. 3. 28. We conclude that a man is iustificed by faith without the works of the law.* Some answer, that ceremoniall works be excluded here; some, that morall works; some, works going before faith. But let them deaife what they can for themselves, the truth is, that Paul excludeth all works whatsoever, as by the very text will appeare. For v. 24. he saith, *we are iustificed freely by his grace:* that is, by the mere gift of God: giuing vs to vnderstand, that a sinner in his iustificacion is meereely passive, that is, doing nothing on his part, whereby God should accept him to life euertlasting. And v. 27. he saith, *iustificacion by faith excludeth all boasting:* and therefore all kind of works are thereby excluded; and specially such as are most of all the matter of boasting, that is, good works. For if a sinner, after that he is iustificed by the merit of Christ, were iustified more by his owne works, then might he haue some matter of boasting in himselfe. And that wee may not doubt of Pauls meaning, consider and reade, *Eph. 2. 8, 9. By grace (saith he) you are saved through faith: and that not of your selues, it is the gift of God: not of works, lest any man should boast himselfe.* Here Paul excludes all and euery worke, & directly works of grace themselves, as appeares by the reason following: *For we are his workmanship created in Christ Iesus vnto good works:* which God hath ordained that we should walke in them. Now let the Papists tell mee, what be the works which God hath prepared for men to walke in, and to which they are regenerate; vnlesse they be the most excellent works of grace? and let them marke how Paul excludes them wholly from the worke of iustificacion and saluation.

II. *Gal. 5. 3. If ye be circumcised, ye are bound to the whole law, and ye are abolished from Christ.* Here Paul disputeth against such men as would be saved partly by Christ, and partly by the works of the law: hence I reason thus. If any man will be iustificed by works, hee is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now assume: no man can fulfill the Law according to the rigour thereof: for the lines and workes of most righteous men are imperfect, and stained with sinne: and therefore they are taught euery day to say on this manner: *forgiue vs our debts.* Againe, our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly, the regenerate man is partly flesh and partly spirit: and therefore his best workes are partly from the flesh and in part onely spirituall. Thus then for any

man to be bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to saluation is of grace without workes; therefore the iustificacion of a sinner is of grace alone without workes. For it is a certaine rule, that the cause of a cause is the cause of a thing caused. Now grace without workes is the cause of election, which election is the cause of our iustificacion: and therefore grace without workes is the cause of iustificacion.

IV. A man must first be fully iustified before he can doe a good worke: for the person must first please God before his workes can please him. But the person of a sinner cannot please God till hee bee perfectly iustificed: and therefore till he be iustified, hee cannot doe so much as one good worke. And thus good workes cannot be any meritorious cause of iustificacion, after which they are, both for time, and order of nature. In a word, whereas they make two distinct iustificacions, wee acknowledge that there be degrees of sanctification, yet so as iustificacion is only one, standing in remission of sins, & Gods acceptance of vs to life euertlasting by Christ: & thus iustificacio hath no degrees but is perfect at the very first.

Objections of Papists.

Psal. 7. 8. Iudge me according to my righteousness. Hence they reason thus. If *Dauid* be iudged according to his righteousness, then may he be iustified thereby: but *Dauid* desires to bee iudged according to his righteousness: & therefore he was iustified thereby. *Ans.* There be two kinds of righteousness, one of the person, the other of the cause or action: The righteousness of a mans person, is whereby it is accepted into the fauour of God vnto life eternall. The righteousness of the action or cause is, when the action or cause is iudged of God to be good and iust. Now *Dauid* in this Psalm, speaketh onely of the righteousness of the action, or innocencie of his cause, in that hee was falsely charged to haue sought the kingdom. In like manner it is said of *Phineas*, *Psal. 106. 31. that his fact in killing Zimri and Corbie, was imputed to him for righteousness:* not because it was a satisfaction to the law, the rigour whereof could not be fulfilled in that one worke: but because God accepted of it as a iust worke, and as a token of his righteousness and zeale for Gods glory.

II. *Obiect.* The Scripture saith in sundry places, that men are blessed which doe good workes. *Psal. 119. 1. Blessed is the man that is upright in heart, and walketh in the law of the Lord.* *Ans.* The man is blessed that indeuoureth to keepe Gods commandements. Yet is he not blessed simply, because he doth so; but because he is in Christ, by whom he doth so, and his obedience to the law of God is a signe thereof.

Obiect. III. When man confesseth his sins and humbleth himselfe by prayer and fasting, Gods wrath is pacified and staid; therefore

prayer and fasting are causes of iustification before God. *Ans.* Indeed, men that truly humble themselves by prayer and fasting, doe appease the wrath of God: yet not properly by these actions, but by their faith exprest and testified in them, whereby they apprehend that which appeaseth Gods wrath, even the merit of Christ in whom the Father is well pleased: and for whose sake alone he is well pleased with vs.

Obiect. IV. Sundry persons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zacharie* and *Elizabeth*: and Christ biddeth vs all to be perfect, and where there is any perfection of workes, there also workes may iustifie. *Ans.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when being regenerate, and having the seedes of all necessarie vertues, we endeavour accordingly to obey God, not in some few, but in all and every part of the law: as *Iosias* turned vnto God according to all the law of *Moses*. Perfection in degrees is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very highest degree. Now then whereas we are commanded to be perfected, and haue examples of the same perfection in Scripture: both commandements and examples must be vnderstood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life: though we for our parts must daily strueto come as neere it as possibly we can.

Ob. V. 2. *Cor.* 4. 17. *Our momentary afflictions worke in vs a greater measure of glorie*: now if afflictions worke our saluation, then workes also doe the same. *Ans.* Afflictions worke saluation not as causes procuring it, but as means directing vs thereto. And thus also must we esteeme of workes in the matter of our saluation, as of a certaine way or a marke therein, directing vs to glory, not causing and procuring it: as *Bernard* saith, that are *via Regni, non causa regnandi*. The way to the kingdome, not the cause of reigning there.

Obiect. VI. Wee are iustified by the same thing whereby wee are iudged: but wee are iudged by our good workes: therefore iustified also. *Ans.* The proposition is false: for iudgement is an act of God, declaring a man to bee iust that is already iust: and iustification is another distinct act of God, whereby he maketh him to be iust, that is by nature vniust. And therefore in equitie the last iudgement is to proceede by workes: because they are the fittest meanes to make trial of euery mans cause, and sence fitly to declare whom God hath iustified in this life.

Obiect. VII. Wicked men are condemned for euill workes: and therefore righteous men are iustified by good workes. *Ans.* The reason holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and so deserueth damnation:

but there is no good worke of any man that is perfectly good: and therefore cannot iustifie.

Obiect. VIII. To beleeue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may wee not bee iustified by all the workes of the law? *Ans.* Faith must be considered two waies: first, as a worke, quality, or vertue; secondly, as an instrument, or hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or quality: but as it is an instrument to receive and apply that thing whereby we are iustified. And therefore it is a figurative speech to say, *We are iustified by faith*. Faith considered by it selfe maketh no man righteous; neither doth the action of faith which is to apprehend, iustifie; but the object of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed; which as we see are of no moment. To conclude therefore, we hold that workes concur to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is only in Christ; and hereupon *Iohn* saith, *If any man (being already iustified) sinne, we haue an Advocate with the Father, Iesus Christ, and he is the propitiation for our sins*. And to make our good workes meanes; or causes of our iustification, is to make euery man a Saviour to himselfe.

The fifth point: Of Merits.

By Merit, we vnderstand any thing or any worke, whereby Gods fauour and life euerallasting is procured; and that for the dignity and excellencie of the worke or thing done; or, a good worke done, binding him that receiueth it to repay the like.

Our consent.

Touching Merits wee consent in two conclusions with them. The first conclusion, that merits are so farre forth necessary, that without them there can be no saluation.

The second, that Christ our Mediatour and Redemer, is the root & fountaine of all merit.

The dissent or difference.

The Popish Church placeth merits within man, making two sorts thereof: the merit of the person, and the merit of the worke. The merit of the person, is a dignity in the person, whereby it is worthy of life euerallasting. And this (as they say) is to be found in Infants dying after baptism, who though they want good workes, yet are they not void of this kind of merit, for which they receive the kingdome of heauen. The merit of the worke, is a dignity or excellencie in the worke, whereby it is made fit and enabled to deserue life euerallasting for the doer. And workes (as they teach) are meritorious two waies: first, by couenant, because God hath made a promise of reward

vnto

vnto them; secondly, by their owne dignitie: for Christ hath merited that our workes might merit. And this is the substance of their doctrine. From it we dissent in these points.

I. We renounce all personall merits, that is, all merits within the person of any meere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any meere man whatsoever. And the true merit whereby we looke to attaine the fauour of God, and life euerallasting, is to be found in the person of Christ alone: who is the storehouse of all our merits: whose prerogative it is, to be the person alone in whom God is well pleased. Gods fauour is of infinite dignitie, and no creature is able to doe a worke that may countervail the fauour of God, save Christ alone; who, by reason of the dignity of his person, being not a meere man: but God-man, or Man-god, can doe such workes as are of endless dignitie, euery way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree onely to the person of Christ, yet is it made ours, by imputation. For as his righteousness is made ours, so are his merits depending thereon: but his righteousness is made ours by imputation, as I haue shewed. Hence ariseth another point, namely, that as Christs righteousness is made ours really by imputation to make vs righteous: so wee by the merit of his righteousness imputed to vs, doe merit and deserue life euerallasting. And this is our doctrine. In a word; the Papist maintaineth the merit of his owne workes: but we renounce them all, and rest only on the merit of Christ. And that our doctrine is trath, and theirs fallhood, I will make manifest by sundry reasons; and then answer their arguments to the contrary.

Our Reasons.

The first shall be taken from the properties and conditions that must bee in a worke meritorious, and they are foure. I. A man must doe it of himselfe, and by himselfe: for if it be done by another, the merit doth not properly belong to the doer. II. A man must doe it of his own free-will & pleasure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our dutie. III. The worke must be done to the profit of another, who thereupon must bee bound to repay the like. IV. The reward and the worke must be in proportion equal: for if the reward be more the the worke, it is not a reward of desert but a gift of good will. Hence followes a notable conclusion: *That Christs Manhood considered apart from his Godhead, cannot merit at Gods hand: though it be more excellent euery way, then all both men and Angels*. For being thus considered, it doth nothing of it selfe, but by grace receiued from the Godhead: though it bee also without measure. Secondly, Christs manhood is a creature, and in that regard bound to doe whatsoever it doth. Thirdly, Christ as

man cannot giue any thing to God, but that which he receiued from God; therefore cannot the manhood properly by it selfe merit, but only as it is personally vnited to the Godhead of the Son. And if this be so, then much lesse can any meere man, or any Angel merit: yea it is a madnes to thinke, that either our actions or persons should be capable of any merit whereby we might attaine to life eternall.

Reason. I. I. *Exod.* 20. 6. *And thou mercie vpon thousands in them that loue mee, and keepe my commandments*. Hence I reason thus: Where reward is giuen vpon mercy, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can we any way deserue, when our full recompence must be of mercie? And this appeares further by *Adam*: if he had stood to this day, hee could not by his continuall and perfect obedience haue procured a further increase of fauour at Gods hand, but should onely haue continued that happy estate in which he was first created.

Reason. III. Scripture directly condemneth merit of workes. *Rom.* 6. 23. *The wages of sinne is death: but the gift of God is eternal life through Iesus Christ our Lord*. The proposition of the argument required, that *S. Paul* should haue said: the reward of good workes is eternal life, if life euerallasting could be deserued, which cannot: because it is a free gift. Again, *Tit.* 2. 5. *We are saved, not by workes of righteousness which we haue done, but according to his mercy he saved vs.* And *Eph.* 2. 8. 10. *By grace you are saved through faith, and that not of your selues, it is the gift of God: not of workes, which God hath prepared that we should walke in them*. If any workes be crowned, it is certain that the sufferings of Martyrs shall be rewarded: now of them *Paul* saith, *Rom.* 8. 18. *The sufferings of this life are not worthy of the glory to come*. Where then is the value and dignitie of others workes? To this purpose *Ambrose* saith, *The infant man though hee be corrupted in the brasen Bull, is still iust, because he iustifieth God, and saith, he suffereth lesse then his sinnes deserue*.

Reason. IV. Whosoever will merit, must fulfill the whole law: but none can keepe the whole law: for if we say, we haue no sinne, we deceiue our selues, 1. *Ioh.* 1. 8. And he that sinnes against one commandment, is guilty of the whole law: and what can he merit that is guilty of the breach of the whole law?

Reason. V. We are taught to pray on this manner, *Giue vs this day our daily bread*: wherein we acknowledge euery morrell of bread to be the meere gift of God without desert; & therefore must we much more acknowledge life eternal to be euery way the gift of God. It must needs therefore be a Saranickall insolencie for any man to imagine, that he can by his workes merit eternal life, who cannot merit bread.

Reason. VI. Consent of the ancient Church. (*c*) *Bernard*. *Those which we call our merits, are the way to the kingdome, and not the cause of*

Iam. 3.
10.
Meth. 6
11.

a De interpellatione David. 4. vel Paul. 71.

reigning

reigning. *Augst. Mannel*, chap. 22. *All my hope is in the death of my Lord. His death was my merit: my merit is the passion of the Lord. I shall not be void of merits so long as Gods mercies are not wanting.* Basil on *Psal. 114. Eternal rest is reserved for them which have striven lawfully in this life: not for the merits of their doings, but upon the grace of the most bountifull God, in which they trusted.* *Augst. on Psal. 120. He crowneeth thee, because hee crowneeth his owne gifts: not thy merits.* And *Psal. 142. Lord, thou wilt quicken mee in thy iustice, not in mine: not because I deserved it, but because thou hast compassion.*

Objections of Papists.

Obiect. I. In sundry places of Scripture, promise of reward is made to them that beleeue and do good works: therefore our works do merit: for a reward and merit be relatives. *Ans.* Reward is two-fold: of debt, and of mercie. Life euertlasting is not a reward of debt, but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdom of heauen is properly an inheritance giuen of a father to a childe, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workman having ended his labour, receiveth his wages; so after men have led their liues and finished their course in keeping faith and good conscience, as dutifull children, God giuing them eternall life. And hereupon it is termed a reward. Thirdly, if I should grant that life euertlasting is a deserved reward, it is not for our works, but for Christs merit imputed to vs, causing vs thereby to merit: and thus the relation stands directly between the Reward and Christs Merit applied vnto vs.

Obiect. II. Christ by his death merited that our works should merit life euertlasting. *Ans.* That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousness, and life euertlasting: and it is no where said in the word of God, that Christ did merit that our works should merit: it is a dotage of their owne deuiling. Hee died not for our good works to make them able to satisfie Gods anger; but for our finnes that they might bee pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for vs, by his owne death; it is a sufficient prooffe, that he neuer intended to giue vs power of meriting the same: vnles we suppose that at sometime he giues more then is needfull. Again, Christ in the office of mediation as he is a King, Priest, and Prophet, admitteeth no deputy or fellow. For he is a most perfect Mediatour, doing all things by himselfe, without the helpe of any. And the ministers that dispence the word, are not his deputies, but reasonable and voluntarie instruments, which be vessels. But if men by works can merit increase of grace and happinesse for themselves,

then hath Christ partners in the worke of redemption: men doing that by him, which hee doth of himselfe, in procuring their saluation. Nay, if this might stand, that Christ did merit that our works should merit, then Christ should merit that our stained righteousness beeing for this cause not capable of merit, should neuertheless merit. I call it stained, because we are partly flesh, and partly spirit; and therefore in our selues deseruing the curse of the law, though we be regenerate. Again, for one good worke we doe, we haue many a uill, the offence whereof defaceeth the merit of our best deeds, and makes them too light in the ballance of the law.

Obiect. III. Our works merit by bargain or covenant, because God hath promised to reward them. *Ans.* The word of God sets downe two covenants: one legal, the other euangelicall. In the legal covenant life euertlasting is promised to workes, for that is the condition of the law: Doe these things and thou shalt liue. But on this manner can no man merit life euertlasting, because none is able to do all that the law requires; whether we respect the manner, or the measure of obedience. In the Euangelicall covenant, the promises that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne person or worke, but for the person and merit of Christ. For example, it is a promise of the Gospel, *See faithfull vnto death, and I will giue thee the crowne of life.* *Reuelat. 2. 10.* Here the promise is not made to the vertue of fidelity, but to the faithfull person; whose fidelitie is but a token that he is in Christ: for the merit of whose obedience GOD promiseth the crowne of life: and therefore Christ saith further, *I come quickly, & will giue to every man according to his worke:* marke, hee saith not to the worke, or for the worke; but to the worker according to his works. And thus the bond of all other promises of the Gospel, in which God willingly binds himselfe to reward our works, doth not directly concerne vs, but hath respect to the person and obedience of Christ, for whose sake alone God binds himselfe as debtor vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our works. And therefore it cannot be truly gathered, that workes doe merit by any promise or covenant, passed on Gods part to man. Some may say, if workes merit not; why are they mentioned in the promise? I answer, not because they merit, but because they are tokens, that the doer of the workes, is in Christ, for whose merit the promise shall be accomplished.

Obiect. IV. Good workes are perfect and without fault, for they are the workes of the holy Ghost, who cannot sinne: therefore they merit. *Ans.* If workes did proceed only and immediately from the holy Ghost; there could not be any fault in them: but our workes come

Reu. 22.

from the holy Ghost, in and by the will and vnderstanding of man: and by this meane they are tainted with sin; as water in the fountain is both cleare and sweet, yet the streames thereof passing through the filthy channel are defiled thereby. Again, they reason thus: That which we are bound to doe hath so fault in it, but we are bound to doe good workes: therefore they are perfect. *Ans.* The proposition must be expounded: that which we are bound to doe, in it selfe according to the intention of the commander, hath no fault: or, that which we are bound to doe, according as wee are bound to doe it, hath no fault: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faulty.

Obiect. V. Christ saith, *Reuelat. 3. 4.* that the faithfull in the Church of Sardis shall walke with him in white, for they are worthy: therefore beleeuers merit. *Ans.* Every beleeuer is worthy to walke with Christ; yet not worthy in himselfe, but in Christ, to whom he is vnited, and made bone of his bone, and flesh of his flesh. And by reason of this coniunction it is, that men are said to be worthy, because they are enriched with Christs merits and righteousness.

Obiect. VI. *2 Tim. 4. 8.* Euertlasting life is termed a crowne, and a crowne of righteousness to be giuen of a iust iudge: therefore man for his part by his workes deserues the same. *Ans.* Euertlasting life is called a crowne only in resemblance: for as hee which runneth a race, must continue and run to the end, and then bee crowned; euen so must we continue and walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteousness, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof, he is termed iust and by vertue of this promise it is obtained, and no otherwise. These are the principall objections, by which wee may iudge what the rest are. And thus wee see what is the truth, namely, that merit is necessarie to saluation: yet neither merit of any mans worke, or person, but the merit of Christ imputed to vs, whereby we being in him, doe procure and deserue the fauour of God and life eternall.

The first point: Of Satisfaction.

Our consens.

Conclus. I. First, wee acknowledge and hold Ciuill or Politicall satisfaction: that is, a recompence for injuries and damages offered any way to our neighbours. This *Zacharias* practised, when at his conuersion he restored foure-fold, things gotten by forged coination. Again, by ciuill satisfaction I vnderstand, the impositions of fines, mulcts, and penalties vpon offenders, and the inflicting of death vpon malefactors. For all these are satisfactions to the law, & societies of men when they are wronged. All these we maintaine as

necessary, for neither Church nor commonwealth can be without them: considering they are notable meanes to vphold ciuill peace and order, whiles they are fruits of true faith, as the satisfaction of *Zacharias* was.

Conclus. II. We acknowledge canonically or Ecclesiasticall satisfaction: and that is, when any hauing giuen offence to the Church of God, or any part thereof, doe make an open and publicke testimonie of their repentance. *Miriam* for murmuring against *Moses*, *Numb. 12.* was stricken with leprosie, and afterward by his praye she was cleansed; and yet for all that, shee must goe seuen daies out of the tents and congregation, that she might make a kind of satisfaction to the people for her trespass. And in the old testament, sackcloth and ashes were signes of their satisfaction.

Conclus. III. We hold that no man can be saved, vnlesse he make a perfect satisfaction to the iustice of God for all his finnes; because God is infinite in iustice, and therefore will euer exact an euertlasting punishment, or satisfaction for the same.

The dissent or difference.

The points of our difference and dissent are these. The Church of Rome teacheth and beleeueth, that Christ by his death hath made a satisfaction for all the finnes of men, and for the eternall punishment of them all: yet so, as they themselves must satisfie the iustice of God for the temporall punishment of their offences, either on earth, or in Purgatory. We teach and beleeue, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the iustice of God for all the finnes of men, and for the whole punishment thereof of both eternall and temporall. Thus we differ, and here in we for our parts must for euer stand at difference with them: so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwaies from vnitng our religions, and cause vs to obey the voyce of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

Our Reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions; and thus much a learned Schooleman, *Biel* in plaine words confessed; *Although (saith he) the passion of Christ be the principall merit, for which grace is conferred, the opening of the kingdom and glory, yet is it neuer the alone total and meritorious cause: it is manifest, because alwaies with the merit of Christ, there concurres some worke, as, the merit of congruie or condignitie of him that receiueth grace or glory, if he be of yeeres, and*

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have the use of reason: or of some other for him if he want reason. For that which admits a supply by another, is imperfect in itself. Therefore humane satisfactions cannot stand. Learned Papists make answer, that Christs satisfaction and mans may stand well together. For (say they) Christs satisfaction is sufficient in it self to answer the iustice of God for all finnes and punishment: but it is not sufficient to this or that man, till it be applied: and it must be applied by our satisfaction made to God for the temporall punishment of our finnes. But I say again, that mans satisfaction can be no means to apply the satisfaction of Christ, and I prouoe it thus. The means of applying Gods blessings and graces vnto man, are two-fold: some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuay his mercies, in Christ vnto man: of this sort are the preaching of the word, Baptisme, and the Lords supper: and these are as it were the hand of God, whereby he reacheth downe, and giueth vnto vs Christ with all his benefits. The other means of applying on mans part, are those whereby the said benefits are receiued. Of this sort there is onely one, namely faith, whereby we beleue that Christ will all his benefits belongs vnto vs; and that is the hand of man whereby he receiueith Christ as he is offered, or exhibited by God in the word & Sacraments. As for other means besides these, in Scripture we finde none. Foolish therefore is the answer of the Papists, that make mens satisfactions means to apply the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part, nor yet receiued on mans part: let them prouoe it if they can. Other, not contented with this their former answer, say, that our satisfactions doe nothing derogate from the satisfaction of Christ: because our workes haue their dignity and merit from Christs satisfaction: hee meriting that our workes should satisfie Gods iustice for temporall punishment. But this is also absurd and false, as the former was. For if Christ did satisfie that man might satisfie, then Christ doth make euery beleuer to be a Christ, a Iesus, a Redeemer, and a Priest in the same order with his owne selfe. But to make himselfe man his owne Redeemer, though it be but from temporall punishments, is a doctrine of diuels. For the holy Ghost teacheth, *Hebr. 7. 24.* That the Priesthood of Christ is incommunicable, and cannot passe from him to any other. Now to make satisfaction for sinne, or any part of the punishment thereof, is a duty, or a part of Christ his Priesthood: and therefore to make a satisfaction, is a worke that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction giue power to man to satisfie, then man doth satisfie by Christ, and Christ besides his owne satisfaction vpon the crosse, must daily satisfie in man to the end of the world: but

this cannot bee: for Christ vpon the crosse, when death was vpon him, said, *It is finished*, that is, I haue fully satisfied for all the finnes of mankind: both in respect of the fault and punishment. As for Christs buriall and redemption, which followed his death, they serued not to satisfie, but to confirme the same. Againe, *Paul* saith, *2 Cor. 5. 21.* He that knew no sinne, was made sinne for vs; that is, the punishment of sinne for vs: but if the Church of Rome saye, that Christ doth daily satisfie; then *Paul* spake too short, *21 Cor. 5. 19.* and would haue said further, That Christ was made sinne for vs, and in vs too: and that God was not onely in Christ, but also in vs, reconciling the world to himselfe. But *Paul* knew this learning, and therefore let them turne themselves which way they will, by putting a supplement to Christs satisfaction, they doe indeede annihilate the same.

Reason. I. In sundry places of Scripture especially in the Epistles of *Paul*, we are said to be redeemed, iustified, and saved freely: which word freely, doth import that we are iustified & saved without any thing done on our part, or by our felicitie, in the matter of our saluation: and if this be so, then can we do nothing at all that may satisfie the iustice of God, for the least punishment of our finnes. If we satisfie in our owne persons, we are not saved freely: and if we be saved freely, we make no satisfaction at all.

Reason III. We pray daily, *forgiue vs our finnes*: now to plead pardon, and to satisfie for our finnes, be contrary: and for all things, for which we can make satisfaction, wee neede not craue pardon: but we are taught in the foresaid petition, wholly and onely to vse the plea of pardon for our finnes, and therefore we acknowledge, that we cannot make any satisfaction at all.

Reason. LV. The iudgement of the auncient Church. Tertul. de Baptism. *Guiliness being taken away, the punishment is also taken away.* (a) *Augustine*, Christ by taking vpon him the punishment, and not the fault, hath done away both faults and the punishment. *1 Tim. 10. Rom. 5.* he faith, *When we are gone out of this world, there will remaine no compunction or satisfaction.* Some new Editions haue foisted in the word (*aliqua*) and so haue turned the sense on this manner: *There will remaine no compunction or some satisfaction.* But that is flat against *Augustines* meaning, who faith a little before, *that when the way is ended, there is no compounding of our cause with any.* *Christ* pro. c. in *Esa.* Say not to me, I haue sinned: how shall I be freed from so many finnes? Thou canst not; but thy God can. Yea, and he will blot out thy finnes, that there shall remaine no print of them: which thing befalls not to the body, for when it is healed there remains a scarre: but God as soone as hee exempts thee from punishment, hee giueth the iustice. *Ambrrose* saith, I reade of Peters scars, but I reade not of his satisfaction. Againe, *Let vs adore*

Christ

Christ, that he may say vnto vs, Feare not the finnes of this world, nor the waues of bodily sufferings: I haue remission of finnes. Hierome 12th in *Typhane* 31. The sinne that is couered is not seene, the sinne that is not seene is not imputed, that which is not imputed, is not punished. *Chrysostome* in *Matth. homil. 44.* Among all men, Ioue vnder punishment in this life, and the life to come: others in this life alone: others alone in the life to come: others, neither in this life, nor in the life to come. There alone, as *Dines*, who was not Lord so much as of one drop of water. Here alone, the incestuous man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also *Iob* and the rest of this kinde: for they endured no sufferings for punishment, but that they might be knowne to bee conquerors in this fight.

Objections of Papists.

Obiect. I. *Leuit. 4.* *Moses* according to Gods commandement prescribed severall sacrifices for severall persons; and they were means of satisfaction for the temporall punishments of their daily finnes. *Ans.* Those sacrifices were offered to his father in his alone sacrifice vpon the crosse: and whose offer offered any sacrifice in the old Testament, did thus and no otherwise elceme of it, but as atype and figure of better things. Secondly, the said sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to be reconciled to God and men. And such kinde of satisfactions, wee acknowledge.

Obiect. II. Men, whose finnes are all pardoned, haue afterward sundry crosses and afflictions laid vpon them, vnto the end of their daies: therefore in all likelihood they make satisfaction to God for temporall punishments. As for example, The Israelites for murmuring against the Lord in the wilderness, were barred all from the land of promise: and the like befell *Moses* and *Aaron* for not glorifying God as they should haue done at the waters of strife. *Ans.* Man must be considered in a two-fold estate, as he is vnder the law, and as he is vnder grace. In the first estate, all afflictions are curses or legal punishments, be they little or great: but to them that are in the second estate and beleue in Christ, though the same afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father sending to bee triall, corrections, preuentings, admonitions, *1 Cor. 11. 32.* When we are iudged, we are mured of the Lord, and *Heb. 12. 7.* If ye endure chastisements, God offe-
reth himselfe vnto you as children. And *Chrysostome* saith, *1 Cor. hom. 28.* When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction, then for a penaltie. And whereas God denied the beleueing *Israc-*

lites, with *Moses* and *Aaron* to enter into the land of Canaan, it cannot be proued that it was a punishment or penalty of the law vpon them. The Scripture saith no more, but that it was an admonition to all men in all ages following, to take heed of like offences, as *Paul* writeth, *All these things came vnto them for examples, and were written for our admonition. 1 Cor. 10. 11.*

Obiect. III. *David* was punished after his repentance for his adulterie, for the child died and he was plagued in his owne kind, in the incest of *Abialon*: and when he had numbred the people, hee was yet punished in the death of his people after his owne repentance. *Ans.* I answer as before, that the hand of God was vpon *David* after his repentance; but yet the iudgements which befell him, were not curses vnto him properly, but corrections for his sins and triall of his faith, and means to prevent further sinne, and to renew both his faith and repentance: as also they serued to admonish others in like case: for *David* was a publike person, and his finnes were effusie, both within the Church of God, and without.

Obiect. IV. The Prophets of God, when the people were threatened with the plague, famine, sword, captiuitie, &c. exhorted them to repent, & to humble themselves in sackcloth and ashes: and thereby they turned away the wrath of God that was then coming forth against them. Therefore by temporall humiliation, men may escape the temporall punishments of the Lord. *Ans.* Famine, sword, banishment, the plague, and other iudgements sent on Gods people, were not properly punishments of sinne, but onely the corrections of a father, whereby hee humbleth them, that they might repent: or thus, they were punishments tending to correction, not seruing for satisfaction. And the punishments of God are turned from them, not because they satisfie the iustice of God in their owne sufferings, but because by faith they laie hold on the satisfaction of the Messias, and testifie the same by their humiliation and repentance.

Obiect. V. *Dan. 4. 24.* *Daniel* giueth this counsell to *Nebuchadnezzar*, *Redeem thy sins by iustice, and thine iniquities by almes-deeds.* Behold (say they) almes-deeds are made a means to satisfie for mans iniquities. *Ans.* The word which they translate to *redeem* (as the most learned in the Chaldie tongue with one cōsent auouch) doth properly signifie to break off: as if the Prophet should say: O King, thou art a mightie Monarke, and to enlarge thy kingdom thou hast vsed much iniustice and cruelty, therefore now repent of thine iniquitie, and break off these thy finnes, testifie thy repentance by doing iustice, and giue almes to the poore whom thou hast oppressed. Therefore heere is nothing spoken of satisfaction for sin, but onely of testification of repentance by the fruits thereof.

Obiect. VI. *Matth. 3. 2.* Doe penance, and bring

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bring forth fruits worthy of penance, which (say they) are workes of satisfaction injoyed by the Priests. *Ans.* This text is abused: for the word *in* significeth thus much, *change your mindes* from sinne to God, and testifie it by good workes, that is, by doing the duties of the morall law: which must be done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruits of that faith and repentance which lies in the heart.

Obiect. VII. 2. Cor. 7. 11. *Paul* setteth downe sundry fruits of repentance: whereof the last is *renewe*, whereby repentant persons punish themselves, thereby to satisfie Gods iustice for the temporall punishment of their finnes. *Ans.* A repentant sinner must take reuenge on himselfe, and that is only to vse all meanes which serue to subdue the corruption of nature, to bridle carnall affections, and to mortifie sinne: and these kindes of actions are *restrainments* properly, and not punishments: and are directed against the sinne, and not against the person.

Lastly, they make three workes of satisfaction, prayer, fasting, and almes-deeds. For the first, it is meer foolishnes to thinke, that man by prayer can satisfie for his finnes. It is all one, as if they had said, that a beggar by asking of almes, should deserue his almes: or, that a debtor by requesting his creditor to pardon his debt, should thereby pay his debt. Secondly, a fasting is a thing indifferent, of the same nature with eating and drinking, and of it selfe conferreth nothing to the obtainment of the kingdom of heaven, no more then eating and drinking doth. Thirdly and lastly, almes-deeds cannot be workes of satisfaction for finnes. For when we giue them as we ought, we doe but our duty, whereunto we are bound. And wee may as well say, that a man by paying one debt may discharge another, as to say that by doing his duty hee may satisfie Gods iustice for the punishment of his finnes. These we confesse be fruits of faith, but yet are they no workes of satisfaction: but the only and al-sufficient satisfaction made to Gods iustice for our finnes, is to be found in the person of Christ, being procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is naturall, and thickes fast in the hearts of naturall men. Hereupon when any haue sinned, and feeble touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appease the wrath of God for their finnes. Ye may thinke to satisfie Gods iustice by repeating the Creed, the Lords prayer, and the ten Commandements, so foolish are they in this kinde.

The seauenth point: Of Traditions.

Traditions, are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the written word of God.

Our consent.

Conclus. I. We hold that the very word of God hath bene deliuered by tradition. For first, God reuealed his will to *Adam* by word of mouth: and renewed the same vnto the Patriarkes, not by writing, but by speech, by dreames, and other inspirations: and thus the Word of God went from man to man, for the space of two thousand and foure hundred yeares, vnto the time of *Moses*, who was the pen-man of holy Scripture. For as touching the Prophecie of *Enoch*, we commonly hold it was not penned by *Enoch*, but by some Iew vnder his name. And for the space of this time, men worshipped God, and held the articles of their faith by tradition, not from men, but immediately from God himselfe. And the historie of the new Testament (as some say) for eightie yeares, as some others thinke, for the space of twentie yeares and more, went from hand to hand by tradition, till penned by the Apostles, or being penned by others it was approved by them.

Conclus. II. We hold that the Prophets, our Sauour Christ, and his Apostles, spake and did many things good and true, which were not writt in the Scripture; but came either vs, or to our Ancestours only by tradition. As 2. Tim. 3. 8. it is said, *Iannes and Iambres were the Magicians that withstood Moses*: now in the Bookes of the old Testament we shall not find them once named, and therefore it is like that the Apostles had their names by Tradition, or by some writings the extant among the Iewes. So Heb. 12. 21. The author of the Epistle recordeth of *Moses*, that when hee saw a terrible light in Mount Sinai, he said, *I tremble, and am afraid*: which words are not to be found in all the bookes of the old Testament. In the Epistle of *Iude* mention is made, that *the diuell strone with Michael the Archangel about the body of Moses*: which point (as also the former) considering it is not to be found in holy Writ, it seemes the Apostle had it by Tradition from the Iewes. That the Prophet *Ezra* was killed with a Fullers club is receiued for truth but yet not recorded in Scripture: and so likewise that the Virgin *Mary* liued and died a virgin. And in Ecclesiasticall writers many worthy sayings of the Apostles and other holy men are recorded and receiued of vs for truth, which neuertheless are not set downe in the bookes of the old or new Testament. And many things we hold for truth, not written in the word, if they be not against the word.

III. *Conclus.*

Conclus. III. We hold that the Church of God hath power to prescribe ordinances, rules, or traditions, touching time and place of Gods worship, and touching order and comeliness to be vsed in the same: and in this regard *Paul*, 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and *Mat.* 15. 29. the Councell at Ierusalem decreed, That the Churches of the Gentiles should abstaine from blood, and from things strangled. This decree is tearmed a tradition, and it was in force among them so long as the offence of the Iewes remained. And this kind of traditions, whether made by general Councels or particular Synods, we haue care to maintaine and obserue: these caneaets being remembered: first, that they prescribe nothing childish or absurd to be done: secondly, that they be not imposed as any part of Gods worship: thirdly, that they be seuered from superstition or opinion of merit: lastly, that the Church of God be not burdened with the multitude of them. And thus much touching Traditions.

The difference.

Papists teach, that beside the written word, there be certaine vnwritten traditions, which must be beleene as profitable and necessarie to saluation. And these they say are two-fold: Apostolically, namely, such as were deliuered by the Apostles, and not written: and Ecclesiasticall, which the Church decreeth as occasion is offered. We hold that the Scriptures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith and manners: and therefore we acknowledge no such traditions beside the written word, which shall be necessary to saluation: so as he which beleueth them not cannot be faued.

Our Reasons.

Testimonie I. *Deut.* 4. 2. *Thou shalt not add to the words that I command thee, nor take any thing there from*: therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said, that this commandement is spoken as well of the vnwritten, as of the written word, I answer, that *Moses* speaketh of the written word only: for these few words are a certaine preface which hee set before a long Commentarie made of the written law, for this end, to make the people more attentive and obedient.

Testimonie II. *Isa.* 8. 20. *To the law and to the testimony*: If they speake not according to this word, it is because there is no light in them. Here the Prophet teacheth what must be done in cases of difficultie. Men must not runne to the Wizard or Sooth-sayer, but to the law and testimony, and here he commendeth the written word, as sufficient to resolve all doubts and scruples in conscience whatsoever.

Testimonie III. *Iohn.* 20. 31. *Those things*

were written that yee might beleene that Iesus is the Christ, and in beleeing might haue euerslasting life. Here is set downe the full end of the Gospel, and the whole written word, which is to bring men to faith, and consequently to saluation: and therefore the whole Scripture alone is sufficient to this end without traditions. If it be said, that this place must be vnderstood of Christs miracles only: I answer, that miracles without the doctrine of Christ, & knowledge of his sufferings, can bring no man to life euerslasting: and therefore the place must be vnderstood of the doctrine of Christ, and not of his miracles alone, as *Paul* teacheth *Gal.* 1. 8. *If we, or an Angell from heauen preach vnto you any thing, beside that which we haue preached, let him be accursed.* And to this effect he blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Testimonie IV. 2. Tim. 3. 16, 17. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to reprove, to correct, and to instruct in righteousness, that is, to informe all men in all good duties, that is sufficient to saluation.* But Scripture ferneth for all these vices, and therefore it is sufficient; and vnwritten traditions are superfluous. The second, that which can make the man of God, that is Prophets, and Apostles, and the Ministers of the word, perfect in all the duties of their callings, that same word is sufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. *Terrill* faith, (a) *Take from hereticks the opinions which they maintaine with the heathen, that they may defend their questions by Scripture alone, & they cannot stand.* Again, *We neede no curiosity after Christ Iesus, nor inquisition after the Gospel.* When we beleene is, we desire to beleene nothing beside: for this we first beleene, that there is nothing more which wee may beleene. Hieron. on *Matth.* 23. writing of an opinion that *Iohn Baptist* was killed, because hee foretold the coming of Christ, faith thus; *This because he hath not authority from Scriptures, may as easily be condemned as approved.* In which words there is a conclusion with a minor, and the maior is to be supplied by the rules of Logicke thus: that which hath not authority from Scriptures, may as easily be condemned as approved: but this opinion is so; therefore. Behold a notable argument against all vnwritten traditions. Aug. booke 2. cap. 9. de doct. Christian. *In sho*

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things which are plainly set downe in Scripture, are found at those points which containe faith and manners of living well. *Vincenſius Linen* ſaith, the Canon of the Scripture is perfect, and fully ſufficient in it ſelfe for all things.

Beside theſe testimonies, other reasons there be that ſerue to proue this point. 1. The practise of Chriſt and his Apoſtles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimony of Scripture; neither can it be proued, that they euer confirmed any doctrine by tradition. *Act. 26. 22. I continue vnto this day witnessing both to ſmall and great, ſaying none other things then thoſe which the Prophets and Moſes did ſay ſhould come.* And by this we are giuen to vnderſtand, that we muſt alwaies haue recourſe to the written word, as being ſufficient to inſtruct vs in matters of ſaluation. II. If the beleeuing of vwritten traditions were neceſſary to ſaluation, then we muſt as well beleue the writings of the ancient Fathers, as the writings of the Apoſtles, becauſe Apoſtolicall traditions are not eſſewhere to be found but in their bookes. And we may not beleue their ſayings as the word of God, becauſe they often erre, being ſubiect to error: and for this cauſe their authority when they ſpeake of traditions, may be ſuſpected; and we may not alwaies beleue them vpon their word.

Obiections for Traditions.

First they alleadge, *2. Theſſal. 2. 15.* where the Apoſtle bids that Church keepe the ordinances which he taught them either by word or letter. Hence they gather, that beſides the written word, there be vwritten traditions, that are indeed neceſſary to be kept and obeyed. *Anſw.* It is very likely that this Epistle to the Theſſalonians was the firſt that euer Paul writ to any Church, though in order it haue not the firſt place; and therefore at that time when this Epistle was penning, it might well ſal out that ſome things needfull to ſaluation were deliuered by word of mouth, not being as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond Epistle, or in the Epistles of Paul.

Obiect. II. That Scripture is Scripture, is a point to be beleued: but that is a tradition vwritten: and therefore one tradition there is not written, that we are to beleue. *Anſw.* That the Bookes of the old and new Teſtament are Scripture, it is to be gathered and beleued, not vpon bare tradition; but from the very bookes themſelves, on this manner: Let a man that is endued with the ſpirit of diſcerning, reade the ſeuerall bookes, withall let him conſider the profeſſed Author thereof, which is G O D himſelfe, & the matter therein contained, which is moſt diuine and abſolute truth full of piety; the manner and forme of ſpeech, which is full of maiestie in the ſimplicity of words; the end whereat they

wholly aime, which is the honour and glory of God alone, &c. and he ſhall bee reſcolled that Scripture is Scripture, euen by the Scripture it ſelfe. Yea, and by this means he may diſcerne any part of Scripture, from the writings of men whatſoeuer. Thus then Scripture proues it ſelfe to be Scripture: and yet wee deſpiſe not the vniuerſall conſent or tradition of the Church in this caſe; which though it doe not perſwade the conſcience, yet it is notable inducement to moue vs to reuerence and regard the writings of the Prophets and Apoſtles. It will be ſaid, where it is written that Scripture is Scripture? I anſwer, not in any one particular place or booke of Scripture, but in every line and page of the whole Bible, to him that can reade with the ſpirit of diſcerning, and can diſcerne the voice of the true paſſour, as the ſheepe of Chriſt can doe.

Obiect. III. Some bookes of the Canon of the Scripture are loſt, as the booke of the warres of God, *Numb. 21. 14.* the booke of the iuſt *Joſhua. 10. 13.* the booke of the Chronicles of the Kings of Iſrael and Iuda, *1. King. 14. 19.* the bookes of certaine Prophets, *Nathan, Gad, Iddo, Abiah, and Semiah*: and therefore the matter of theſe bookes muſt come to vs by tradition. *Anſw.* Though it bee granted that ſome bookes of Canonical Scripture be loſt: yet the Scripture ſtill remains ſufficient: becauſe the matter of thoſe bookes (ſo far forth as it was neceſſary to ſaluation) is contained in theſe bookes of Scripture that are now extant. Again, I take it to be a truth (though ſome think otherwiſe) that no part of the Canon is loſt: for Paul ſaith, *Whatſoeuer things were written afore time, were written for our learning that we through patience and comfort of the Scriptures, &c. Rom. 15. 4.* Where he takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that ſome bookes of Scripture had beene loſt, he would haue ſaid: whatſoeuer was written & is now extant, was written for our learning and comfort. For bookes that are loſt ſerue neither for learning nor comfort. Again, to hold that any Bookes of Scripture ſhould be loſt, calls into queſtion Gods prouidence: and the fidelity of the Church, who hath the bookes of God in keeping, and is therefore called, the pillar and ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, *Numb. 21. 14.* might be ſome ſhort bill or narration of things done among the Iſraelites, which in the daies of Moſes went from hand to hand. For ſometimes a booke in Scripture ſignifieth a roule or catalogue, as the firſt chapt. of *Matthew*, which containeth the genealogie of our Sauour Chriſt, is called the booke of the generation of *Ieſus Chriſt*. Again, the booke of the iuſt, and the bookes of the Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs; euen poliſhke records of the acts and euents of things, in

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the kingdome of Iuda and Iſrael: out of which the Prophets gathered things neceſſary to bee knowne, and placed them in holy Scripture. As for the bookes of *Iddo, Abiah, Semiah, Gad, and Nathan*, they were contained in the bookes of the Kings and Chronicles, and in the bookes of *Samuel*, which were not written by him alone, but by ſundry Prophets, *1. Chr. 29. 29.* as alſo was the booke of Iudges. As for the bookes of *Salomon* which are loſt, they did not concerne religion and matters of ſaluation, but were concerning matters of Philoſophy and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, required from God a more ſecret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala*. *Anſw.* This indeed is the opinion of ſome of the Iewes, whom in effect and ſubſtance ſundry Papiſts follow: but we take it for no better then a Jewiſh dogmatage. For if *Moſes* had knowne any ſecret doctrine beſide the written law, hee would neuer haue giuen this commendement of the ſaid law, *Thou ſhalt not addre any thing thereto.*

Obiect. V. *Heb. 5. 12.* Gods word is of two forts, milke, and ſtrong meate. By milke we muſt vnderſtand the word of God written, wherein God ſpeakes plainly to the capacite of the rudeſt, but ſtrong meate is vwritten traditions, a doctrine not to be deliuered vnto all, but to thoſe that grow to perfection. *Anſw.* We muſt know, that one and the ſame word of God, is milke and ſtrong meate, in regard of the manner of handling and propounding of it. For being deliuered generally and plainly to the capacite of the ſimpleſt, it is milke; but being handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meate. As for example, the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainly, it is milke: but when the depth of the ſame is thoroughly opened, it is ſtrong meate. And therefore it is a conceite of mans braine, to imagine that ſome vwritten word is meant by ſtrong meate.

Obiect. VI. Sundry places of Scripture bee doubtfull, and euery religion hath his ſeueral expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt bee had to the tradition of the Church, that the true ſenſe may be determined, and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith, which is the ſumme of religion gathered out of the cleareſt places of Scripture; ſecondly, by the circumſtances of the place; and the nature and ſignification of the words; thirdly, by conference of place with place. By theſe and like helps contained in

A Scripture, we may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text and the beſt gloſſe. And the Scripture is ſufficiently rearm'd the matter of liſe, it being not ſo of it ſelfe, but by the abuſe of man.

And thus much of our diſſent concerning traditions, wherein we muſt not beſeuering but ſtedfaſt: becauſe not withſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions be riſe among vs. Our common people maruſouſly affect humane traditions: yea mans nature is inclined more to be pleaſed with them, then with the word of God. The feaſt of the natiuitie of our Sauour Chriſt, is onely a cuſtome and tradition of the Church, & yet men are commonly more careful to keepe it, then the Lords day, the keeping whereof ſtands by the morall law. Poſitiue lawes are not ſufficient to reſtrain vs from buying and ſelling on the Sabbath: yet within the twelve daies no man keeps market. Again, ſee the truth of this in our affection to the miniſterie of the word: let the Preacher alleadge *Peter and Paul*, the people count it but common ſtuffe, ſuch as any man can bring; but let men come and alleadge *Ambroſe, Auſtine*, and the reſt of the fathers: oh, he is the man, he is alone for them. Again, let any man be in danger any way, and it ſtraight he ſendeth to the wife man or wizard: Gods word is not ſufficient to comfort and direct him. All this argues, that popery denied with the mouth, abides ſtill in the hearts: and therefore we muſt learne to reuerence the written word, by aſcribing vnto it all manner of perfection.

The eight point: of Vowes.

Our Conſent.

Touching Vowes this muſt be knowne, that we doe not condemne them altogether, but onely labour to reſtore the puritie of doctrine touching this point, which by the Church of Rome from time to time hath bene corrupted and defaced. We hold therefore that a vow is a promiſe made to God touching ſome duties to be performed vnto him: and it is twofold, general, or ſpeciall. The general vow is that which concerne all beleueers: and it is made in the covenant both of the law, and of the Goſpel. I will here onely ſpeake of the vow which is made in the covenant of the Goſpel, in which there be two actions of God, the other of man. God in mercie on his part promiſeth to men the remiſſion of finnes and liſe euerlaſting: and man againe for his part promiſeth to beleue in Chriſt, and to obey God in all his commendements. All men euer made this vow vnto God, as the Iewes in circumciſion: which alſo they renewed ſo often as they receiued the paſſeouer: and in the new teſtament all that are baptized doe the like. And in Baptiſme this vow is called the ſtipulation of a good conſcience, whereby wee purpoſe to re-

nounce our selues, to beleue in Christ, and to bring forth the fruits of true repentance: and it ought to be renewed so oft as we are partakers of the Supper of the Lord. This vow is necessarie, and must be kept as a part of the true worship of God; because it is a promise wherein we vow to performe all duties commanded of God, either in the law, or in the Gospell. It may be demanded, considering we are bound to obedience, how wee binde our selues in Baptisme thereto. *Ans.* Though wee be already bound, partly by nature, and partly by the written word, yet may we renew the same bond in a vow; and he that is bound may further binde himselfe, so it bee for this end, to helpe his dulcenesse, for want of zeale, and to make him more forward in duties of loue to men, and the worship of God: to this end *David* swore to keepe the law of God. *Psal.* 119. 106. Though hee were bound vnto it by nature, and by the written law it selfe.

The speciall vow is that, which doth not reach to the person of all beleueers, but onely concerne some speciall men vpon some speciall occasions. And this kinde of vow is twofold: The first is the vow of ceremoniall duty, in the way of seruice to God: and it was practised in the Church of the Iewes vnder the old Testament: examples hereof, are two especially: the first, was the vow of the Nazarites, whereto no kind of men were bound by Gods commandement, but they bound themselves: God onely prescribing the manner and order of keeping the same, with rites pertaining thereto; as astinence from wine, the not cutting of the haire, and such like. The second example is of the Iewes, when of their owne accords, they vowed to giue God house or land, sheepe or oxen, or any like things for the maintenance of the legall worship: and of this also God prescribed certaine rules, *Leu.* 27. Now these vowes were part of the Iewish pedagogie or ceremoniall law, wherein God trained vp the Iewes in the old Testament: and beeing obserued of them, they were parts of Gods worship: but now vnder the Gospell they were not: beeing all abolished with the ceremoniall law, to which Christ put an end at his death vpon the crosse. It is true, *Paul* made a vow, and since kept the same, in the time of the new Testament, *Act.* 18. 18. yet not as a part of Gods worship: but as a thing indifferent for the time, wherein hee onely condescended to the weakenesse of the Iewes, that by this meanes hee might bring them the better vnto Christ. And whereas Christ is called a Nazarite, *Matth.* 2. 23. we may not thinke hee was of that very order, because he did not abstaine from wine: but he was so tearmed, because he was the verity and accomplishment of this order: For by it was signified that GODS Church was a peculiar people, fenced or chosen out of the world, and that Christ in respect of holinesse was also separated from all sinners. And the wordes in Saint

Matthew, *He shall be called a Nazarite*, are borrowed from the booke of the Iudges, cap. 13: where they are properly spoken of *Sampson*, and in type or figure of Christ. For as *Sampson* faued Israel by his death, so did Christ saue his Church. And as *Sampson* killed his enemies more by death then by life, so did Christ. It is plaine therefore, that this kind of vow bindeth not vs: for there are no more ceremonies to be kept vnder the Gospell for parts of Gods worship, but the outward rites of Baptisme and the Lords supper. Vowes concerning meates, drinkes, attire, touching, tasting, times, daies, were proper to the Iewes.

The second kinde of speciall vow is that whereby a man promisseth freely to performe some outward and bodily exercise, for some good end: and this vow also (if it bee made accordingly) is lawfull, and belongs both to the Church of the old and new Testament. In the old wee haue the example of the *Rekabites*, *Ierem.* 35. 6. who by the appointment of *Ienadab* their father, abstained from strong drinke, and wine, from planting vineyards and orchards: whereby *Ienadab* intended onely to breake them before hand, and to acquaint them with their future condition and state, that they should bee strangers in a forraigne land: that so they might prepare themselves to endure hardnesse in the time to come. And now in the new Testament we haue warrant in like manner to vow: as if a man by drinking of wine or strong drinke, finde himselfe prone to drunkennesse, he may vow with himselfe to drinke no more wine nor strong drinke, for so long time, as hee feels the drinking thereof will stirre vp his infirmity, and minister occasion of sinning. Of this kinde also are the vowes in which we purpose and promise to God, to keepe set times of fasting, to taske our selues in prayer, and reading of holy Scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundry like duties: and that we be not deceived in making such vowes, certaine rules must bee remembered. 1. That the vow be agreeable to Gods will and word; for if it be otherwise, the making, as also the keeping thereof is sinne. Vowes must not bee the bonds of iniquity. 1. I. It must bee so made, that it may stand with Christian liberty. For we may not make such things necessary in conscience, which God hath made free. Now Christian libertie allows vnto vs the free vse of all things indifferent, so it be out of the case of offence. Hence it followes, that vowes must be made and kept, or not kept, so farre forth as in conscience they may stand or not stand with our libertie purchased by Christ, III. The vow must be made with content of superiours, if we be vnder gouernment. Thus among the Iewes the vow of a daughter might not stand, vnlesse the consent of parents came thereunto. 1. V. It must bee in the power and abilitie of the marker thereof, to doe or not to doe. A vow made of a thing

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impossible, is no vow. V. It must be agreeable to the calling of him that maketh it: that is, both to his generall calling, as he is a Christian, and to that particular calling wherein he liueth. If it be either against one or both, it is vnlawfull. VI. It must be made with deliberation. Rash vowes be not lawfull, though the things vowed may be done lawfully. VII. The end must bee good, which is, to preferre and exercise the gifts of faith, prayer, repentance, obedience, and other vertues of the mind; also to testifie our thankfulness vnto God for blessings received. These are the principall rules that must bee obserued in making of vowes: and herewithall must be remembered, that vowes made on this manner, are by themselves no part of Gods worship, but only helpe and furtherances thereunto: and thus we are to esteeme of all the vowes of the new Testament. And thus much of speciall vowes, and of our consent herein.

The dissent or difference.

The points of difference betwene vs touching vowes are especially three. 1. The Church of Rome teacheth, that in the new Testament we are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exercises. Wee say no: considering the ceremoniall law is now abolished: and wee haue onely two ceremonies by commandement to be obserued; Baptisme, & the Supper of the Lord. Again, we are not so much bound to make or keepe vowes, as the Iewes were; because they had a commandement so to doe, and we haue none at all. But they alleadged to the contrary, the Prophet *Esa.* 19. 21. who speaking of the time of the Gospell, saith, *The Egyptians shall know the Lord, and shall vow vnto him, and keepe it.* I answer two waies: first, that the Prophet in this place expresseth and signifieth the spirituall worship of the new Testament, by ceremoniall worship then vsed: as he doth also in the last chapter, where hee calleth the Ministers of the new Testament, *Priests* and *Leuites*. Secondly, we grant, the Church of the new Testament makes vows vnto GOD, but they are of morall and Euangelicall duties; which must not be left vndone: and if vowing will indeed further them, it is not to be neglected. And therefore so oft as we come to the Lords table, wee in heart renew the vow and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worship, which is the point to be proued.

Again, they alleadged, *Psal.* 76. 11. *Vow vnto God, and performe it.* And they say, that this commandement binds all men. *Ans.* That commandement first bindes the Iewes to the making of ceremoniall vowes. Again, *David* here speaks of the vowing of praise and thanksgiving vnto God: and so he expounds himselfe,

Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God:* and this vow indeed concerneth all men, because it respects a morall duty, which is, to set forth the praise of God.

II. *Point of difference.* They also hold, that vowes made euen of things not commanded; as meates, drinkes, attire, &c. are parts of Gods worship, yea, that they tend to a state of perfection, in that the keeping of them brings man to an higher estate, then the keeping of the law can doe. We flatly say no, holding that lawfull vowes be certaine (a) staies and proppes of Gods worship, and not the worship it selfe. For *Paul* saith plainly, *1. Tim.* 4. 8. *Bodily exercise profiteth little, but godlinesse is profitable for much.* Again, as Gods kingdom is, so must his worship be: and Gods kingdom standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.

III. *Point of difference.* They maintaine such vowes to be made, as are not agreeable to the rules before named: and herein also we are to dissent from them. The first and principall is, the vow of continency, whereby a man promisseth to God to keepe chastitie alwaies in single life, that is, out of the estate of wedlocke. This kinde of vow is flat against the word of God: and therefore vnlawfull. For *Paul* saith, *1. Cor.* 7. 9. *If they cannot containe, let them marry.* *1. Tim.* 4. 1. *It is a doctrine of diuels to forbid to marry.* *Hebr.* 13. 4. *Marriage is honourable among all, and the bedde undefiled.* Again, this vow is not in the power of himselfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whom hee will, and when hee will, and as long as hee will. They alleadged, that in the want of continency, fasting and prayer obtaine it. *Ans.* It is not so: Gods gifts be of two sorts: some are common to all beleueers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to some onely, as the gift of continency, *1. Corinth.* 7. 7. I would that all men were as I my selfe am, but *every man hath his proper gift of God, one this way, another that way.* Now if we fast & pray for the increafe of the common gifts of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure, but the like cannot bee said of particular gifts. The childe of GOD may pray for health or wealth, & not obtaine neither of them in this world: because it is not the will of God to vouchsafe these blessings to all men: and *Paul* prayed three times to bee deliuered from a temptation, and yet obtained not his desire. And so may wee likewise pray for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vow therefore we abhorre, as a thing that hath heretofore, and doth still, bring forth innumerable abominations in the world. Yet here make in what manner wee doe it. First of all though wee mislike the vow: yet we like

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and commend single life. Marriage indeede is better in two respects: first, because God hath ordained it to be a remedy of inconueniencie to all such persons as cannot containe: secondly, because it is the fennery both of Church and common wealth; and it brings forth a seed of God for the enlarging of his kingdom. Yet single life in them that haue that gift of continencie, is in some respects to be preferred. First, because it brings liberty in perfection. Thus Paul saith, 1. Cor. 7. 26. *I suppose it is to be good for the present necessity for a man to be single.* Secondly, because it frees men from the common cares, molestations, and distractions that be in the family, v. 28. *Such shall have trouble in the flesh, but I spare you.* Thirdly, because single parties doe commonly with more bodily ease and liberty worship God; it being still presupposed, that they haue the gift of continencie, v. 34. *The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit.*

Againe, though wee mislike the vow, yet we hold and teach, that men or women being assured that they haue the gift of continencie, may constantly resolute and purpose with themselves to liue & leade a single life, 1. Cor. 7. 37. *He that handleth firme in his own heart, that hath no need, but hath power of his owne will, and hath so decreed in his heart that he will keepe his virgin, hee doth well.* And wee embrace the saying of Theodoret on 1. Tim. 4. *For he doth not (saith he) blame single life or continencie, but he accuseth them that by law enacted compell men to follow therof.* And men made themselves chaste for the kingdom of heauen, *Matth. 19. 12.* not by vow, but by purpose of heart, which is farre lesse then a vow, and may be changed vpon occasion, whereas a vow cannot, vlesse it doe evidently appeare to be vnlawfull.

Thirdly, for such persons as are able to containe to liue single for the ends before named, indeede we hold it to be no counsell of perfection, yet do we not deny it to be a counsell of expedience, or outward ease, according to that which Paul saith, v. 25. *I give mine aduise —, and 35. I speake this for your commodity, not to intangle you in a snare.*

Lastly, we thinke, that if any hauing the gift of continencie, doe make a vow to liue single, and yet afterward marrie (the said gift remaining) they haue sinned. Yet not because they are married, but because their vow is broken. And thus said Augustine of Widdowes that married after their vow, lib. de bono viduit. cap. 9.

The second is the vow of poverty and monastical life, in which men bestow all that they haue on the poore; and giue themselves wholly and onely to prayer and fasting. This vow is against the will of God, *Act. 20. 35. It is a more blessed thing to giue then to receive. Pro. 30. 8. Giue me neither riches nor poverty. Dom. 28. 48 poverty is numbred among the curses of the law:*

none whereof are to be vowed. And it is the rule of the holy Ghost, 2. Thess. 3. 10. *Hee that will not labour, namely in some special and warrantable calling, must not eate.* And v. 12. *I exhort that they worke with quietnesse, and eate their owne bread.* Now when as men liue apart from others, giuing themselves onely to prayer and fasting, they liue in no calling. And it is against the generall vow made in Baptisme, because it freeth men from sundry duties of the morall law, and changeth the proper end of mans life. For euery man must haue two callings. The first is a generall calling of a Christian, by vertue of which he performeth worship vnto God, and duties of loue to men. The second is a particular calling, wherein according to his gift, he must doe seruice to men in some function, pertaining either to the Church or common wealth whereof hee is a member. And the first of these twaine must bee performed in the second; and the second in and with the first. The end of mans life is, not onely to serue God by the duties of the first table, but by seruing of man in the duties of the second table, to serue GOD. And therefore the loue of our neighbour is called the fulfilling of the whole law, *Rom. 13. 10.* because the law of God is practised not apart, but in and with the law of our neighbour. This being so, it is manifest, that vowed poverty in monkish life makes many vnprofitable members both of Church and common-wealth.

C And though we mislike this vow also, yet we doe it holding these conclusions. I. That a man may forsake all his goods vpon special calling, as the Apostles did, when they were sent to preach the Gospell through the whole world. Secondly, goods may be forsaken, yea wife, children, parents, brethren, and all, in the case of confession, that is, when a man for the religion of Christ is persecuted and constrained to forsake all he hath. For then the second table giues place to the duties of the first. *Matth. 10. 29. 11.* That, for the time of persecution men may withdraw themselves (in such occasion offered) and goe apart to wildernesses or like places, *Heb. 11. 38.* yet for the time

D of peace, I see no cause of solitary life. If it bee alledged, that men goe apart for contemplation and spirituall exercises. I say againe, that Gods graces may as well bee exercised in the family, as in the Cloyster. The family is indeede as it were a Schoole of GOD, in which they that haue but a sparke of Grace, may learne and exercise many vertues; the acknowledgement of GOD; imprecation the feare of God, loue, bountifullnesse, patience, meeknesse, faithfullnesse, &c. Nay here be more occasions of doing or taking good, then bee or can bee in a Cloyster. 111. That wee condemne not the old and ancient monkes, though we like not euery thing in them. For they liued not like idle bellies, but in the sweat of their owne browes, as they ought to doe; and many of them were married: and in

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their

their meate, drinke, apparell, rule, vowe, and whole course of life, differed from the Monks of this time; euen as far as heauen from earth.

The third vowe is a regular obedience, whereby men giue themselves to keepe some deuided rule or order, standing most commonly in the obseruation of exercises in outward things, as meates, & drinke, and apparell, &c. This vow is against Christian libertie, whereby is granted a free vse of all things indifferently, so it be without the case of offence, *Gal. 5. 1. Stand fast in the liberty wherein Christ hath made you free.* Col. 2. 16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papists magnifie these their vowes, and yet make no such account of the vow in Baptisme: we for our parts must bee contrary to them, not onely in iudgement, but also in practise: and we ought to haue a special care to make good the vowes we haue plight to God according to his commandement. In our creation we made a vow of obedience: and being receiued into the covenant of grace, we vowed to beleene in Christ, and to bring forth fruits of new obedience, and this vow is renewed as oft as we come to the Lords table: our duty therefore is, to performe them also to God, as *Danid saith, Vow vnto God and keepe it:* and if wee keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honestie, as it is indeede. Now then, if there be such care to keepe couenant with men, much more should we haue care to keepe couenant with God.

The ninth point. Of Images.

Our consent.

Conclus. I. We acknowledge the ciuill vse of Images as freely and truly as the Church of Rome doth. By ciuill vse I vnderstand that vse which is made of them in the common societies of men, out of the appointed places of the solemne worship of God. And this to be lawful, it appeareth; because the arts of printing & graving are the ordinance of God; and to be skilfull in them is the gift of God, as the example of Bezaleel, and Aboliah declare, *Exod. 35. 30.* This vse of Images may be in sundry things. I. In the adorning and setting forth of buildings: Thus Salomon beautified his throne with the images of Lyons. And the Lord commanded his temple to be adorned with images of palm trees, of pomegranats, bulles, cherubes, and such like. 11. It serueth for the distinction of coines; according to the practise of Emperours and Princes in all nations. When Christ was asked, *Matth. 22. 20.* whether it was lawful to giue tribute to Caesar or no? hee called for a pennie, and said, *Whose image and superscription is this?* they said, *Caesars:* he then said, *Giue to Ca-*

A *far the things that are Caesars:* not condemning but approving the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true God; yet the Syble of the sanctuary, which they vied, specially after the time of Moses, was stamped with the image of the Almond tree, and the pot of Manna. 111. Images serue to keepe in memory friends deceased, whom wee reuerence. And it is like that hence came one occasion of the images that are now in vse in the Romane Church. For in the daies of the Apostles men vied privately to keepe the pictures of their friends departed; and this practise after crept into the open congregation; and at the last superstition getting head, images began to be worshipped.

B Conclus. II. We hold the historical vse of images to be good and lawful: and that is, to represent to the eye the acts of histories whether they be humane, or diuine: and thus we thinke the histories of the Bible may be painted in private places.

C Conclus. III. In one case it is lawful to make an image to testifie the presence or the effects of the maiestie of God, namely, when God himselfe giues any speciall commandement so to do. In this case Moses was made and erected a brazen serpent, to be a type, signe, or image to represent Christ crucified. *Iohn. 3. 14.* And the Cherubes ouer the Meric-seat serued to represent the maiestie of God, to whom the Angels are subiect. And in the second commandement it is not simply said, Thou shalt not make a graven image; but with limitation, thou shalt not make to thy selfe, that is, on thine owne head, vpon thine owne will and pleasure.

D Conclus. IV. The right images of the new Testament which we hold and acknowledge, are the doctrine and preaching of the Gospell, & all things that by the word of God pertaine thereto. *Gal. 3. 1. Who hath bewitched you that ye should not obey the truth, so whom Iesus Christ was before described in your sight, and among you crucified?* Hence it follows, that the preaching of the word is as a most excellent picture in which Christ with his benefits are liuely represented vnto vs. And wee dissent not from Origen, contra *Self. lib. 8.* who saith, *We haue no images framed by any base worke-man, but such as are brought forth and framed by the word of God, namely, patternes of vertues, and frames resembling Christians.* Hee meanes that Christians themselves are the images of Christians.

The difference.

Our dissent from them touching images stands in three points. I. The Church of Rome holds it lawful for them to make images to resemble God, though not in respect of his diuine nature; yet in respect of some properties and actions. We on the contrary hold it vnlawfull for vs to make any image, any way to represent the true God; or, to make any image of

any thing in way of religion, to worship God; much lesse the creature thereby. For the second commandment faith plainly, *Exod. 20. 4. Thou shalt not make to thy selfe any graven image, or the likeness of any thing in heauen, &c.* The Papists say, the commandment is meant of the images of false G O D S. But, will they, will they, it must be vnderstood of the images of the true *Iehouah*; and it forbids vs * to resemble God either in his nature, properties, or workes, or to vfe any resemblance of him for any sacred vfe: as to helpe the memorie, when we are about to worship God. Thus much the holy Ghost, who is the best expounder of himselfe, teacheth most plainly, *Deut. 4. 15, 16. Thou shalt not make an image at all (either of false or true God,) and therefore thou shalt not make any likenes of any thing.* And againe the prophet *Esa. 40. 18.* reproouing idolaters, asketh to whom they will liken God: *or, what similitude will they set up vnto him? & v. 21. Know ye nothing? haue you not heard? hath it not bene told you from the beginning?* As if hee should say: haue ye forgotten the second commandment, that God gaue vnto your fathers? And thus he flatly reprooues all them that resemble the true God in images. But they say further, that by *Images* in the second commandment are meant *idols*, that is (say they) such things as men worship for Gods.

Ans. w. If it were so, we should confound the first and second commandments. For the first, Thou shalt haue no other Gods before me, forbids all false Gods, which man wickedly frames vnto himselfe by giuing his heart and principall affections thereof, to them; and therefore idols also are here forbidden, when they are esteemed as Gods. And the distinction they make, that an Image is the representation of true things, and Idol of things supposed, is false: (a) *Tertullian* saith, that euery forme, or representation is to be tearmed an Idol. And, (b) *Isidore* saith that the heathen vfed the names of *image* and *idol* indifferently in one and the same signification. And *Saint Stenen* in his apologic, *Act. 7. 41.* calls the golden calfe an idol. *Hierome* saith, (c) that Idols are images of dead men. And our Diuines accord with all this which I haue said, *Laſtanius* saith, *Inſt. lib. 2. cap. 19.* Where images are for religious sake, there is no religion. The Council of *Elibera*, *can. 36.* decreed, that nothing should be painted on the walls of Churches, which is adored of the people. (d) *Origen*. We suffer not any to worship Iesus at altars, images, and temples: because it is written, *Thou shalt haue none other Gods.* And (e) *Epiphanius* saith, *It is against the authoritie of the Scriptures to see the images of Christ or of any Saints hanging in the Church.* In the tenth Council of *Constantinople*, these words of *Epiphanius* are cited against the En cratic; *See mindfull beloued children not to bring images into the Church, nor set them in the places where the Saints are buried, but alwaies carry God in your hearts: neither let them be*

suffered in any common house: for it is not meete that a Christian should be occupied by the eyes, but by the meditation of the minde.

Arguments of the Papists.

The reasons which they vfe to defend their opinions are these: 1. In *Salomons* temple were erected Cherubins, which were images of Angels, on the Mercy-seat where God was worshipped: and thereby was resembled the Maiestie of God: therefore it is lawfull to make images to resemble God. *Ans. w.* They were erected by special commandment from God, who prescribed the very forme of them and the place where they must bee set: and thereby *Moses* had a warrant to make them; otherwise hee had sinned: let them shew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the most inward place of the Temple, and consequently were removed from the sight of the people, who onely heard of them: and none but the high Priest saw them, and that but once a yeere. And the Cherubins without the veile, though they were to be seene, yet were they not to be worshipped, *Exod. 20. 4.* Therefore they serue nothing at all to iustifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to *Abraham*, *Gen. 18. 1. 13.* and to *Daniel*, who saw the Auncient of daies sitting on a throne, *Dan. 7. 9.* Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man or any like image, in which hee shewed himselfe to men. *Ans. w.* In this reason the proposition is false: For God may appeare in whatsoever forme it pleaseth his Maiestie; yet doth it not follow, that men should therefore resemble God in those formes: man haueing no libertie to resemble him in any forme at all: vnlesse hee bee commanded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time where God appeared, and no longer; as the bread and wine in the Sacrament are signes of Christs body and blood, not for euer, but for the time of administration: but afterward they become againe as common bread and wine. And when the holy Ghost appeared in the likeness of a dove, that likeness was a signe of his presence no longer then the holy Ghost appeared. And therefore hee that would in these formes represent the Trinitie, doth greatly dishonour God, and doeth that, for which hee hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Ans. w.* A very cauilt for first, a man cannot be painted, as he is the image of God, which stands in the spiritual gifts of righteousness and true holinesse. Againe, the image

of a man may be painted for ciuill or historical vfe, but to paint any man for this end to represent God, or in the way of religion, that we may the better remember & worship God, it is vnlawfull. Other reasons which they vfe are of small moment, and therefore I omit them.

I. I. Differ. They teach and maintaine, that images of God & of Saints may be worshipped with religious worship, specially the crucified. For (a) *Thomas* of Watering saith, *Seeing the croffe doth represent Christ who died vpon a croffe, and is to be worshipped with diuine honour: it followeth that the croffe is to be worshipped so too.*

We on the contrary, hold they may not. Our principall ground is the second commandment, which containeth two parts: the first forbiddeth the making of images to resemble the true God: the second forbiddeth the worshipping of them, or God in them: in these words, *Thou shalt not bow downe to them.* Now there can bee no worship done to any thing lesse then the bending of the knee. Againe, the brazen serpent was a type or image of Christ crucified, *Ioh. 3. 14.* appointed by God himselfe: yet when the people burned incense to it, *2. King. 18. 4.* *Herzibias* brake it in peeces, and is therefore commended. And when the diuell bad our Sauour Christ, but to bowe downe the knee vnto him, and he would giue him the whole world: Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* *Matthew 4. 10.* Againe, it is lawfull for one man to worship another with ciuill worship, but to worship man with religious honour is vnlawfull. For all religious worship is prescribed in the first table: and the honour due to man is only prescribed in the second table, and the first commandment thereof, *Honour thy father*, which honour is therefore ciuill and not religious. Now the meanest man that can bee, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. *Augustine*, and long after him *Gregorius*, in plaine termes denieth images to be adored.

The Papists defend their opinions by these reasons: 1. *Plal. 99. 5.* *Cast downe your sinnes before his footstool.* *Ans. w.* The words are thus to be read: *Bow at his footstool:* that is, at the Arke and Mercy-seat, for there he hath made a promise of his presence: the words therefore say not: *bowe to the Arke*, but to God at the Arke. *II. Obiect. Exo. 3. 5.* God said to *Moses*, *Stand a farre off & put off thy shoes for the place is holy.* Now if holy places must be reuerenced, then much more holy images as the croffe of Christ, and such like. *Ans. w.* God commanded the ceremony of the putting off the shoes, that he might thereby strike *Moses* with a religious reuerence, not of the place, but of his own Maiestie, whose presence made the place holy. Let them shew the like warrant for images.

V. Obiect. It is lawfull to kneele downe to a chaire of estate in the absence of the King or Queene: therefore much more to the

images of God & of Saints in heauen glorified, being absent from vs. *Ans. w.* To kneele to the chaire of estate, is no more but a ciuill testimonie, or signe of ciuill reuerence, by which all good subjects when occasion is offered, shew their loyaltye and subiection to their lawfull princes. And this kneeling being on this manner, & to no other end, hath sufficient warrant in the word of God: but kneeling to the image of any Saint departed, is religious, and consequently more then ciuill worship, as the Papists themselves confesse. The argument then prouoos nothing, vnlesse they will keep themselves to one and the same kinde of worship.

I. I. Differ. The Papists also teach, that God may bee lawfully worshipped in images, in which he hath appeared vnto men: as the Father in the image of an old man: the Sonne in the image of a man crucified: and the holy Ghost in the likeness of a dove, &c. But were hold it vnlawfull to worshippinge God, in, by, or at any image: for this is the thing which (as I haue prouoed before) the second commandment forbiddeth. And the fact of the Israelites, *Exod. 32.* in worshipping the golden calfe is condemned as flat idolatry: albeit they worshipped not the calfe, but God in the calfe: for v. 5. *Aaron* saith, *To morrow shall be the solemnitie of Iehouah:* whereby he doth giue vs to vnderstand, that the calfe was but a signe of Iehouah whom they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For *Aaron* saith, v. 4. *These be thy Gods (O Israel) that brought thee out of Egypt.* *Ans. w.* *Aarons* meaning is nothing else, but that the golden calfe was a signe of the presence of the true God. And the name of the thing signified is giuen to the signe, as vpon a stage he is called a king that represents the king. And *Augustine* saith, that images are wont to be called by the names of things wherof they are images, as the counterfeite of *Samuel* is called *Samuel*. And we must not esteeme them all as mad men, to thinke that a calfe made of their earings, being but one or two daies old, should bee the God that brought them out of Egypt with a mightie hand many daies before.

And these are the points of difference touching Images; wherein we must stand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeed an idol of the true God, and worshipping another Christ then we doe; vnder new termes maintaing the idolatry of the heathen. And therefore haue we departed from them: and so must wee still doe because they are idolaters; as I haue prouoed.

The tenth point: Of reall presence.

Our Consent.

I. We hold & beleene a presence of Christs body & blood in the Sacrament of the Lords

Supper:

* So faith
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a De I.
dol. c. 3.
b Etym.
l. 8.

c In Ilay.
37.

d Contr.
Celf. lib.
7.

e Epist.
ad Ioh.
Hierul.

1 King. 6.
27.

Summ.
part. 3.
quest. 35.
art. 3.

De ma.
nib. eccles.
cap. 35.
lib. 9.
capit. 9.

Ad Sim.
plic. lib.
2. q. 3.

supper: and that no fained, but a true and reall presence which must be considered two waies, first, in respect of the signes, secondly, in respect of the communicants. For the first, we hold and teach that Christs body and blood, are truly present with the bread and wine, being signes in the sacrament: but how? not in respect of place or coexistence: but by Sacramental relation on this manner. When a word is uttered, the sound comes to the care; and at the same instant, the thing signified comes to the minde; and thus by relation the word and the thing spoken of, are both present together. Even so at the Lords table bread and wine must not be considered barely as substances and creatures, but as outward signes in relation to the body and blood of Christ. And this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread and wine are present to the hand and to the mouth of the receiver; at the very same time the body and blood of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence, is in respect of the communicants, to whose believing hearts he is also really present. It will be said, what kinde of presence is this? *Ans.* Such as the communion in the sacrament is, such is the presence, and by the communion must we judge of the presence. Now the communion is on this manner: God the father according to the tenour of the Evangelicall covenant, gives Christ in his sacrament as really and truly, as any thing can be given unto man, not by part and peece-meale (as we say) but whole Christ God and man, on this fort. In Christ there be two natures, the Godhead, & manhood. The Godhead is not given in regard of substance, or essence: but only in regard of efficacie, merits, and operation conueied thence to the manhood. And further in this Sacrament Christs whole manhood is given both bodie and soule, in this order. First of all, is given the very manhood in respect of substance, & that really: secondly, the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood to the iustice of God. And thus the intire manhood with the benefits thereof, are given wholly and ioynly together. For the two distinct signes of bread and wine signifie not two distinct giuinges of the body apart and the blood apart; but the full and perfect nourishment of our soules. Again, the benefits of Christs manhood are diuersly giuen, some by imputation, which is an action of God accepting that which is done by Christ as done by vs; and thus it hath pleased God to giue the passion of Christ & his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expresse in termes, but I resemble it thus. As one candle is lighted by another, & one torch or candle-light is conueied to twentie candles: even so the inherent righteousness of euery beleuer

is derived from the store-house of righteousness, which is in the manhood of Christ; for the righteousness of all the members, is but the fruit thereof, euen as the naturall corruption in all mankind, is but a fruit of that original sinne which was in Adam. Thus we see how God for his part giues Christ: and that really. To proceede, when God giues Christ, he giues withall at the same time the spirit of Christ, which spirit creates in the heart of the receiver the instrument of true faith, by which the heart doth really receive Christ giuen of God, by resting vpon the promise which God hath made that he will giue Christ & his righteousness to euery true beleuer. Now then, when God giues Christ with his benefits, and man for his part by faith receives the same as they are giuen, there riseth that vnion which is betweene euery good receiver and Christ himselfe. Which vnion is not forged, but a real, true, and neere coniunction: neerer then which none is or can be: because it is made by a solemne giuing and receiving that passeth betweene God and man: as also by the bond of one and the same spirit. To come then to the point, considering there is a reall vnion, & consequently a reall communion betweene vs and Christ, (as I haue proued) there must needs be such a kinde of presence, wherein Christ is truly and really present to the heart of him that receiues the Sacrament in faith. And thus farre doe we consent with the Romish Church touching reall presence.

The dissent.

We differ not touching the presence it selfe, but only in the manner of presence. For though we hold a reall presence of Christs body and blood in the Sacrament, yet doe we not take it to be locall, bodily, or substantiall, but spirittuall and mysticall, to the signes by sacramental relation, and to the communicants by faith alone. On the contrary the Church of Rome maintaines transubstantiation, that is, a locall, bodily, & substantiall presence of Christs body and blood, by a change and conuersion of the bread and wine into the said body and blood.

Our reasons.

I. This corporall presence ouerturnes sundry articles of faith. For we beleue that the body of Christ was made of the pure substance of the Virgin Mary, & that but once, namely, when hee was conceived by the holy Ghost, and borne. But this cannot stand, if the body of Christ be made of bread and his blood of wine, as they must needs be, if there be no succession or annihilation, but a reall conuersion of substances in the sacrament: vntill we must beleue contraries, that his body was made of the substance of the Virgin, and not of the Virgin; made once, and not once but often. Again, if his body and blood be vnder the

formes

formes of bread and wine, then is hee not as yet ascended into heauen, but remains still among vs. Neither can he be said to come from heauen at the day of iudgment: for hee that must come thence to iudge the quicke & dead, must be absent from the earth. And this was the ancient faith. *Augustine* saith, that Christ according to his maiestie and providence and grace, is present with vs to the end of the world: but according to his assumed flesh hee is not alwayes with vs. *Cyril* saith, Hee is absent in body, and present in vertue, whereby all things are gouerned. *Figilius* saith, That he is gone from vs according to his humanitie: he hath left vs in his humanitie: in the forme of a seruant absent from vs: when his flesh was on earth, it was not in heauen: being on earth, he was not in heauen: and being now in heauen, he is not on earth. *Fulgentius* saith, One & the same Christ according to his humane substance, was absent from heauen when he was on earth: and left the earth when he ascended into heauen.

Reason. II. This bodily presence ouerturnes the nature of a true body, whose common nature or essentiall property it is, to haue length, breadth, and thicknes; which being taken away, a body is no more a body. And by reason of these three dimensions, a body can occupie but one place at once, as *Aristotle* said, the property of a body is to be seated in some place, so as a man may say where it is. They therefore that hold the body of Christ to be in many places at once, doe make it no body at all; but rather a spirit, and that infinite. They alledge that God is almighty: that is true indeed, but in this and like matters we must not dispute what God can doe, but what he will doe. And I say further, because God is omnipotent, therefore there be some things which he cannot doe, as for him to deny himselfe, to lie, and to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very bodie of Christ to be in many places at once, he should make it to be no body while it remains a body: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and invisible in the sacrament; and thus should he make contradictions to be true; which to doe, is against his nature, and argues rather impotencie then power. *Augustine* saith to this purpose, If he could lie, deceive, be deceived, steal, vniuulity, he should not be omnipotent. And, There fore he is omnipotent, because he cannot doe these things. Again, He is called omnipotent by doing that which he will, and not by doing that which hee will not: which if it should befall him, he should not be omnipotent.

Reason. III. Transubstantiation ouerturnes the very Supper of the Lord. For in euery Sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both: but Popish reall presence takes all away for when the bread is really turned into Christs body, & the wine into his blood, then

the signe is abolished, and there remains nothing but the outward formes or appearance of bread and wine. Again, it abolisheth the ends of the Sacrament, whereof one is to remember Christ till his coming againe, who being present in the sacrament bodily, needs not to be remembered, because helpes of remembrance are of things absent. Another end is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the body and not of the soule, which is only fed with spirittuall foode: for though the body may bee bettered by the foode of the soule, yet cannot the soule be fed with bodily foode.

Reason. IV. In the Sacrament the bodie of Christ is received as it was crucified, and his blood as it was shedde vpon the crosse: but now at this time Christs body crucified remains still as a body, but not as a body crucified; because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to bee present vnto vs in the Sacrament. Again, that blood which ran out of the feet, and hands, and side of Christ vpon the crosse, was not gathered vp againe and put into veines: nay, the collection was needlesse, because after the resurrection, he liued no more a naturall but a spirittuall life: and none knows what is become of this blood. The Papists therefore cannot say it is present vnder the forme of wine locally: and we may better say it is received spirittually by faith whose properties to giue a being to things which are not.

Reason. V. 1. Cor. 10. 3. The Fathers of the old Testament did eate the same spirittuall meat, and drinke the same spirittuall drinke: for they dranke of the rocke, which was Christ. Now they could not eate his body which was crucified, or drinke his blood shedde bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the Fathers did eate the same meate, and drinke the same spirittuall drinke with themselves, not with vs. But their answer is against the text. For the Apostles intent is to proue, that the Iewes were euery way equal to the *Corinthians*, because they did eate the same spirittuall meate, and drinke the same spirittuall drinke with the *Corinthians*: yetherwise his reason proues not the poi t which hee hath in hand, namely, that the Israelites were nothing inferior to the *Corinthians*.

Reason. VI. As it is said, the Sabbath was made for man, and not man for the Sabbath: so it may be said, that the Sacrament of the Lords Supper was made for man; and not man for it: and therefore man is more excellent then the Sacrament. But if the signes of bread and wine be really turned into the body and blood of Christ, then is the Sacrament infinitely better then man, who in his best estate is only ioyned to Christ, and made a member of his mysticall body: whereas the bread and wine are made very Christ. But the Sacrament or

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outward elements indeed are not better than man: the end being alwaies better then the thing ordained to the end. It remains therefore that Christs presence is not corporall but spiritual. Again, in the supper of the Lord, every beleever receiveth whole Christ, God and man, though not the Godhead: now by this carnall eating, wee receive not whole Christ, but only a part of his manhood: and therefore in the Sacrament there is no carnall eating, and consequently no bodily presence.

Reason. VII. The iudgement of the auncient Church. *Theodore faith, The same Christ who called his naturall body food and bread, who also called himselfe a Vine, he vouchsafed the visible signes the name of his owne body, not changing nature, but putting grace to nature, whereby he means consecration. And, The mysticall signes after sanctification lose not their proper nature. For they remaine in their first nature, and keep their first figure and forme: and as before, may be touched and seeme: and which they are made, is understood, beleueed, and adored. Gelasius faith, Bread and wine passe into the substance of the body and blood of Christ, yet so as the substance or nature of bread and wine ceaseth not. And they are turned into the diuine substance, yet the bread and wine remaine still in the proprietie of their nature. Lombard faith, If it be asked what conversion this is whether formall or substantiall, or of another kinde, I am not able to define. And that the fathers held not transubstantiation, I prove it by sundry reasons. First, they vsed in former times * to burne with fire that which remained after the administration of the Lords Supper. Secondly, by the sacramentall vnion of the bread and wine with the bodie and blood of Christ, they vsed to confirme the personall vnion of the manhood of Christ with the Godhead against heretikes: which argument they would not haue vsed, if they had beleueed a popish real presence. Thirdly, it was a custome in Constantinople, that if any parts of the Sacrament remained after the administration thereof was ended, that young children should be sent for from the schoole to eate them; who neuertheless were barred the Lords table. And this argues plainly that the Church in those daies, took the bread after the administration was ended, for common bread. Again, it was once an order in the Romane Church, that the wine should be consecrated by dipping into it bread, which had bin consecrated. But this order cannot stand with the real presence, in which the bread is turned both into the body and blood.*

Nicholaus Cabasilus faith, After hee hath vsed some speech to the people he erects their minds, and lifts their thoughts from earth, and faile, Sicut corda, Let vs lift up our hearts, let vs thinke on things aboue, and not on things that are upon the earth. They confesse and say, that they lift up their hearts thither, where there is treasure, and where Christ sitts at the right hand of his father.

Objections of Papists.

I. The first reason is, *Ioh. 6. 55. My flesh*

is meate indeede, and my blood is drinke indeede: therefore (say they) Christs body must be eaten with the mouth, and his blood drunke accordingly. *Answe.* The chapter must be understood of a spirituall eating of Christs bodie is meate indeede, but spirituall meate, and his blood spirituall drinke, to be received not by the mouth, but by faith. This is the very point that Christ here intends to proue, namely, that to beleue in him, to eate his flesh, and to drinke his blood, are all one. Again, this chapter must not be understood of that speciall eating of Christ in the sacrament: for it is said generally, *v. 53. Except ye eate the flesh of Christ, and drinke his blood, ye haue no life in you:* and if these very words (which are the substance of the chapter) must be understood of a sacramentall eating, no man before the coming of Christ was saved: for none did bodily eate or drinke his body or blood, considering it was not then existing in nature, but only was present to the beleueing heart by faith.

II. *Obiect.* Another argument is taken from the words of the institution, *This is my body.* *Answe.* These words must not be understood properly, but by a figure: his bodie being put for the signe & seale of his bodie. It is objected, that when any make their last wills and testaments, they speake as plainly as they can; now in this supper Christ ratifies his last will & testament: and therefore he spake plainly, without any figure. *Ans.* Christ here speaketh plainly, & by a figure also; for it hath bene alwaies the vltimall manner of the Lord in speaking of the sacraments, to giue the name of the thing signified to the signifier. *Gen. 17. 10.* circumcision is called the *covenant of God*; & in the next verse in the way of expolition, *the signe of the covenant.* And *Exod. 12. 11.* the paschall lamb is called the angels passing by or ouer the houses of the Israelites; whereas indeede it was but a signe thereof; and *1. Cor. 10. 4.* The rocke was Christ. *1. Cor. 5. 7.* The Passouer was Christ. And the like phrase is to be found in the institution of this sacrament concerning the cup, which the Papists themselves confesse to be figurative; when it is said, *Luk. 22. 20. This cup is the new testament in my blood,* that is, a signe, seale, and pledge thereof. Again, the time when these words were spoken must be considered, and it was before the passion of Christ, whereas yet his body was not crucified nor his blood shed; and consequently neither of them could be received in bodily manner, but by faith alone. Again, Christ was not onely the author, but the minister of this Sacrament at the time of the institution thereof: and if the bread had bin truly turned into his body, and the wine into his blood, Christ with his owne hand should haue taken his owne body & blood, and haue giuen it to his Disciples, nay, which is more, he should with his owne hands, haue taken his owne flesh, and drunken his owne blood, and haue eaten himselfe. For Christ himselfe did eate the bread and drinke the wine, that he

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might with his own person consecrate his last supper, as he had consecrated baptism before. And if these words should bee properly vnderstood, euery man should be a manlaier in his eating of Christ. Lastly, by means of popish real presence, it comes to passe, that our bodies should be nourished by naked qualities without any substance, which in all Philosophy is false and erroneous. To helpe this & the like absurdities, some Papists make nine wonders in the sacrament. *The first, that Christs body is in the Eucharist in as large a quantity as he was upon the crosse, and is now in heauen, and yet excludes not the quantity of the bread. The second, that there be accidents without a subiect. The third, that bread is turned into the body of Christ, and yet it is not the matter of the body, nor refused to nothing. The fourth, that the body increaseth not by consecration of many hosts, and is not diminished by often receiving. The fifth, that the body of Christ is vnder many consecrated hosts. The sixth, that when the host is deuicid, the body of Christ is not diuicid, but vnder euery part thereof is whole Christ. The seventh, that when the Priest holds the host in his hand, the body of Christ is not felt by his selfe nor sense, but the formes of bread and wine. The eight, that when the formes of bread and wine cease, the bodie and blood of Christ ceaseth also to bee there. The ninth, that the accidents of bread and wine haue the same effects with the bread and wine it selfe, which are to nourish and fill. On this manner it shal be eatie for any man to defend the most absurd opinion that is or can be, if hee may haue liberty to answer the arguments alleadged to the contrary by wonders.*

To conclude, seeing there is a real communion in the Sacrament betwene Christ and euery beleueing heart, our duty therefore is, to bestow our hearts on Christ, endeavouring to loue him, and to reioyce in him, and to long after him aboue all things: al our affiance must be in him, and with him; wee beeing now on earth must haue our conseruation in heauen. And this is the true real presence, which the ancient Church of God hath commended vnto vs: for in all these liturgies these words are vsed, & yet are extant in the Popish masse. *Lift up your hearts: we lift them up vnto the Lord.* By which words the communicants were admonished to direct their minds and their faith to Christ sitting at the right hand of God. Thus faith Augustine, *If we celebrate the ascension of the Lord with deuotion let vs ascend with him, and lift up our hearts.* Again, *They which are already risen with Christ in faith and hope, are invited to the great table of heauen, to the table of angels, where is the bread.*

The eleuenth point: Of the sacrifice in the Lords Supper, which the Papists call the sacrifice of the Masse.

Touching this point, first I will set downe what must bee vnderstood by the name Sa-

crifice. A sacrifice is taken properly, or improperly. Properly, it is a sacred or solemne action, in which man offereth and consecrath some outward bodily thing vnto God for this end, to please and honour him thereby. Thus all the sacrifices of the old Testament, and the oblation of Christ vpon the crosse in the new Testament, are sacrifices. Improperly, that is, onely by way of resemblance, the duties of the morall law are called sacrifices. And in handling this question, I vnderstand a sacrifice both properly and improperly by way of resemblance.

Our consent.

Our consent I propound in two conclusions.

Conclus. I. That the supper of the Lord is a sacrifice, & may truly be so called as it hath bene in former ages; & that in three respects. I. Because it is a memoriall of the reall sacrifice of Christ vpon the crosse, and contains within it a thanksgiving to God for the same, which thanksgiving is the sacrifice and *calues of our lips*, *Hebr. 13. 15.* II. Because euery communicant doth there present himselfe body and soule a liuing, holy, & acceptable sacrifice vnto God. For as in this sacrament God giues vnto vs Christ, with his benefits: so we answerably giue our selues vnto God as seruants to walke in the practise of all dutifull obedience. III. It is called a sacrifice in respect of that which was ioyned with the sacrament, namely, the almes giuen to the poore as a testimonie of our thankfulness vnto God. And in this regard also, the ancient Fathers haue called the sacrament, *an vnbloodie sacrifice*; and the table, *an altar*; and the ministers, *priests*; and the whole action an *oblation*, not to God but to the congregation, and not by the priest alone, but by the people. A canon of a certaine Council faith, *We decree that euery Lords day the oblation of the altar be offered of euery man and woman both for bread and wine.* And Augustine faith, *that women offer a sacrifice at the altar of the Lord, that it might be offered by the priest to God.* And vually in ancient writers the communion of the whole body of the congregation is called the sacrifice or oblation.

Conclus. II. That the very body of Christ is offered in the Lords supper. For as wee take the bread, to be the body of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. And thus the Fathers haue termed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice vpon the crosse. *Aug. Epist. 23. Neither darst hee lie which faith Christ was offered: For if the sacrament had not the resemblance of things; whereof they are sacraments, they should in no wise be sacraments: but from a resemblance, they often take their names.* Again, Christ is sacrificed in the last supper, in regard of the faith of the communicants, which makes a

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thing past & done, as present. *Augustine* saith, *When we beleue in Christ, he is offered for us daily.* And, *Christ is then slain for every one, when he beleueus that he is slain for him.* *Ambrose* saith, *Christ is sacrificed daily in the mindes of beleueus, as upon an altar.* *Hierome* saith, *Hee is alwayes offered to the beleueus.*

II. The difference.

They make the Eucharist to be a reall, external, or bodily sacrifice offered vnto God: holding and teaching, that the minister is a priest properly: and that in this sacrament hee offers Christs bodie and blood to God the Father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily sacrifice for the remission of finnes, but only Christs oblation on the crosse once offered. Here is the maine difference betweene vs, touching this point: and it is of that weight & moment, that they stiffe-ly maintaining their opinion (as they doe) can be no Church of God. For this point razeth the foundation to the very bottome. And that it may the better appeare that we souch the truth, first, I will confirme our doctrine by Scripture, and secondly, confute the reasons which they bring for themselves.

III. Our Reasons.

Reason I. *Heb. 9.15.* and *26. and c. 10. 10.* the holy Ghost saith, *Christ offered himselfe but once.* Therefore not often: and thus there can be no reall or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus: The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering, it is either bloody or vnbloody, & the holy Ghost speaks onely of the bloody sacrifice of Christ, which was indeede offered but once. *Ans.* But the author of the epistle takes it for granted, that the sacrifice of Christ is onely one, & that a bloodie sacrifice. For hee saith, *Heb. 9.25.* *Christ did not offer himselfe often, as the high priests did:* and verse 26. *For then he must haue often suffered since the foundation of the world: but now in the end he hath appeared once to put away sinne by the sacrifice of himselfe:* and verse 22. *Without shedding of blood is no remission of finnes.* By these words it is plaine, that the Scripture neuer knew the two-fold manner of sacrificing of Christ. And every distinction in diuinitie not founded in the written word, is but a forgerie of mans braine. And if this distinction be good, how shall the reason of the Apostle stand. He did not offer himselfe but once, because hee suffered but once?

Reas. II. The Romish Church holds that the sacrifice in the Lords supper is all one for substance, which the sacrifice which he offered on the crosse: if that be so, then the sacrifice in the Eucharist, must either be a continuance of the sacrifice which was begun on the crosse, or

els an alteration or repetition of it. Now let them chooe of these twaine which they will: if they say it is a continuance of the sacrifice on the crosse, Christ being but the beginner, and the priest the finisher thereof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the crosse was then fully perfected, as by his owne testimony it appears, when he said *Consummatum est, it is finished.* Again, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect: for that is the reason which the holy Ghost vseth to proue that the sacrifices of the old Testament were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lords: for one end thereof is to keepe in memorie the sacrifice of Christ. Now euery remembrance must be of a thing absent, past, and done: and if Christ be daily and really sacrificed, the sacrament is no fit memorial of his sacrifice. Again, the principall end for which the Sacrament was ordained, is that God might giue & receiue Christ with his benefits: and therefore to giue and take, to eat and drinke, are here the principall actions. Now in a reall sacrifice God doth not giue Christ and the Priest receiue him of God; but contrariwise he giues and offers Christ vnto God, & God receiues something of vs. To helpe the matter, they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of God, being already made. But this answer still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God: a sacrifice therefore is no fit means to apply any thing vnto vs, that is giuen of God.

Reason IV. *Heb. 7.24, 25.* The holy Ghost makes a difference betweene Christ the high Priest of the new Testament, and all Leuiticall priests, in this, that they were many, one succeeding another: but he is onely one, hauing an eternal priesthood, which cannot passe from him to any other. Now if this difference be good, then Christ alone in his owne very person must be the Priest of the new Testament, and no other with, or vnder him: otherwise in the new Testament there should be more priests in number then in the old. If they say, that the whole action remains in the person of Christ, and that the Priest is but an instrument vnder him (as they say), I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and hee which doth all, is more then a bare instrument.

Reason V. If the Priest doe offer to God Christs reall body and blood for the pardon of our sins, then man is become a mediator betweene God & Christ. Now the Church of Rome saith, that the Priest in his masse is a

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priest properly, & his sacrifice a reall sacrifice, differing onely in the manner of offering from the Sacrifice of Christ vpon the crosse: and in the very canon of the Masse they insinuate thus much, when they request *God to accept their gifts and offerings*, namely, *Christ himselfe offered*, as he did the sacrifices of *Abel* and *Noe*. Now it is absurd, to thinke that any creature should be a mediator betweene Christ and God. Therefore Christ cannot possibly be offered by any creature vnto God.

Reason VI. The iudgement of the ancient Church. A certaine Councell held at Toledo in Spaine, reprooueth the Ministers that they offered sacrifice often the same day without the holy communion. The words of the Canon are these: *Relation is made vnto vs that certaine priests doe not so many times receive the grace of the holy communion, as they offer sacrifices in one day: but in one day if they offer many sacrifices to God in all the oblations they insinuate themselves from the communion*—Here make, that the sacrifices in ancient Masses were nothing else but formes of diuine seruice; because none did communicate, no not the priest himselfe. And in another Councell the name of the Masse is but only for a forme of prayer. *It hath pleased vs, that prayers, applications, Masses, which shall be allowed in the Councell—, be vsed.* And in this sense it is taken when speech is vsed of the making or compounding of Masses: for the sacrifice propriatorie of the body and blood of Christ admits no composition. *Abbot Paschasius* saith, *Because we sume daily, Christ is sacrificed for vs mystically, and his passion is giuen in mysterie.* These his words are against the reall sacrifice: but yet he expounds himselfe more plainly, cap. 10. *The blood is drunk in mystery spiritually: and it is all spiritual which we eat, and, cap. 12.*

The priest— attributes to every one not as much as the outward sight giueth, but as much as faith inwardly, cap. 13. *The full similitude is outwardly, and the immaculate flesh of the lambe is faith inwardly—* that the truth be not wanting to the sacrament, & it be not ridiculous to Pagans, that we drinke the blood of a killed man, cap. 6. *One eates the flesh of Christ spiritually and drinks his blood, another seems to receiue not so much as a morsell of bread from the hand of the priest:* his reason is, because they come vnprepared. Now then considering all these places, he makes no receiving but spiritual, neither doth he make any sacrifice but spiritual.

V. Obiect. Of Papists.

I. *Gen. 14. v. 18.* When *Abraham* was coming from the slaughter of the kings, *Melchizedech* met him, and brought forth bread and wine: and he was a priest of the most high God. Now this bread and wine (say they) hee brought forth to offer for a sacrifice: because it is said, he was a priest of the most high God: and they reason thus, Christ was a Priest after the order of *Melchizedech*:

Therefore as *Melchizedech* offered bread and wine so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Ans.* *Melchizedech* was no type of Christ in regard of the act of sacrificing, but in regard of his person, and things pertaining thereto, which are fully expounded, *Heb. 7.* the summe whereof is this: I. *Melchizedech* was both King and Priest: so was Christ. II. Hee was a Prince of peace and righteousness so was Christ. III. He had neither father nor mother: because the Scripture in setting down his history makes no mentio of either beginning or ending of his daies: and so Christ had neither father nor mother: no father, as hee was manno mother, as hee was God. IV. *Melchizedech* being greater then *Abraham* blessed him, and Christ by vertue of his priesthood blesteth, that is, iustifieth & sanctifieth all those that bee of the faith of *Abraham*. In these things onely stands the resemblance, and not in the offering of bread and wine. Again, the end of bringing forth the bread and wine, was not to make a sacrifice, but to refresh *Abraham* & his seruants that came from the slaughter of the Kings. And he is called there a priest of the most high God, not in regard of any sacrifice; but in consideration of his blessing of *Abraham*, as the order of the words teacheth, *And he was the priest of the most high God: therefore bee blessed him.* Thirdly, though it were granted, that he brought forth bread and wine to offer in sacrifice, yet will it not follow, that in the Sacrament Christ himselfe is to be offered vnto God vnder the naked formes of bread and wine. *Melchizedech* bread and wine were absurd types of no bread and no wines, or of formes of bread and wine in the Sacrament.

II. *Obiect.* The paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Ans.* The paschall lambe was a sacrament, but no sacrifice. Indeed Christ faith to his disciples, *Go and prepare a place to sacrifice the Passouer in, Mark. 14. 12.* but the words, to offer, or to sacrifice, doe often signifie no more but to kill. As when *Isaac* and *Laban* made a covenant, it is said, *Isaac sacrificed beasts, and called his brethren to eate bread, Gen. 31. 54.* Which words must not be understood of killing for sacrifice, but of killing for a feast: because hee could not in good conscience inuite them to his sacrifice, that were out of the covenant, being (as they were) of another religion: secondly, it may be called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when *Saul* sought his fathers asses, and asked for the Seer, a maide bids him goe vp in halt, for (saith hee) there is an offering of the people this day in the high place, *1 Sam. 9. 12.* where the feast that was kept in Rama, is called a sacrifice: in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the passouer may be called a sacrifice, because sacrifices were offered within the compasse

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of the appointed featt or solemnity of the paffcower: & yet the thing it felfe was no more a facifice then the featt in Rama was. Again, if it were granted that the paffcower was both, it will not much againft vs. for the fupper of the Lord fucceeds the Paffcower only in regard of the maine end thereof, which is the increafe of our communion with Chrift.

III. Obiect. *Malac. 1. 11.* The prophet foretelleth of a cleane facifice that fhall be in the new testament: & that (fay they) is the facifice of the Maff. *Ans.* This place muft be vnderftood of a fpiritual facifice, as we fhall plainly perceiue if we compare it with *1. Tim. 2. 8.* where the meaning of the Prophet is fitly expounded, *I will (faith Paul) that men pray in all places, lifting vp pure hands, without wrath or doubting.* And this is the cleane facifice of the Gentiles. Thus *Iulius Marry* faith, *That fupplications & thanksgiuings are the onely perfect facifice praifing God, and that Chriftians haue learned to fit them alone.* And *Terrull.* faith, *We facifice for the health of the Emperour—as God hath commanded with pure prayer.* And *Irenus* faith, that this cleane offering to be offered in every place is the prayer of the Saints.

IV. Obiect. *Heb. 13. 10.* We haue an altar, whereof they may not eate, which ferue in the tabernacle. Now (fay they) if we haue an altar, then we muft needs haue a prieft; and alfo a real facifice. *Ans.* Here is meant not a bodily, but fpiritual altar, becaufe the altar is oppofed to the material Tabernacle; and what is meant thereby is expreffed in the next verfe, in which he proues that we haue an altar. *The bodies of the beafts, whose blood was brought into the holy place by the high prieft for fin, were burnt without the campe: fo Chrift Iefus, that he might fanctifie the people with his owne blood, fuffered without the gate.* Now lay the reafon or prooffe to the thing that is proued, and we muft needs vnderftand Chrift himfelfe, who was both the altar, the prieft, and the facifice.

V. Obiect. Laftly, they fay, where alteration is both of law and covenant, there muft needs be a new prieft and a new facifice. But in the new Teftament there is alteration both of law and covenant: and therefore there is both new prieft and new facifice. *Ans.* All may be granted: in the new Teftament there is both new prieft, & facifice: yet not any popifh prieft but onely Chrift himfelfe both God & man. The facifice alfo is Chrift as he is man: & the altar, Chrift as hee is God, who in the new Teftament offered himfelfe a facifice to his Father for the fins of the world. For though he were the Lambe of God flaine from the beginning of the world, in regard of the purpofe of God, in regard of the value of his merit, and in regard of faith which maketh things to come, as prefent: yet was he not actually offered till the fulnes of time came; & once offering of himfelfe, he remaineth a prieft for euer, and all other priefts beide him are fuperfluous: his one offering once offered, being al-fufficient.

The twelfth point: Of fafting.

Our confent.

Our confent may be fet downe in three conclufions. I. We doe not condemne fafting, but maintaine three fortstherof, to wit, a morall, ciuill, & a religious faft. The firft being morall, is a praftife of fobriety or temperance, when as in the vfe of meates and drinckes, the appetite is reftained, that it doth not exceede moderation. And this muft be vfed of all Chriftians in the whole courfe of their liues. The fecond being ciuill, is when vpon fome particular & politicke confiderations men abftaine from certaine meates: as in this our commonwealth the law inioynes vs to abftaine from flefh-meate at certaine feafons of the yeare, for thefe fpecial endsto preferue the breed of cattell, and to maintaine the calling of the fifhermen. The third, namely a religious faft, is when the duties of religion, as the exercife of praier and humiliation are praftifed in fafting. And I doe now fpecially intreat of this kinde.

Concluf. II. We ioyne with them in the allowance of the principall and right ends of a religious faft, and they are three. The firft is, that thereby the minde may become attentive in meditation of the duties of Godlines to be performed. The fecond is, that the rebellion of the flefh may be fubdued: for the flefh pampered becomes an instrument of licentiousnes. The third, and (as I take it) the chiefe end of a religious faft is, to proteft our guiltineffe, and to reftifie our humiliation before God for our finnes: and for this end in the faft of Ninus, the very beaft was made to abftaine.

Concluf. III. We yeeld vnto them, that fafting is an helpe and furtherance to the worfhip of God: yea, and a good worke alfo if it be vfed in a good maner. For though fafting in it felfe being a thing indifferent, as eating and drinking are, is not to be tearmed a good worke; yet being applied, and confidered in relation to the right ends before fpoken of, and praftifed accordingly, it is a worke allowed of God, and highly to be efteemed of all the feruants and people of God.

The diffens or difference.

Our diffent from the Church of Rome in the doctrine of fafting ftands in three things. They appoint and prefcribe fet times of fafting, as neceffary to be kept; but we hold and teach that to prefcribe the time of a religious faft, is in the libertie of the Church and the gouernours thereof, as fpeciall occafion fhall be offered. When the difciples of *Iohn* asked Chrift, why they & the Pharifes fafted often, but his difciples fafted not, he answered, *Can the children of the marriage chamber worke as long as the bridegroome is with them? but the daies will*

come

come when the bridegroome fhall bee taken away from them, and then fhall they faft, *Matth. 9. 15.* where he giues them to vnderftand, that they muft faft, as occafions of mourning are offered. Where alfo I gather, that a fet time of fafting is no more to be ioynded thē a fet time of mourning. It was the opinion of *Auguftine*, that neither Chrift nor his Apoftles appointed any times of fafting. And *Terrullian* faith, that they of his time fafted of their owne accords freely, without law or commandment, as occafion and time ferued. And *Eusebius* faith, that *Montanus* was the firft that made laws of fafting. It is objected, that there is a fet time of fafting prefcribed. *Leuit. 16. 29.* *Ans.* This fet and prefcribed faft was commanded of God as a part of the Legall worfhip, which had his end in the death of Chrift. Therefore it doth not iustifie a fet time of fafting in the new Teftament, where God hath left man to his owne libertie without giuing the like commandment. It is againe alleadged, that *Zach. 7. 5.* there were fet times appointed for the celebration of religious fafts vnto the Lord, the fifth and the feuenth moneths. *Ans.* They were appointed vpon occafion of the prefent afflictions of the Church in *Babylon*, and they ceafed vpon their deliuerance. The like vpon like occafion may we appoint. It is further objected, that fome Churches of the Proteftants obferue fet times of fafting. *Ans.* In fome Churches there be fet daies and times of fafting, not vpon the neceffity, or for conſcience or religious fake, but for politicke or ciuill regards, whereas in the Romifh Church it is held a mortall finne to deferre the fet time of fafting till the next day following.

Secondly, wee diffent from the Church of Rome touching the manner of keeping a faft. For the beft learned among them allow the drinking of wine, water, eleſtuaries, and that (a) often within the compaffe of their appointed faft: yea, they allow the eating of one meale on a fafting day at noone tide, & vpon a reafonable caufe, one houre before: the time of fafting not yet ended. But this praftife indeed is abſurd, and contrary to the praftife of the old Teftament yea it doth fruſtrate the end of fafting. For the bodily abſtinenſe is an outward meanes and figne whereby we acknowledge our guiltineffe and vnworthineffe of any of the bleffings of God. Again, they prefcribe a difference of meates, as whit-meate onely to be vfed on their fafting daies, & that of neceffity, and for conſcience fake in moſt cafes. But we hold this diftinction of meates, both to be foolifh and wicked. Foolifh, becauſe in ſuch meates as they prefcribe, there is as much filling & delight, as in any other meates: as namely in fiſh, fruits, wine, &c. which they permit. And it is againe the end of a religious faft to vſe any reſrefhing at all; fo far as neceffity of health and comelieneffe will permit. Thus the Church in times paſt vſed to abſtaine not onely from meate & drinke, but from all delights

whatſoeuer, euen from ſoft apparell and ſweete oymments. *Ier. 2. 15.* — *Sanctifie a faſt: let the bridegroome goe forth of his chamber, & the bride out of her bride chamber.* *Dan. 10. 3.* *I eate no pleaſant bread, neither can fleſh nor wine within my mouth, neither did I anoint my ſelfe at all, ſith three weekes of daies were fulfilled.* *1 Cor. 7. 5.* *Deſtroy not one another, except it bee with conſent for a time, that ye may giue your ſelues to faſting and prayer.*

Again, we hold this praftife to be wicked, becauſe it taketh away the libertie of Chriftians, by which, vnto the pure all things are pure. And the Apoſtle, *Gal. 5. 1.* biddes vs to ſtand faſt in this libertie, which the Church of Rome would thus abolifh. For the better vnderſtanding of this, let vs conſider how the Lord himſelfe hath from the beginning kept in his owne hands, as a maſter in his owne houſe, the diſpoſition of his creatures for the vſe of man, that he might depend on him & his word for temporal bleffings. In the firſt age, he appointed vnto him for meate euerie hearbe of the earth bearing feede, and euerie tree wherein there is the fruite of a tree bearing feede, *Gen. 1. 29.* And as for fleſh, whether God gaue vnto him libertie to eate or not to eate, we hold it vncertaine. After the flood the Lord renewed his grant of the vſe of the creatures, and gaue his people libertie to eate the fleſh of liuing creatures: yet ſo as he made ſome things vncleane, and forbade the eating of them: among the reſt, the eating of blood. But ſince the coming of Chrift he hath enlarged his word, and giuen libertie to both Iewes and Gentiles, to eate of all kinde of fleſh. This word of his we reſt vpon; holding it a doctrine of diuells, for men to command an abſtinenſe from meates for conſcience fake; which the Lord himſelfe hath created to be receiued with thankſgiuing. *Socrates* a Chriſtian hiftoriographer faith, that the Apoſtles left it free to euerie one to uſe what kinde of meate they would on faſting dayes and other times. *Spiridon* in *Lent* dreſſed ſwines fleſh, and ſet it before a ſtranger, eating himſelfe and bidding the ſtranger alſo to eate: who reſuſing, and profeſſing himſelfe to bee a Chriſtian, therefore (ſaith he) the rather muſt thou doſt: for ſo the pure all things are pure, as the word of God teacheth vs.

But they obiect, *Ier. 35. 6.* where *Ionnadab* commanded the Rechabites to abſtaine from wine: which commandment they obeyed, and are commended for doing well in obeying of it: therefore (ſay they) ſome kinde of meates may lawfully be forbidden. *Ans.* *Ionnadab* gaue this commandment not in awe of religion, or merit, but for other, wife and politicke regards. For he inioyned his poſterity not to drinke wine, nor to build houſes, not to ſow feede, or plant vineyards, or to haue any in poſſeſſion: but to lie in tents; to the end they might be prepared to beare the calamities, that ſhould befall them in time to come. But the popiſh abſtinenſe from certain

Ecc 3 meates,

Dialog.
com
Triph.

Ad ſca-
pulum.

Lib. 4. c.
35.

verſe. 13.
12.

Epil. 86.

Cont.
Physico-
ſoph. Hilt.
154. 17.

Wola.
ma. 3.
611.
Nauar.
cat. num.
77.

Ind. 10. 25
1 Sam. 1.
11.

A. & 10.
13. 15.
1. Tim. 4.
4.

Triph. hilt.
1. 9. c. 37.
Hilt. trip.
1. 1. c. 10.

meates, hath respect to conscience and religion, and therefore is of another kind, and can have no warrant thence.

11. Obiect. *Dan. 10. 3.* Daniel being in heathen for three weeks of daies, abstained from flesh, and his example is our warrant. *Ans.* It was the manner of the holy men in auncient times, when they fasted many daies together, of their owne accords freely to abstaine from sundry things; and thus Daniel abstained from flesh. But the popish abstinence from flesh is not free, but stands by commandment, & the omitting of it, is mortall sinne. Again, if they will follow Daniel in abstaining from flesh, why doe they not also abstaine from all pleasant bread and wine, yea from oymments; and why will they eate any thing in the time of their fast; whereas they cannot shew that Daniel ate any things at all till euenng? And *Mol. 1.* hath noted, that our ancestors abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Thirdly, they alludge the diet of *Iohn Baptist*, whose meate was Locusts and wild hony; & of *Timothy*, who abstained from wine. *Ans.* Their kind of diet, and that abstinence which they used, was onely for temperance sake; nor for conscience or to merit any thing thereby: let them proue the contrary if they can.

Thirdly and lastly, we dissent from them touching certaine ends of f.asting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worshippe of God: but we take it to be a thing indifferent in it selfe, and therefore no part of Gods worshippe; and yet withall being well used, we esteeme it as a proppie or firmitie of the worshippe, in that we are made the fitter by it to worship God. And hereupon some of the more learned sort of them say: Not the worke of fasting done, but the deuotion of the worker, is to be reputed the seruice of God. Again, they say, that fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sins. Wherein we take it they doe blasphemously derogate from Christ our Saviour, who is the whole and perfect satisfaction for sinne both in respect of fault and punishment. Here they alludge the example of the Nineuites, and *Achab*s fasting, whereby they turned away the megements of God denounced against them by his Prophets. We answer, that Gods wrath was appeased towards the Nineuites, not by their fasting, but by faith laying hold on Gods mercie in Christ; and thereby staying his iudgement. Their fasting was onely a signe of their repentance: their repentance a fruit and signe of their faith, whereby they beleueed the preaching of *Ioras*. As for *Achab*s humiliatio, it is nothing to the purpose: for it was inly proffered: if they get any thing thereby, let them take it to themselves. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be

wished, that fasting were more used of all Christians in all places: considering the Lord doth daily giue vs new and speciall occasions of publike and priuate fasting.

The XIII. point: of the state of perfection.

Our consent.

Our consent I will set downe in two conclusions. 1. All true beleeuers haue a state of true perfection in this life, *Matth. 5. 48. Be ye perfect as your father in heauen is perfect. Gen. 6. 9. Noah was a just and perfect man in his time, and walked with God. Gen. 17. 1. Walk before mee and be perfect.* And sundrie kings of *Indab* are said to walke vprightly before God with a perfect heart, as *Dauid, Iosias, Heczekias*, &c. and *Paul* accounteth himselfe with the rest of the faithfull to be perfect, saying, *Let vs all that are perfect be thus minded. Phil. 3. 15.* Now this perfection hath two parts: The first is, imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoever. *Hebrews 10. 14. By one offering*, that is, by his obedience in his death and passion, *hath he consecrated*, or made perfect, *for ever them that beleue.* The second part of Christian perfection is sincerity, or, vprightnesse, standing in two things. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though *Paul* had said he was perfect, yet he addeth further, *He did account of himselfe, not as though he had attained to perfection: but did forget the good things behinde, and endeauoured himselfe to that which was before.* Here therefore it must bee remembered, that the perfection whereof I spake, may stand with sundrie wants and imperfections. It is said of *Asa*, that his heart was perfect with God all his daies: and yet he *humbled* downe the high places, and being diseased in his fecte, *He put his trust in the physicians: and not in the Lord.* Secondly, this vprightnesse stands in a constant purpose, endeauour, and care to keepe not some few, but all and euery commandment of the law of God, as *Dauid* saith, *Psal. 119. 6. Then shall I not bee confounded, when I haue respect to all thy commandments.* And this endeauour is a fruit of perfection, in that it proceeds from a man regenerate. For as all men through *Adams* fall, haue in them by nature the feedes of all sinne, none excepted, no not the sinne against the holy Ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise the feedes of all vertues needfull to saluation: and hereupon they both can and do endeauour to yeild perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man: though it want perfection of age & stature & reason; yet

hath

bath it perfection of parts: because it hath all and euery part and faculty both of body and soule that is required to a perfect man.

Conclus. 11. There be certaine workes of supererogation: that is, such workes as are not onely answerable to the law, and thereupon deserve life euerslasting; but goe beyond the law, and merit more then the law by it selfe can make any man to merit. But where may we finde these workes? not in the person of any meere man, or angel, nor in all men and angels: but onely in the person of Christ God & man; whose workes are not onely answerable to the perfection of the law, but goe farre beyond the same. For first, the obedience of his life considered alone by it selfe, was answerable euent to the rigour of the law: and therefore the suffering of his death & passion, were more then the law could require at his hand: considering it requirith no punishment of him that is a doer of all things contained therein. Secondly, the very rigour of the law requirith obedience onely of them that are meere men: but the obedience of Christ was the obedience of a person that was both God and man. Thirdly, the law requires personall obedience, that is, that euery man fulfill the lawe for himselfe, and it speaks of no more. *Christ obeyed the law for himselfe*, not because he did by his obedience merit his owne glorie: but because he was to be a perfect and pure high priest, not onely in nature, but also in life; and as hee was a creature, hee was to be conformable to the Lawe. Now the obedience which Christ performed, was not for himselfe alone, but it serueth also for all the elect: and considering it was the obedience of God (as *Paul* signified when hee said, *Act. 20. 28. feede the Church of God, which he purchased with his blood*) it was sufficient for many thousand worlds: and by reason the law requirith no obedience of him that is God: this obedience therefore may truly be tearmed a worke of supererogation. This one we acknowledge, and beside this we dare acknowledge none. And thus far we agree with the Church of Rome, in the doctrine of the estate of perfection; and further we dare not.

The difference.

The Papists hold (as the writings of the learned among them teach) that a man being in the state of grace, may not onely keepe all the commandments of the law, and thereby deserve his owne saluation; but also goe beyond the Lawe, and doe workes of supererogation which the law requirith not: as to performe the vow of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserve a greater degree of glorie then the Law can afford. Of perfection they make two kindes: one they call *necessary perfection*, which is the fulfilling of the Lawe in euery commandment, whereby eternall life is de-

serued. The second, is *profitable perfection*, wherein men doe not onely such things as the law requires, but ouer and besides, they make certaine vowes, and performe certaine other duties which the law enioynes not: for the doing whereof, they shall be rewarded with a greater measure of glory, then the law designeth. This they make plaine by comparison: Two soldiers fight in the field vnder one and the same captain: the one onely keeps his standing, and thereby deserves his pay: the other in keeping of his place, doth also winne the enemies standard, or doe some other notable exploit: now this man besides his pay deserves a greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keepe the law shall haue life eternall, but they that doe more then the law, as workes of supererogation, shall be crowned with greater glorie. This is their doctrine. But we on the contrary teach, that albeit we are to strue to a perfection as much as wee can, yet no man can fulfill the law of God in this life: much lesse doe workes of supererogations for the confirmation whereof, these reasons may be vied. 1. In the morall law two things are commanded. First, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and strenght, *Luke. 10. 27. Thou shalt loue the Lord thy God with all thy heart and with all thy soule, and with all thy strength, and with all thy thought, &c.* As *Bernard* said, *The measure of louing God, is to loue God without measure*, and that is, to loue him with the greatest perfection of loue that can befall a creature. Hence it folloes, that in louing God no man can possibly doe more then the law requirith: and therefore the performance of all vowes whatsoever, and all like duties, comes short of the intention or scope of the law.

11. Reason. The compass of the law is large, and comprehendeth in it more then the mind of man can at the first conceiue: for euery commandment hath two parts, the negative, and the affirmative. In the negative is forbidden not onely the capital sinne named, as murder, theft, adultery, &c. but all sins of the same kinde, with all occasions and provocations thereto. And in the affirmative is commanded not onely the contrary vertues, as the loue of God, and the loue of our neighbours honour, life, chastity, goods, good name, but the vse of all helpes and meanes, whereby the said vertues may be preferred, furthered and practised. Thus hath our Saviour Christ himselfe expounded the law, *Matth. 5.* Vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commandment. And that the Papists making their workes of supererogation meanes to further the loue of God and man, must needs bring them vnder the compass of the law. Vnder which if they be, they cannot possibly goe beyond the same.

Reason III. *Luke 17.10. When wee haue done all those things that are commanded vs, wee are vnprofitable seruants: we haue done that which was our duty to do.* The Papists answer, that we are vnprofitable to God, but not to our selues; but this thirt of theirs is beside the very intent of the place. For a seruant in doing his duty is vnprofitable euen to himselfe, & doth not so much as deserve thanks at his matters hand, as Christ saith, *verf. 9. Doth he thank that seruant?* Secondly they answer, that we are vnprofitable seruants in doing things commanded; yet when we doe things prescribed in the way of counsell, we may profit our selues, and merit thereby. But this answer doth not stand with reason. For things commanded, in that they are commanded, are more excellent then things left to our liberty, because the will and commandment of God giues excellency and goodnesse vnto them. Again, counsels are thought to be harder then the commandments of the law; and if men cannot profit themselves by obedience of morall precepts, which are more easie, much lesse shall they be able to profit themselves by counsels which are of greater difficulty.

Reason IV. If it be not in the ability and power of man to keepe the law, then much lesse he is able to doe any work that is beyond and aboueall the law requireth: but no man is able to fulfill the law, and therefore no man is able to supererogate. Here the Papists deny the proposition: for (say they) though wee keepe not the law, yet wee may doe things of counsell aboue the law, and thereby merit. But by their leaue, they speake absurdly: for in common reason, if a man faile in the lesse, hee cannot but faile in the greater. Now (as I haue said) in popish doctrine, it is easier to obey the morall law then to preforme the counsels of perfection.

Objections of Papists.

1. *1st. 56.4.* The Lord saith, *Unto Eunuchs that keepe his Sabbath, and choose the thing that pleaseth him, will hee give a place and name better then the sonnes and daughters.* Now (say they) an Eunuch is one that liues a single life, & keepe the vow of chastity, and hereupon he is said to deserve a greater measure of glory. *Anf.* If the words be wel considered, they prouoe nothing lesse: for honour is promised to Eunuchs, not because they make and performe the vow of single life, but because (as the text saith) they obserue the Lords Sabbath, and choose the thing that pleaseth God, and keepe his covenant, which is, to beleeue the word of God, & to obey the commandments of the morall law.

Obiect. II. Matth. 19.12. Christ saith, *There are some which haue made themselves chaste for the kingdome of heauen:* therefore the vow of single life is warrantable, and is a worke of speciall glory in heauen. *Anf.* The meaning of the text is, that some hauing received the gift of continency, doe willingly content themselves

with single estate, that they may with more liberty without distraction further the good estate of the Church of God, or the kingdom of grace in themselves and others. This is that can be gathered out of this place; hence therefore cannot be gathered the merit of euertlasting glory by single life.

Obiect. III. Matth. 19.21. Christ saith to the young man, *If thou wilt bee perfect, goe sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen.* Therefore say they, a man by forsaking all may merit not only heauen, but also treasure there, that is, an exceeding measure of glory. *Anf.* This young man being in likelihood a strict Pharisee, thought to merit eternall life by the workes of the law, as his first question importeth, *Good master, what shall I doe to be saved?* and therefore Christ goeth about to discouer vnto him the secret corruption of his heart. And hereupon the words alledged are a commandment of trial not common to all, but speciall to him. The like commandment gaue the Lord to *Abraham* saying, *Abraham, take thine only sonne Isaac, and offer him vpon the mountaine which I shall shew thee, Gen. 22.2.*

IV. Obiect. 1. Cor. 7.8. Paul saith, *It is good for thee single as he was:* and *verfe 38.* he saith, *It is better for virgins not to marrie:* and *this he speaks by permission, not by commandment, v. 25.* *Anf.* Here the single life is not preferred simply, but only in respect of the present necessity, because the Church was then vnder persecution: & because such as liue a single life, are freed from the cares & distractions of the world.

V. Obiect. 1. Cor. 13.9. 15. 17, 18. Paul preached the Gospell freely, and that was more then he was bound to do; and for so doing he had a reward. *Anf.* It was generally in Pauls liberty to preach the Gospell freely or not to do it: but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely as hee did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministration, and haue hindered the glory of God. Now it was Pauls duty by all means to prevent the hindrances of the Gospell and the glorie of God: and if he had not so done, he had diminished his liberty. *v. 18.* Therefore he did no more in that case then the law it selfe required. For an action indifferent, or an action in our liberty, ceaseth to be in our liberty, and becomes morall in the case of offence. What is more free and indifferent then to eate flesh? yet in the case of offence Paul said, *He would not eate flesh as long as the world stood, 1. Cor. 8.13.*

The XIV. point: Of the worshipping of Saints, specially of Inuocation.

Our consents.

Conclus. I. The true Saints of God, as Prophets, Apostles, and Martyrs, and such like, are

to bee worshipped and honoured, and that three waies. 1. By keeping a memorie of them in godly manner. Thus the Virgin *Mary*, as a Prophetesse foretelleth, that *all nations shall call her blessed, Luke 1.48.* When a certaine woman poured a boxe of oymnt on the head of Christ, he saith, *This fact shall be spoken of in remembrance of her, wherefooe that Gospell should be preached throughout the world, Marke. 14.9.*

This duty also was practised by *David* towards *Moses*, *Aaron*, *Phineas*, and the rest that are commended, *Psalm 105.* and *106.* and by the author of the Epistle to the Hebrewes, vpon the Patriarkes and Prophets, and many others that excelled in faith, in the times of the old and new Testament. 11. They are to be honoured by giuing of thanks to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Church heard of his conuersion, they glorified God for him, *or in him. Gal. 1.23.* And the like is to be done for the Saints departed. 111. They are to be honoured by an imitation of their faith, humility, meeknesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the old and new Testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan, so the faithfull now are to be guided to the heavenly Canaan, by the examples of good men, that haue beleueed in God before vs, and haue walked the strait way to life euertlasting.

Conclus. II. Again, their true Reliques, that is, their vertues and good examples left to all posterity to be followed, we keepe and respect with due reuerence. Yea, if any man can shew vs the bodily relique of any true Saint, and prouoe it to be true, though wee will not worship it, yet will we not despise it, but keepe it as a monument, if it may conueniently be done without offence. And thus farre we consent with the Church of Rome. Further wee must not goe.

The dissent.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former, is called *Doulia*, whereby the Saints & Angels that be in the speciall fauour of God, and glorified with euertlasting glorie in heauen, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the body to them being in heauen: in inuocation, whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in Sabbaths and festiual daies, lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worship: for it is either religious

or ciuill. Religious worship, is that which is done to him that is Lord of all things, the feeder and trier of the heart, omnipotent, euer where present, able to heare and helpe them that call vpon him euer where, the author and first cause of euerie Gods thing: and that simply for himselfe, because he is absolute goodnesse it selfe. And this worship is due to God alone, being also commanded in the first and second commandment of the first table. Ciuill worship is the honour done to men set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authority, whereby they gouerne others. The right end of this worship is, to testifie and declare, that we reuerence the gifts of God, and that power which he hath placed in those that be his instruments. And this kind of worship is commanded only in the second table, and in the first commandment thereof, *Honour thy father and mother.* Vpon this distinction we may iudge, what honour is due to euerie one. Honour is to be giuen to God, and to whom he commandeth. He commandeth that inferiours should honour or worship their betters. Therefore the vnreasonable creatures, and among the rest images, are not to be worshipped, either with ciuill or religious worship: being in deede farre baser then man himselfe is. Again, vnreasonable spirits the enemies of God, must not be worshipped: yea, to honour them at all, is to dishonour God. Good Angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen, that was proper to God, they refused it. And because they appeare not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the Hittites, *Gen. 23.* and *Joseph* his brethren, *Gen. 50.* To come to the very point, vpon the former distinction, we denie against the Papists, that any ciuill worship in the bending of the knee, or prostrating of the body, is to be giuen to the Saints, they being absent from vs: much lesse any religious worship: as namely, inuocation signified by any bodily adoration. For it is the honour of God himselfe, let them call it *latria*, or *doulia*, or by what name they will.

Our Reasons.

Reason I. All true inuocation and prayer made according to the will of God, must haue a double foundation: a commandment, and a promise. A commandment, to moue vs to pray: and a promise, to assure vs that we shall be heard. For all and euerie prayer must be made in faith: and without a commandment or promise, there is no faith. Vpon this vnfallible

ground I conclude, that wee may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or assuring vs that wee shall bee heard when we pray. Nay we are commanded, onely to call vpon God; *Him onely shalt thou serue*, *Matth. 4. 10.* And, *How shall we call vpon him, in whom we haue not beleene?* *Rom. 10. 14.* And wee haue no promise to bee heard, but for Christs sake. Therefore prayers made to Saints departed, are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles & reuelations, which are answerable to commandements and promises. *Ans.* But miracles and reuelations had an end before this kinde of inuocation tooke any place in the Church of God: and that was about three hundred yeeres after Christ. Againe, to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things concur: the first is, doctrine of faith and pietie to be confirmed: the second is, praier vnto God, that something may be done for the ratifying of the said doctrine: the third, is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets haue their miracles, to try men, whether they will cleaue vnto God, or no, *Deut. 13. 1. 3.* Againe, miracles are not done, or to be done for them that beleue, but for infidels that beleue not: as *Paul* saith, *1. Cor. 14. 22. Tongues are a signe, not to them that beleue, but to vnbelleuers.* And to this agree *Chrysostom*, *Ambrose*, and *Isidore*, who saith, *Behold, a signe is not necessary to beleuers, which haue already beleue, but to infidels, that they may be conuerted.* Lastly, our faith is to be confirmed, not by reuelation and apparitions of dead men, but by the writings of the Apostles and Prophets, *Luke 16. 29.*

Reason. II. To pray vnto Saints departed, to bow the knee vnto them, while they are in heauen, is to ascribe that vnto them, which is proper to God himselfe: namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behauiours of all men, in all places vpon earth at all times. The Papists answer, that Saints in heauen, see and heare all things vpon earth, not by themselves (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens prayers reuealed vnto them. I answer first, that the Saints are still made more then creatures; because they are said to know the thoughts, and all the doings of all men at all times, which no created power can well comprehend at once. Secondly, I answer, that this glasse in which all things are said to be seene, is but a forgerie of mans braine: and I proue it thus. The Angels themselves, who see further into God, then man can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the law, vpon the Arke were placed two Cherubins, signifying the good

Angels of God: and they looked downward vpon the mercy-seat covering the arke, which was a figure of Christ: & their looking downward, figured their desire to see into the myserie of Christs incarnation, and our redemption by him: as *Peter* alluding, no doubt, to this type in the old Testament saith, *1. Peter 1. 12. Which things the Angels desire to behold: and Paul* saith, *Eph. 3. 10. The manifold wisdom of God is reuealed by the Church, that is, to the Angels: but how & by what means? by the Church; and that two waies: first, by the Church, as by an example, in which the Angels saw the endlesse wisdom and mercy of God, in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolical ministry in the new Testament, reuealed things touching Christ, which the Angels neuer knew, before that time: thus *Chrysostome* vpon occasion of this text of *Paul* saith, *That the Angels learned something by the preaching of Iohn Baptist.* Againe, *Christ* saith, that they know not the houre of the last iudgement, *Matth. 24. 36.* much lesse doe the Saints know all things in God. And hence it is that they are said to be vnder the altar, where they cry, *How long Lord holy and true: wilt thou not avenge our blood?* as being ignorant of the day of their full deliuerance. And the Iewes in affliction confesse *Abraham* was ignorant of them, and their estate, *Isa. 63. 16.**

Reason III. *Matth. 4. 10.* Christ refused so much as to bow the knee to Satan, vpon this ground, because it was written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele vnto him, though *Cornelius* intended not to honour him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carry but the least signification of diuine or religious honour.

Reason IV. The iudgement of the ancient Church. *August.* We honour the Saints with charitie, and not by seruitude: neither doe wee erect Churches to them. And, *Let it not be religion for vs to worship dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* *Epiph.* Neither Tecla, nor any Saint is to be adored, for that ancient error may not ouer-vale vs, that wee should leaue the living God, and adore things made by him. Againe, *Let Marie bee in honour: let the Father, Sonne and the holy Ghost be adored: let none adore Marie, I meane neither woman nor man.* Againe, *Marie is beautifull, holy, and honoured, yet not to adoration.* When *Julian* objected to the Christians, that they worshipped their Martyrs as God, *Cyrill* grants the memory and honour of them, but denies their adoration: and of inuocation, hee makes no mention at all. *Ambro.* on *Rom. 1. Is any fo mad that he will giue to the Earle the honour of the King?* — *Yes*

these

Prolog. in Ioh.

Reu. 6. 10

Deuot relig. cap. 35.

Hx. 79

Lib. 9. 8. 10.

these men doe not thinke themselves guilty, who giue the honour of Gods name to a creature, and leaue the Lord, adore their fellow seruants, as though there were any thing more referred for God.

Objections of Papists.

I. Gen. 48. 16. *Let the Angels that kept me, blesse thy children.* Here (say they) is a prayer made to Angels. But by the Angel is meant Christ, who is called the Angel of the covenant, *Malac. 3. 1.* and the Angel that guided Israel in the wilderness, *1. Cor. 10. 9.* compared with *Exod. 23. 20.*

Obiect. II. *Exod. 32. 13.* *Moses* praiereth that God would respect his people, for *Abrahams* sake, and for *Isaac* & *Israel* his seruants, which were not then liuing. *Ans.* *Moses* prayeth God to be mercifull to the people, not for the intercession of *Abraham*, *Isaac*, and *Jacob*, but for his covenants sake which he had made with them; *Psal. 132. 10. 11.* Againe, by popish doctrine, the Fathers departed knew not the estate of men vpon earth, neither did they pray for them; because then they were not in heauen, but in Limbo Patrum.

III. Obiect. One liuing man makes intercession to God for another: therefore much more doe the Saints in glory, that are filled with loue, pray to God for vs; and we pray to them no otherwise then wee desire liuing men to pray for vs. *Ans.* The reason is naught: for wee haue a commandement, one liuing man to pray for another, and to desire others to pray for vs: but there is no warrant in the word of God, for vs to desire the prayers of men departed. Secondly, there is a great difference betweene these two: To request our friend either by word of mouth, or by letter to pray for vs: & by inuocation to request them that are absent from vs and departed this life to pray for vs: for this is indeed a worship, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time fouer, yea though they be not present in the place in which they are worshipped: and consequently the seeing of the heart, presence in all places, and infinite power to helpe all that pray vnto them, which things agree to no creature but GOD alone. Thirdly, when one liuing man requests another to pray for him, he onely makes him his companion and fellow member in his prayer made in the name of our mediator Christ; but when men inuocate Saints in heauen, they being then absent, they make them more then fellow members, euen mediators betweene Christ and them.

The XV. point. Of intercession of Saints.

Our consent.

Our consent with them I will set downe in two conclusions.

Conclus. I. The Saints departed pray vnto God, by giuing of thanks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, *Renel. 5. 8. The foure beasts, and the foure and twentie Elders fell downe before the Lambe, —, 9. and they sung a new song, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God — 13. And all the creatures which are in heauen —, heard I say, ing, Praise and honour and glory and power be vnto him that sitteth vpon the throne, and to the Lambe for euermore.*

II. Conclus. The Saints departed pray generally for the estate of the whole Church. *Ren. 6. 9. And I saw vnder the altar, the soules of them that were killed for the word of God —, and they cried, 10. How long Lord holy and true: dost thou not iudge and avenge our blood, on them that dwell on the earth? wherby we see they desire a final deliuerance of the Church, and a destruction of the enemies thereof: that they themselves, withall the people of God, might be aduanced to fullnesse of glory in body and soule: yea, the dumbe creatures, *Rom. 8. 23.* are said to groane & sigh, waiting for the adoption, euen the redemption of our bodies: much more then do the Saints in heauen desire the same. And thus far we consent.*

The dissent or difference.

They hold and teach, that the Saints in heauen, as the Virgin *Mary*, *Peter*, *Paul*, &c. do make intercession to God for particular men, according to their seuerall wants: and that hauing received particular mens praers, they present them vnto God. But this doctrine we flatly renounce vpon these grounds & reasons.

I. *Gal. 3. 16.* *The church saith to God, Doubtless thou art our father, though Abraham be ignorant of vs, and Israel know vs not. Now if Abraham knew not his posterity, neither Mary, nor Peter, nor any other of the Saints departed know vs, and our estate: and consequently they cannot make any particular intercession for vs. If they say that Abraham & Jacob were in Limbo, which they will haue to be a part of hell; what ioy could *Lazarus* haue in *Abrahams* bosome? *Luke 16. 25.* and with what comfort could *Jacob* lay on his death bed: *O Lord, I haue waited for thy salvation? Gen. 49. 18.**

II. Reason. 2. *King. 22. 20.* *Huldah* the Prophetesse telleth *Iosias*, *He must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all the euill which God would bring on that place.* Therefore the Saints departed see not the state of the Church on earth, much lesse do they know the thoughts & praers of men. This conclusion *Augustine* confirmeth at large.

III. Reason. No creature, Saint, or Angel, can bee a Mediatour for vs to God, suauing Christ alone, who is indeede the onely Advocate of his Church. For in a true and sufficient Mediatour there must be three properties. First of all, the word of God must reueale and pro-

pound

pound him vnto the Church, that we may in confidence be assured that praying to him, and to God in his name, we shall bee heard. Now there is no Scripture that mentioneth either Saints or Angels as Mediators in our behalfe: saue Christ alone. Secondly, a mediatur must be perfectly iust, so as no sinne bee found in him at all. *1. Job. 2.1. If any man sinne, we haue an advocate with the Father, Iesus Christ the righteous.* Now the Saints in heauen, howsoever they be fully sanctified by Christ, yet in themselves they were conceived and borne in sin: and therefore must needs eternally stand before God by the mediation and merit of another. Thirdly, a mediatur must be a propitiator, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our finnes: therefore *Iohn* addeth, *and he is a propitiator for our finnes.* But neither Saint nor Angel can satisfie for the least of our finnes: Christ onely is the propitiator for them all. The virgin *Mary*, and the rest of the Saints being sinners, could not satisfie so much as for themselves.

IV. Reason. The iudgement of the Church. *Augustine*, *All Christian men commended each other in their prayers to God.* And, who prais for all, and for whom none praises, he is that one and true mediator. And, *This faith by Saviour, thou hast no whether to goe but to me: thou hast no way to goe but by me.* *Chrysostome*, *Thou hast no need of Patrons to God, or much discourse that thou shouldst soothe others: but though thou be alone and want a Patron, and by thy selfe pray vnto God, thou shalt obtaine thy desire.* And on the saying of *Iohn*, *If any sinne, &c.* *Thy prayers haue no effect vntill they be such as the Lord commends vnto thy Father.* And *Augustine* on the same place hath these words, *He being such a man said not, ye haue an Advocate, but if any sinne we haue: hee said not, ye haue, neither said he, ye haue me.*

Objections of Papists.

I. *Reuel. 5.8.9. The foure and twentie Elders fall downe before the Lambe, hauing every one harpes and golden vials full of odours, which are the prayers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the prayers of men on earth, and offer them vnto the father. *Ans.* There by prayers of the Saints, are meant their owne prayers, in which they sing praises to God and to the Lambe, as the verses following plainly declare. And these prayers are also presented vnto God, onely from the hand of the Angell, which is Christ himselfe.

II. *Obiect. Luk. 16.17. Diues in hell prayeth for his brethren vpon earth, much more doe the Saints in heauen pray for vs.* *Ans.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may as well be gathered, that the soule of *Diues* being in hell, had a tongue. Again, if it were true which

they gather, we may gather also that the wicked in hell haue compassion and loue to their brethren on earth, and a zeale to Gods glorie: all which are false.

III. *Obiect.* The Angels in heauen know euery mans estate: they know when any sinnet repenteth, and reioyce therat: and pray for particular men: therefore the Saints in heauen doe the like, for they are equal to the good Angels, *Luk. 20.36. Ans.* The place in *Luke* is to be vnderstood of the estate of holy men at the day of the last iudgement: as appears, *Mat. 22.30.* where it is said, that the seruants of God in the resurrection are as the Angels in heauen. Secondly, they are like the Angels, not in office and ministerie, by which they are ministring spirits for the good of men: but they are like them in glorie.

Secondly, wee dissent from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. New Iesuits denie this: but let them heare *Lambard*, *I thinke* (saith he, speaking of one that is but of meane goodnesse) *that hee, as it were passing by the fire, shall be saved by the merits and intercessions of the heavenly Church: which doe alway make intercession for the faithfull by request and merits, till Christ shall bee complete in his members.* And the Roman Catech. isme faith as much: *Saints are so much the more to be worshipped, and called upon, because they make prayer daily for the saluation of men: and God for their merit and fauour bestowes many benefits vpon vs.* Wee denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saiats departed shewed, when they were in this life. For God shewes mercie on them that keepe his commandments, to a thousand generations. And *Augustine* saith, it was good for the Iewes, that they were loued of *Moser*, whom God loued. But wee vtterly denie, that wee are helped by merits of Saints, either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

The 16. point: of Implicite or infolded faith.

Our consent.

Wee hold that there is a kind of implicite, or vnexpressed faith: yea, that the faith of euery man in some part of his life, as in the time of his conuersion, & in the time of some grievous temptatio or distresse, is implicite or infolded. The Samaritans are said to beleene, *Ioh. 4.41.* because they tooke Christ for the Mesias, and thereupon were content to learne and obey the glad tidings of saluation. And in the same place, verse 53. the Ruler with his

family

family is said to beleene, who did no more but generally acknowledge that Christ was the Mesias, and yielded himselfe to beleene and obey his holy doctrine: being moued thereto by a miracle wrought vpon his young sonne. And *Rahab. Hebr. 11.13.* is said to beleene, yea, shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God wee cannot finde, that shee had any more but a confused, general, or infolded faith, whereby shee beleened that the God of the Hebrewes was the true God, & his word to be obeyed. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby shee was moued to ioyne her selfe vnto the people of God, and to beleene as they did. By these examples then it is manifest, that in the very seruants of God, there is and may bee for a time an implicite faith. For the better vnderstanding of this point, it is to bee considered that faith may bee infolded two waies: first, in respect of knowledge of things to be beleued: secondly, in respect of the apprehension of the object of faith, namely, Christ and his benefits.

Now faith is infolded in respect of knowledge, when as sundrie things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should neuer preuaile; yet was it vnexpressed or wrapped vp in regard of sundry points of religion: for first of all, *Peter* that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should be wrought. For after this, hee went about to disswade his master from the suffering of death at Ierusalem, whereupon Christ sharply rebuked him, saying, *Mat. 16.23. Come behind mee Satana, thou art an offence vnto mee.* Again, they were all ignorant of Christs resurrection, till certaine women, who first saw him after he was risen againe, had told them: and they by experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdom at the very time when he was about to ascend: saying, *With thou at this time restore the kingdom of Israel.* *Act. 1.6.* And after Christs ascension, *Peter* knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better schooled him in a vision, *Act. 10.14.* And no doubt, we haue ordinary examples of this implicite faith in sundry persons among vs. For some there bee, which are dull and hard, both for vnderstanding and memorie, and thereupon make no such proceedings in knowledge, as many others doe: and yet for good affection and cohsience in their doings, so far as they know, they come not short of any; hauing withall a continuall care to increase in knowledge, and

to walke in obedience according to that which they know. And such persons, though they bee ignorant in many things, yet haue they a measure of true faith: and that which is wanting in knowledge, is supplied in affection; and in some respects they are preferred before many that haue the glib tongue, and the braine swimming with knowledge. To this purpose *Melancthon* said well, we must acknowledge the great mercy of God, who putteth a difference betweene finnes of ignorance, and of such as are done wittingly: and forgives manifold ignorances to them, that know the foundation and be teachable: as may be seene by the Apostles in whom there was much want of vnderstanding before the resurrection of Christ. But as hath bene said, hee requires that wee be teachable, and he will not haue vs to be hardened in our sluggishness and dulnesse. As it is said, *Psal. 1. He meditatech in his law day and night.*

The second kinde of implicite faith is in regard of Apprehension; when as a man cannot say distinctly and certainly, *I beleene the pardon of my finnes: but I doe vnfeignedly desire to beleene the pardon of them all, and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their finnes. But where men are displeased with themselves for their offences, and doe withall constantly from the heart desire to beleene, and to bee reconciled to God, there is faith, and many other graces of God infolded: as in the little and tender budde, is infolded the leafe, the blossome, and the fruite. For though a desire to repent and to beleene be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. *Isa. 42.3.* Christ will not quench the smoking flaxe, which as yet by reason of weaknesse giues neither light nor heate. Christ saith, *Mat. 5.6. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied:* where by persons hungering and thirsting are meant all such, as teele with griefe their owne want of righteousness, and withall desire to be iustified and sanctified. *Rom. 8.26.* God heares and regards the verie groanes and sighes of his seruants: yea, though they bee vnspokeable by reason they are oftentimes little, weak, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus then wee see, that in a touched heart desiring to beleene, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* saith, *Phil. 2.12. befeoloweth,* namely, after perfection if that hee might comprehend that, for whose sake hee is comprehended of Christ. Now it any shall say, that without a liuely faith in Christ none can be saved: I answer, that God accepts the desire to beleene for liuely faith, in the time of temptatio, & in the

F ff time

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De perfe-
da uisio

chp. 8.4

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dist. 41.
6.

On the
cond. mand.

Mat. 16.
18.

q. 149. de
periculi

Epitom.
Phi mo-
ralde
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delict.

time of our first conversion, as I have said. Put case, a man that neuer yet repented fals into some gricuous sicknesse, and then begins to be touched in conscience for his finnes, and to be truly humbled: hereupon he is exhorted to beleue his owne reconciliation with God in Christ, and the pardon of his owne finnes. And as he is exhorted, so hee endeavoureth according to the measure of grace received, to beleue, yet after much triuing he cannot resolue himselfe, that hee doth distinctly and certainly beleue the pardon of his owne finnes: onely this he can say, that he doth heartily desire to beleue: this hee wisheth aboue all things in the world; and hee esteemes all things as dung for Christ: & thus hee dies. I demand now, what shall we say of him? surely we may say nothing, but that hee died the child of God, and is vndoubtedly faued. For howeouer it were an happie thing if men could come to that fulnesse of faith which was in *Abraham*, and many seruants of God: yet certain it is, that God in sundry cases accepts of this desire to beleue, for true faith indeede. And looke as it is in nature, so it is in graces in nature some die when they are children, some in old age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: & yet the weakest haue the feedes of grace, is the child of God; and faith in his infancy is faith. All this while, it must be remembered, I say not, there is a true faith without apprehension, but without a distinct apprehension for some space of time: for this very desire, by faith to apprehend Christ and his merits, is a kinde of apprehension. And thus we see the kinds of implicite or infolded faith.

This doctrine is to be learned for two causes: first of all, it serueth to rectifie the consciences of weak ones, that they be not deceived touching their estate. For if we thinke that no faith can faue, but a full perswasion, such as the faith of *Abraham* was, many truly bearing the name of Christ must bee put out of the rolle of the children of God. Wee are therefore to know, that there be differences and degrees of true faith, and the least of them all is this infolded faith. This in effect is the doctrine of Master *Caluin*: that when wee begin by faith to know somewhat, and haue a desire to learne more, this may be termed an vnexpressed faith. Secondly, this point of doctrine serueth to rectifie and in part to expound sundry Carechismes, in that they seeme to propound faith vnto men as though a reach, as few can attain vnto it: defining it to be a certaine and full perswasion of Gods loue and fauour in Christ; whereas, though euerie faith be for his nature a certaine perswasion, yet onely the strong faith is the full perswasion. Therefore faith is not onely in generall termes to be defined, but also the degrees and measures thereof are to be expounded, that weak ones to their comfort may bee

truly informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith; yet none must hereupon take an occasion to content themselves therewith, but labour to increase and goe one from faith to faith: and so indeede will euerie one doe that hath any beginnings of true faith, be they reuer for little. And hee which thinke hee hath a desire to beleue, and contents himselfe therewith; hath indeede no true desire to beleue.

The difference.

The pillars of the Romane Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to be beleueed, but a reuerent assent vnto them, whether they be knowne or vnknowne. Hereupon they build: that if a man know some necessary points of religion, as the doctrine of the godhead, of the Trinity, of Christs incarnation, and of our redemption, &c. it is needlesse to know the rest by a particular or distinct knowledge, & it sufficeth to giue his consent to the Church, and to beleue as the Pastours beleue. Behold a ruinous building vpon a rotten foundation: for faith contains a knowledge of things to be beleueed, and knowledge is of the nature of faith: and nothing is beleueed that is not knowne, *Ista* 53.1. The knowledge of my righteous seruants, shall iustifie many. And *Iohn* 17.3. This is eternall life to know thee the eternall God, and whom thou hast sent Iesus Christ. In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know, and are assured that Christ and his benefites belong vnto vs. Secondly, this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleue as the Church beleue: so that the study of the Scriptures is not to be required of them: yea, that to their good they may be barred the reading of them, so be it they know some principal things contained in the articles of faith: that common beleueers are not bound expressly to beleue all the articles of the Apostles Creede: so that it sufficeth them to beleue the articles by an implicite faith, by beleueing as the Church beleueeth: few or none will haue care to profit in knowledge. And yet Gods commandment is that wee should grow in knowledge, and that his word should dwell plentifully in vs, *Coloss.* 3.16. Again, the Papists say, that the doctrine of the ignorant, is often feruice better accepted then that which is done vpon knowledge. Such (say they) as pray in *latine*, pray with as great consolation of spirit, with as little tediousnesse, with as great deuotion and affection, and oftentimes more then the other, and alwayes more then any schismaticke or hereticke in his owne language. To conclude, they teach that some articles of faith are beleueed generally of the whole Church onely

by a simple or implicite faith, which afterward by the authority of a generall Council are propounded to bee beleueed of the Church by expresse faith. *Rossius* against *Luther* giues an example of this, when hee confesseth that Purgatorie was little knowne at the first, but was made knowne partly by Scripture, and partly by reuelation in proceesse of time. This implicite faith touching articles of religion we reiect: holding that all things concerning faith and manners necessarie to saluation, are plainly expressed in Scripture: and accordingly to be beleueed.

The 17. point: Of Purgatorie.

Our consent.

We hold a Christian Purgatory, according as the word of God hath set downe the same vnto vs. And first of all, by this Purgatory we vnderstand the afflictions of Gods children here on earth. *Lam.* 1. the people afflicted say, Thou hast sent afire into our bones, *Psal.* 66. 12. We haue gone through water and fire. *Mal.* 3.3. The children of *Leui* must bee purged in a purging fire of affliction. *1. Pet.* 1.7. Afflictions are called the fiery trial, whereby men are clenfed from their corruption, as gold from the drosse by the fire. Secondly, the blood of Christ is a Purgatory of our finnes. *1. Iohn* 1.7. Christs blood purgeth vs from all our finnes. *Heb.* 9.14. It purgeth our consciences from dead workes. And Christ baptizeth with the holy Ghost & with fire: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect faith *Origen*, *Wib.* out doubt, we shall see the unquenchable fire, unless wee shall now succurre the Lord to send downe from heauen a purgatorie fire vnto vs, whereby worldly desires may bee utterly consumed in our mindes. *August.* Suppose the mercy of God is thy purgatorie.

The difference or dissent.

We differ from the Papists touching purgatorie in two things. And first of all for the place. They hold it to be a part of hell, into which an entrance is made onely after this life: wee for our parts deny it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two-fold condition thereof, ioy and torment, *Luk.* 16.25. *16. Ioh.* 3.36. *Apoc.* 20.14.15. and at 7.8. *Matthew* 8.11. Nay, we finde the contrary, *Reuel.* 14.13. that they die in the Lord are said to rest from their labours: which cannot bee true if any of them goe to purgatory. And to cut off all casualties is further said, their workes, that is, the reward of their workes, follow them, euen at the heeles, as an Acoluth or seruant doth his master. *Augustine* faith well, After this life there remains no compunction or satisfaction. And,

Here is all remission of finnes: here bee temptations that moue vs to finne. Lastly, here is the end from which we desire to be deliuered: but there is none of all these. And, We are not here without finnes, but we shall goe hence without finne. *Cyrill* faith, They which are once dead, can add nothing to the things which they haue done, but shall remaine as they were left, and waite for the time of the last iudgement. *Chrysostome*, After the end of this life there be no occasions of meritis.

Secondly, we differ from them touching the meanes of Purgation. They say, that men are purged by suffering paine in Purgatory, whereby they satisfie for their venial finnes, and for the temporall punishment of their mortall finnes. We teach the contrary, holding that nothing can free vs from the least punishment of the smallest sin, but the sufferings of Christ, and purge vs from the least taint of corruption, sauing the blood of Christ. Indeece they say, that our sufferings in themselves considered, doe not purge and satisfie, but as they are made meritorious by the sufferings of Christ: but this I oppose one text of Scripture, *Heb.* 1.3. where it is said, that Christ hath purged our finnes by himselfe: where the last clause cuts the throat of all humane satisfactions and meritis: and it giueth vs to vnderstand, that whatsoever thing purgeth vs from our finnes, is not to be found in vs, but in Christ alone: otherwise it should haue bin said, that Christ purgeth the finnes of men by themselves, as well as by himselfe: and he should merit by his death, that we should become our owne sauours in part.

To this place I may well referre prayer for the dead: of which I will propound two conclusions affirmatiue, and one negatiue.

I. Concl. We hold that Christian charity is to extend it selfe to the very dead: and it must shew it selfe in their honest burial, in the preservation of their good names, in the help and reliefe of their posterity, as time and occasion shall be offered, *Ruth* 1.8. *Iob.* 19.40.

II. Concl. We pray further in generall manner for the faithfull departed, that God would hasten their ioyfull resurrection, and the faithfull accomplishment of their happinesse, both for the body and the soule: and thus much wee aske in saying, Thy kingdom come, that is, not onely the kingdom of grace, but also the kingdom of glorie in heauen. Thus farre we come: but nearer the gates of Babylon wee dare not approach.

III. Concl. To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: because wee haue neither promise, nor commandment so to doe.

The 18. point: Of the Supremacy in causes Ecclesiasticall.

Our consent.

Touching the point of Supremacie Eccle.

statuall, I will set downe how neere we may come to the Romane church, in 2. conclusions.

Conclus. I. For the founding of the Primitive Church, the ministerie of the word was distinguished by degrees not onely of order, but also of power, and Peter was called to the highest degree. *Eph. 4. 11.* Christ ascended up on high, and gave gifts vnto men for the good of his Church: as some to be Apostles, some Prophets, some Euangelists, some Pastours & Doctors. Now howsoeuer one Apostle bee not above another, or one Euangelist above another, or one Pastour above another: yet an Apostle was above an Euangelist: and an Euangelist above all Pastours and teachers. And Peter was by calling an Apostle, and therefore above all Euangelists and Pastours, hauing the highest roome in the ministry of the new testament both for order and authority.

Conclus. II. Among the twelue Apostles Peter had a three-fold priuiledge or prerogative. I. The prerogative of authority. II. Of primacie. III. Of principality. For the first, by the priuiledge of authority, I meane a preheminance in regard of estimation, whereby hee was had in reuerence above the rest of the twelue Apostles: for *Cephas* with *James* and *Iohn* are called Pillars, and seemed to bee great, *Gal. 2. 6. 9.* Again, he had the preheminance of primacie, because he was the first named, as the fore-man of the quett. *Matth. 10. 2.* The names of the twelue Apostles are these, the first is *Simon*, called *Peter*, &c. Thirdly, hee had the preheminance of principallitie among the twelue, because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whom they said hee was, Peter as being of greatest ability and zeale, answered for them all, *Matth. 16. 16.* I vse this clause among the twelue, because *Paul* excelled Peter euery way, in learning, zeale, vnderstanding, as farre as Peter excelled the rest. And thus neere we come to popish supremacy.

The difference.

The Church of Rome giues to Peter a supremacy vnder Christ about all causes and persons: that is, full power to gouerne and order the Catholike Church vpon the whole earth, both for doctrine and regiment. This supremacy stands (as they teach) in a power or iudgement, to determine of the true sense of all places of Scripture: to determine all causes of faith; to assemble generall Councils: to ratifie the decrees of the Councils: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations; properly to absolve and forgive sinnes: to decide causes brought to him by appeal from all the parts of the earth: lastly, to make lawes that shall binde the conscience. This fullness of power with one consent is ascribed to Peter, and the Bishops of Rome that follow him in a supposed succession. Now wee hold on the

contrary, that neither Peter, nor any Bishop of Rome hath any supremacy over the Catholike Church: but that all supremacy vnder Christ is pertaining to kings and princes within their dominions. And that this our doctrine is good, and theirs false and forged, I will make it manifest by sundry reasons.

I. Christ must bee considered of vs as a king two waies. First as he is God: and so is he an absolute king ouer all things in heauen and earth, with the Father and the holy Ghost, by the right of creation. Secondly, he is a king as he is a redeemer of mankind: and by the right of redemption he is a foueraigne king ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the worlds, as namely kings and princes, who are therefore in Scripture called Gods. But as Christ is Mediator, and consequently a King ouer his redeemed ones, he hath neither fellow, nor deputy. No fellow for then he should be an imperfect mediator. No deputy: for no creature is capable of this office, to do in the roome and stead of Christ, that which hee himselfe doth: because euery worke of the Mediator is a compound worke, arising of the effects of two natures concurring in one and the same action, namely, the Godhead and the manhood: and therefore to the effecting of the said worke, there is required an infinite power, which farre exceeds the strength of any created nature. Again, *Hebr. 7. 24.* Christ is said to haue a priesthood which cannot passe from his person to any other: whence it followes, that neither his kingly, nor his prophetically office can passe from him to any creature, either in whole or in part: because the three offices of mediation in this regard be equally. Nay, it is a needlesse thing for Christ to haue a deputy, to put in execution any part of his Mediatorship: considering a deputy onely serueth to supply the absence of the principal, whereas Christ is alwaies present with his Church by his Word and Spirit: for where two or three bee gathered together in his name, he is in the midst among them. It may bee said, that the Ministers in the work of the ministry are deputies of Christ. I answer, that they are nodeluties, but a true instruments. For in the preaching of the Word there be two actions: the first is the vttering or propounding of it: the care the second is the inward operation of the holy Ghost in the hearts: which indeede is the principal, and belongs to Christ alone: the action of speaking in the minister being onely instrumentall. Thus likewise the Church of God in cutting off any member by excommunication, is no more but an instrument performing a ministerie in the name of Christ, and that is, to testifie and pronounce whom Christ himselfe hath cut off from the kingdome of Heauen: whom hee also will haue for this cause, to bee severed from the

the company of his owne people till he repent. And so it is in all ecclesiastical actions. Christ hath no deputy, but onely instruments: the whole entire action being personall in respect of Christ. This one conclusion overthrowes not onely the Popes supremacy, but also many other points of poperie.

Reason II. All the Apostles in regard of power and authority were equal: for the commission Apostolically both for right and execution was giuen equally to them all, as the very words import, *Mat. 28. 19.* Go teach all nations, baptizing them, &c. And the promise, *I will giue to thee the keyes of the kingdome of heauen*, is not priuate to Peter, but is made in his person to the rest, according as his confession was in the name of the rest. Thus saith *Theophylact*, *Mat. 16.* They haue the power of committing and binding: that rectifies the gift of a Bishoppe as Peter. And *Ambrose* saith in *Psal. 38.* What is said to Peter is said to the Apostles. Therefore Peter had no supremacy ouer the rest of the Apostles in respect of right to the commission: which they say belongeth to him onely, and the execution thereof to the rest. But let all be graunted, that Peter was in commission about the rest for the time of his life: yet hence may not any superiouritie bee gathered for the Bishops of Rome; because the authoritie of the Apostles was personall, and consequently ceased with them, without being conieied to any other: because the Lord did not vouchsafe the like honour to any after them. For first of all, it was the priuiledge of the Apostles to be called immediately, and to see the Lord Iesus. Secondly, they had power to giue the gift of the holy Ghost by the imposition of hands. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons, and in writing of the word, they could not erre: and these things were all denied to those that followed after them. And that their authoritie ceased in their persons, it stands with reason also, because it was giuen in so ample a manner for the founding of the Church of the new Testament: which being once founded, it was needfull onely, that there should be pastours and teachers for the building of it vnto the end of the world.

Reason III. When the sonnes of *Zebedee* sued vnto Christ for the greatest roomes of honour in his kingdome (deeming hee should be an earthly king) Christ answers them again, *Mat. 20. 25. 26.* Ye know that the Lords of the Gentiles haue dominion & they that are great, exercise authority over them: but it shall not be so with you. Bernard applies these very words to Pope *Eugenius* on this manner, It is plaine, saith he, that here dominion is forbidden the Apostles. Go to them: dare if you will, to take vpon you ruling and Apostleship, or in your Apostleship rule or dominion: if you will haue both alike, you shall lose both. Otherwise you must not thinke your selfe exempted from the number of them, of whom the Lord commandeth thus: they haue reigned, but not of me: they

haue bene, but I haue not knowne them.

Reason IV. Eph. 4. 11. Mention is made of gifts which Christ gaue to his Church after his ascension, whereby some were Apostles, some Prophets, some Euangelists, some Pastours and teachers. Now if there had bene an office in which men as deputies of Christ should haue gouerned the whole Church to the end of the world, the calling might here haue bene named fitly with a gift thereto pertaining: and *Paul* (no doubt) would not here haue concealed it, where he mentioneth callings of lesser importance.

Reason V. The Popes supremacy was iudged by sentences of Scripture, & condemned long before it was manifest in the world: the spirit of prophetic fore-seeing and foretelling the state of things to come. 2. *Thess. 2. 3. 4.* The man of sin (which is that Antichrist) shall exalte himselfe above all that is called God, &c. Now this whole chapter with all the circumstances thereof, most fitly agrees to the Sea of Rome and the Head thereof: and the thing which then staied the revealing of the man of sin, v. 6. is of the most expounded to be the Romane Emperour. I will alledge one testimony in the roome of many. *Chrysost.* saith on this place. As long as the Empire shall be had in awe, no man shall straightly submit himselfe to Antichrist: but after that the Empire shall be dissolved, Antichrist shall invade the estate of the Empire standing void, and shall labour to pull vnto himselfe the Empire both of man and God. And this we find now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decayed, and the state thereof was remoued from the city of Rome. Again, *Rev. 13.* mention is made of two beasts, one coming out of the sea, whom the Papists confesse to be the heathenish Romane Emperour: the second coming out of the earth: which doth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very light.

Reason VI. The iudgement of the ancient Church. *Cyprian* saith. Doubtlesse the same mereth the rest of the Apostles that Peter was: indueed with equall fellowship both of honour and of power: but a beginning is made of unity, that the Church may appaare to be one. *Gregorie* saith, If one bee called vnto all Bishoppe: the vniuersal Church geth so decay. And chapter 144. *I say boldly*, that whosoever calleth or desireth to call himselfe vniuersal priest, in his pride is a forerunner of Antichrist. And, *Behold*, in the preface of the Epistle which ye directed vnto me, you caused to be set a proud title, calling mee vniuersal Pope. Bernard, Consider that thou art not a Lord of Bishops, but one of them. Churches are maintained, in that the Romane Bishoppe draweth all power to himselfe. Again, *Gregorie* himselfe being Pope saith to the Emperour, I which am subiect to your commandement, haue euery way discharged that which was due, in

De simpliciter.

In regi. l. 6. cap. 118.

Lit. 7. c. 30.

Ad Eug. lib. 3.

in: *Thoue performed mine allegiance to the Emperour, and haue not concealed what I thought on Gods behalfe.* And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour *Lotharius* for his *soveraigne Prince*, and professed obedience without gaineclaying to his imperiall commandments.

To conclude, whereas they say, that there is a double head of the Church, one imperiall, which is Christ alone, the other ministeriall, which is the Pope, governing the whole Church vnder Christ; I answer, this distinction robbeth Christ of his honor, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuileges to forgiue sins (a) properly and the power to gouerne the whole earth by making of lawes, that shal as truly binde conscience as the lawes of God, &c.

The nineteenth point: Of the efficacy of the Sacraments.

Our Consent.

Conclus. I. We teach and beleue that the sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the Sacraments are indeede instruments whereby God offereth and giueth the fore-said benefits vnto vs. Thus farre wee consent with the Roman Church.

The difference.

The difference between vs stands in sundrie points. First of all, the best learned among them teach, that Sacraments are *physicall instruments*; that is, true and proper instrumentall causes, having force and efficacy in them to produce and giue grace. They vse to expresse their meaning by their comparisons: When the seruicier takes the pen into his hand and writes, the action of writing comes from the penne, moued by the hand of the writer: and in cutting of wood or stone, the diuision comes from the sawe, moued by the hand of the worke-man: euen so the grace (say they) that is giuen by God, is conferred by the Sacrament it selfe. Now we for our parts hold, that Sacraments are not physicall, but mere voluntarie instruments. Voluntarie, because it is the will and appointment of God, to vse them as certaine outward means of Grace. Instruments; because when we vse them aright according to the institution, God then answerably conueries grace from himselfe. In this respect only take wee them for instruments and no otherwise.

The second difference is this: They teach that the very action of the minister dispensing the sacrament as it is the *worke done*, giues grace immediately, if the partie be prepared: as the very washing or sprinkling of water in bap-

time, and the giuing of bread in the Lords Supper: euen as the orderly mouing of the pen vpon the paper by the hand of the writer causeth writing. We hold the contrary; namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacy and force of the very sacramentall action it selfe, though ordained of GOD: but for two other waies. First, by the signification thereof. For God testifies vnto vs his will and good pleasure partly by the word of promise; and partly by the sacrament: the signes representing to the eyes that which the word doth to the eares; beeing also types and certaine images of the very same things, that are promised in the word, and no other. Yea, the elements are not general and confused, but particular signes to the severall communicants, and by the vertue of the institution: for when the faithfull receiue the signes from God by the hands of the Minister, it is as much as if God himselfe with his owne mouth should speak vnto them severally, and by name promise to them remission of sinnes. And things said to them particularly, doe more affect, and more take away doubting, then if they were generally spoken of an whole companie. Therefore signes of grace are as it were an applying and binding of the promise of saluation to euery particular beleuerer; and by this means, the oftner they are receiued, the more they helpe our infirmity, and confirme our assurance of mercie.

Again, the Sacrament conferres grace, in that the figure thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God commands vs to receiue the signes in faith, & withall promisseth to the receiuer to giue the thing signified, he binde himselfe, as it were in bond vnto vs to stand to his owne word; euen as men bind themselves in obligations, putting to their hand and seales, so as they cannot goe backe. And when the signes are thus vsed as pledges, and that often, they greatly increase the grace of God; as a token sent from one friend to another, renewes and confirms the perswasion of loue.

There are two principall waies whereby the Sacraments are said to conferre grace, namely, in respect of their signification, and as they are pledges of Gods fauour vnto vs. And the very point here to be considered is, in what order and manner they confirme. And the manner is this: The signes and visible elements affect the senses outward and inward: the senses convey their object to the minde: the minde directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the sacrament: He that vieth the elements aright, shall receiue grace thereby: but I vse the elements aright in faith & repentance, faith the mind of the beleuer: therefore shall I receiue from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reasoning caused in the

minde,

minde, the argument or prooffe whereof is borrowed from the elements, beeing signes and pledges of Gods mercie.

The third difference. The Papists teach that in the Sacrament by the worke done, the very grace of iustificacion is conferred. We say no: because a man of yeares mult first beleue and be iustificed; before he can be a meete partaker of any sacrament. And the grace that is conferred, is onely the increase of our faith, hope, sanctification, &c.

Our Reasons.

Reason I. The word preached and the sacraments differ in the manner of giuing Christ and his benefits vnto vs: because in the word the spirit of God teacheth vs by a voice conuenient to the minde by the bodily eares: but in the sacraments annexed to the word, by certaine sensible and bodily signes viewed by the eye. a Sacraments are nothing but visible words and promisses. Otherwise for the giuing it selfe they differ not. Christ himselfe saith, that in the very word, *is eaten his owne flesh, which he was to giue for the life of the world:* and what can be said more of the Lords supper? *Augustine* saith, that *beleuers are partakers of the body & blood of Christ in baptism:* and *Hierome* to *Edibis*, that *in baptism wee eate and drinke the body and blood of Christ.* If thus much may be said of baptism, why may it not also be said of the word preached? Again, *Hierome* vpon Ecclesiastes saith, *It is profitable to be filled with the bodie of Christ, and drinke his blood, not onely in mystrie but in knowledge of holy Scripture.* Now vpon this it followes, that seeing the worke done in the word preached, conferres not grace, neither doth the worke done in the sacrament conferre any grace.

Reason II. *Matth. 3. 11. I baptize you with water to repentance: but he that cometh after me is stronger than I —, he shall baptize you with the holy Ghost and with fire.* Hence it is manifest that grace in the sacrament proceedes not from any action in the Sacrament: for *Iohn* though he doe not disioyne himselfe and his action from Christ and the action of his spirit, yet doth he distinguish them plainly in number, persons, and effect. To this purpose *Paul*, who had said of the Galathians, that hee *trawelled of them and begat them by the Gospel*, faith of himselfe, that *hee is not any thing*, not onely as he was a man, but as he was a faithful Apostle: thereby excluding the whole Evangelicall ministry, whereof the Sacrament is a part, from the least part of diuine operation, or efficacy in conferring of grace.

Reason III. The blessed Angels, say the very flesh of the Sonne of God hath not any quickning vertue from it selfe; but all this efficacy or vertue is in and from the Godhead of the Sonne: who by means of the flesh apprehended by faith, deriueth heavenly and spiritual life from himselfe to the members. Now if there be no efficacy in the flesh of Christ, but by reason of the hypostaticall vnion: how

shall bodily actions about bodily elements conferre grace immediately?

Reason IV. *Paul, Rom. 4.* stands much vpon this, to prooue that iustificacion by faith is not conferred by the Sacraments. And from the circumstance of time hee gathereth that *Abraham* was first iustificed, & then afterward receiued circumcision, the signe and the seale of his righteousness. Now we know, that the general condition of all sacraments is one & the same, and that baptism succeeded circumcision. And what can be more plaine then the example of *Cornelius*, *Act. 10.* who before *Peter* came vnto him, had the commendation of the feare of God, and was indued with the spirit of prayer: and afterward when *Peter* by preaching opened more fully the way of the Lord, he & the rest receiued the holy Ghost? And after all this they were baptized. Now if they receiued the holy Ghost before baptism, then they receiued remission of sins, and were iustificed before baptism.

Reason V. The iudgement of the ancient Church. *Basil*, if there be any grace in the water, it is not from the nature of the water, but from the presence of the Spirit. *Hierome* saith, *Man giues water, but God giues the holy Ghost.* *Augustine* saith, *Water toucheth the body, and washeth the heart: but he shewes his meaning elfewhere. There is one water (saith he) of the sacrament, another of the spirit: the water of the sacrament is visible, the water of the spirit invisible. That washeth the bodie, and signifieth what is done in the soule; by this the soule is purged and healed.*

Obiect. Remission of sins, regeneration and saluation, is ascribed to the sacrament of baptism, *Act. 22. 16. Eph. 5. 26. Gal. 3. 27. Tit. 3. 5. Anst.* Saluation and remission of sins is ascribed to baptism and the Lords supper, as to the word; which is the power of God to saluation to all that beleuee: and that, as they are instruments of the holy Ghost to signifie, seale, and exhibite to the beleueing minde the foresaid benefits: but indeede the proper instrument whereby saluation is apprehended, is faith, & sacraments are but props of faith furthering saluation two waies: first, because by their signification they helpe to nourish and preserve faith: secondly, because they seale grace and saluation to vs: yea Gods giues grace and saluation when we vse them well: so be it we beleue the word of promise made to the sacrament, whereof alio they are seales. And thus we keepe the middle way, neither giuing too much, nor too little to the Sacrament.

The XX. point. Of fauing faith: or, the way to life.

Our consent.

Conclus. I. They teach it to be the propertie of faith, to beleue the whole word of God, and specially the redemption of mankind by Christ.

Conclus. II. They teach that they beleue

and looke to be faued by Christ, and by Christ alone, and by the mere mercie of God in Christ.

Conclus. III. Thirdly, the most learned among them hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the law, and for their reconciliation with God.

Concl. IV. They auauch that they put their whole trust and confidence in Christ, and in the mere mercie of God, for their saluation.

Conclus. V. Lastly, they hold that every man must apply the promise of life euertlasting by Christ vnto himselfe: and this they grant we are bound to doe. And in these five points do they & we agree, at least in shew of words.

By the auouching of these five conclusions, Papists may easily escape the hands of many magistrates. And vnto the myserie of popish doctrine be well knowne, any common man may easily be deceived, and take such for good Protestants that are but popish priests. To this end therefore, that we may the better discern their guile, I will shew wherein they faile in each of their conclusions, and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleue indeede all the written word of God, and more then all for they also beleue the bookes Apocryphall, which antiquity for many hundred yeares hath excluded from the canon: yea they beleue vnto written traditiōs receiued (as they say) from Counells, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written word of God, giuen by inspiration of the spirir. Now wee for our parts despise not the Apocrypha, as namely, the bookes of the Machabees, Ecclesiasticus, and therest, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they have beene approved by a vniuersall consent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleued, but as they are consenting with the written word. And for this our origin, we haue direction from Athanasius, Origen, Hierome, and the Council of Laodicea. As for the vnto written Traditions, they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deuide and be deueied. And we hold and beleue, that the right Canon of the bookes of the old and new Testament, contains in it sufficient direction for the Church of God to life euertlasting, both for faith and manners. Here then is the point of difference, that they make the object of faith larger then it should be, or can be: & wee keepe our felues to the written word, beleueing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest deceit: because they craftily include and couer their owne workes vnder the name of Christ. For (say they) workes done by men regenerate, are not their owne, but Christs in them; & as they are the workes of Christ; they faue, and no otherwise. But we for our parts looke to be faued only by such workes as Christ himselfe did in his owne person, and not by any workes at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ: *Rom. xi. 6. Election is by grace, not of workes: if it be of workes, it is no more of grace.* Again, whereas they teach that wee are faued by the workes of Christ, which he worketh in vs, and maketh vs to work: it is flat against the word: *For Paul faith, We are not faued by such workes as God hath ordained that men regenerate should waite in, Eph. 2. 10* And he faith further, *that he counted all things, euen after his conuersion, lesse vnto him, that he might be found in Christ, not hauing his owne righteousness which is of the law, Phil. 3. 8.* Again, *Heb. 1. 2. Christ washed away our sinnes by himselfe:* which last words exclude the merit of all workes done by Christ within man. Thus indeede the papists ouerture all that which in word they seeme to hold touching their iustification & saluation. We confesse with them, that good workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceede from Christ by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; euen so the minde and will of man defiled by the remnants of sinne, defile the workes, which as they come from Christ, are vndefiled. Hence it is, that the workes of grace, which we do by Christ, or Christ in vs, are defiled: and must be seuered from Christ in the act of iustification, or saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge, and the difference betwene vs stands on this manner. They hold that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold & beleue that the obedience of Christ is imputed to vs euen for our righteousness before God: *Paul faith, 1. Cor. 1. 30. Christ is made vnto vs of God, wisdom, righteousness, sanctification, and redemption.* Hence I reason thus. If Christ be both our sanctification, and our righteousness; then he is not onely vnto vs inherent righteousness, but also righteousness imputed. But he is not onely our sanctification (which the Papists themselves expound of inherent or habituall righteousness) but also our righteousness: for thus by Paul are they distinguished. Therefore he is vnto vs both inherent and imputed righteousness. And very reason

teacheth

teacheth vs thus much. For in the end of the world at the barre of Gods iudgement, wee must bring some kind of righteousness for our iustification, that may stand in the rigour of the law according to which we are to be iudged. But our inherent righteousness is imperfect, and stained with manifold defects, and shall be as long as we live in this world, as experience tels vs; and consequently it is not suitable to the subiect of the law: and if we goe out of our felues, we shall finde no righteousness for our turnes either in men or Angels, that may or can procure our absolution before God, and acceptation to life euertlasting. We must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs must serue not onely to be a satisfaction to God for all our sinnes, but also for our perfect iustification, in that God is content to accept of it for our righteousness, as if it were inherent in vs, or performed by vs.

Touching the fourth conclusion, they hold it the safest and the surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they confend, that men may also (a) put their confidence in the merit of their owne workes, and in the merits also of other men, so it be in sobriety. But this doctrine quite marres the conclusion; because, by teaching that men are to put confidence in the creature, they ouerture all confidence in the Creatour. For in the very first commandement we are taught to make choice for the true God of our God, which thing we do when we giue to God our hearts: and we giue our hearts to God, when wee put our whole confidence in him for the saluation of our soules. Now then, to put confidence in men or in workes, is to make them our Gods. The true and ancient forme of making confession was on this manner: *I beleue in God the Father, in Iesus Christ, and in the holy Ghost:* without mention making of any confidence in workes or creatures: the ancient Church neuer knew any such confession or confidence. Cyprian faith, *He beleueneth not in God, who putteth not assistance concerning his saluation in God alone.* And indeed the Papists themselves when death comes, forsake the confidence of their merits, and flie to the mere mercie of God in Christ. And for a confirmation of this, I alledge the testimony of one Vinbergius of Colen, who writeth thus. There was a booke found in the Vetry of a certaine parish of Colen, written in the Dutch tongue, in the yeare of our Lord, 1475. which the priests vsed in visiting of the sicke. And in it these questions be found. (b) *Doest thou beleue that thou canst not be faued but by the death of Christ? The sicke person answered, Yea. Then it is said vnto him, Goe too then, while breath remains in thee, put thy confidence in this death alone: haue assistance in nothing else: commit thyself wholly to this death: which is also: conuer thy selfe: die thy selfe in euery part vnto this death: in euery part pierce thy self with it:*

infolde thy selfe in this death: and if the Lord will iudge thee, say, Lord, I put the death of our Lord Iesus Christ betwene me and thy iudgement, and by no other means I contend with thee. And if he shall say vnto thee, that thou art a sinner, say, Lord, the death of my Lord Iesus Christ, I put betwene thee and my sin. If he shall say vnto thee, that thou hast deserved damnation, say, Lord, I oppose the death of our Lord Iesus Christ betwene thee and my euill meritis, and I offer his merit for the merit which I should haue, & haue not. If he shall say, that he is angry with thee, say, Lord, I oppose the death of our Lord Iesus Christ betwene me & mine anger. Here we see, what Papists doe and haue done in the time of death. And that which they hold and praefise, when they are dying; they should hold and praefise euery day while they are liuing.

In the last conclusion they teach, that wee must not onely beleue in general, but also apply vnto our felues the promises of life euertlasting. But they differ from vs in the very manner of applying. They teach, that the promise is to be applied, not by faith assuring vs of our owne saluation: but onely by hope, in likelihood coniecturall. We hold that we are bound in duty to apply the promise of life by faith without making doubt thereof, and by hope to continue the certainty after the apprehension made by faith. We doe not teach that all and euery man liuing within the precincts of the Church, professing he name of Christ, is certaine of his saluation, and that by faith: but that he ought so to be, and must endeavour to attaine thereto. And here is a great point in the myserie of iniquity to be considered: for by this vncertain application of the promise of saluation, and this waivering hope, they ouerture halfe the doctrine of the Gospel. For it inioynes two things: first to beleue the promises thereof to be true in themselves: secondly to beleue, & by faith to apply them vnto our felues. And this latter part, without which the former is void of comfort, is quite ouerturned. The reasons which they alledge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured termes they seeme to agree with vs in doctrine concerning faith; yet indeed they deny and abolish the substance thereof, namely, the particular and certaine application of Christ crucified, and his benefits vnto our felues. Again, they faile, in that they cut off the principall duty and office of true sauing faith, which is, to apprehend and to apply the blessing promised.

The XXI. point. Of Repentance.

Our consent.

Conclus. I. That repentance is the conuersion of a sinner. There is a two-fold conuersion,

passiue,

abelar. l. i. c. 7. de milicie.

De duplici in Mart. iij.

Lib. de causis cur. Ritug. p. 456.

It is supposed to be questions of Anselme.

passive, and active; passive, is an action of God whereby he converteth man being as yet vncorrupted. Active, is an action whereby man being once turned of God, turnes himselfe: and of the latter mult this conclusion be understood. For the first conversion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh of; but it is called by the name of regeneration and repentance, whereby we being first turned of God doe turne our felues, and doe good workes, is the fruit thereof.

Conclus. 11. That repentance stands specially for practise, in contrition of heart, confession of mouth, and satisfaction in worke or deed. Touching contrition there be two kinds thereof: Legal, and Euangelicall. Legal contrition is nothing but a remorse of conscience for sinne in regard of the wrath & iudgement of God, and it is no grace of God at all: nor any part, or cause of repentance: but only an occasion thereof; and that by the mercie of God: for if it selfe, it is the sting of the law, and the very entrance into the pit of hell. Euangelicall contrition is, when a repentant sinner is grieved for his finnes, not so much for feare of hell, or any other punishment; as because hee hath offended and displeased for good and mercifull a GOD. This contrition is caused by the ministerie of the Gospell, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we hold and maintaine, that confession is to be made, and that in sundry respects: first to God, both publickly in the congregation, and also privately in our secret and private prayers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our private neighbour, when we haue vpon any occasion offended and wronged him. *Mat. 5.23. If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, go first and be reconciled to him; now reconciliation presupposeth confession.* Lastly, in all true repentance, we hold and acknowledge there must be satisfaction made: first to God, and that is, when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect and sufficient satisfaction for all our finnes. Secondly, it is to be made vnto the Church, after excommunication for the publicke offences; and it stands in duties of humiliation that fitly serue to testifie the truth of our repentance. Thirdly, satisfaction is to be made to our neighbour because if he be wronged, he must haue recompence and restitution made, *Luke 19.8.* and there repentance may iustly be suspected, where no satisfaction is made, if it lie in our power.

Conclus. 111. That in repentance we are to bring outward fruits worthe amendment of life: for repentance it selfe is in the heart: and therefore must be testified in all manner of good workes: whereof the princi-

pal is, to inendeavour day by day, by Gods grace to leaue and renounce all and euery sin, and in all things to doe the will of God. And here let it be remembered, that we are not patrons of licentiousnesse and enemies of good workes. For though we exclude them from the act of our iustification and saluation: yet we maintaine a profitable and necessarie vse of them in the life of euery Christian man. This vse is three-fold, in respect of God, of man, of our felues. Workes are to be done in respect of God, that his commandment may be obeyed. *1. Ioh. 3.22.* that his will may be done. *1. Ioh. 4.3.* that we may shew our felues to be obedient children to God our Father. *1. Pet. 1.14.* that we may shew our felues thankful for our redemption by Christ. *Tit. 2.14.* that we might not grieve the spirit of God. *Eph. 4.30.* but walke according to the same. *Gal. 6.22.* that God by our good workes may be glorified. *Mat. 5.16.* that we may be good followers of God. *Eph. 5.1.* Again, workes are to be done in regard of men: that our neighbour may be helped in worldly things, *Luk. 6.38.* that hee may be won by our example to godlinesse. *1. Pet. 3.14.* that we may prevent in our felues the giuing of any offence. *1. Cor. 10.32.* that by doing good, we may stop the mouths of our aduersaries. Thirdly and lastly, they haue vse in respect of our felues: that we may shew our felues to be new creatures. *1. Cor. 5.17.* that we may walke as the children of light. *Eph. 5.8.* that we may haue some assurance of our faith, and of our saluation. *1. Pet. 1.8-10.* that we may discern dead and counterfeit faith, from true faith. *Iam. 2.17.* that faith and the gifts of God may be exercised and continued vnto the end. *2. Tim. 1.6.* that the punishments of sinne, both temporall and eternall may be prevented. *Psalm. 89.32* that the reward may be obtained, which God freely in mercie hath promised to men for their good workes. *Gal. 6.9.*

The difference.

We dissent not from the Church of Rome in the doctrine of repentance it selfe, but in the damnable abuses thereof, which are of two sorts, generall, and speciall. Generall, are those which concerne repentance wholly considered; and they are these. The first is, that they place the beginning of repentance, partly in the holy Ghost, or, in the power of their naturall free-will, being helped by the holy Ghost: whereas *Paul* indeede ascribeth this worke, wholly vnto God. *1. Tim. 2.25. Proving if God at any time will giue them repentance.* And men that are not awake, but dead in trespasses and finnes, cannot do any thing that may further their conversion, though they be helped neuer so much: no more then dead men in their graues can rise from thence. The second abuse is, that they take penance, or rather repentance for that publicke discipline and order

of correction that was vied against notorious offenders in the open congregation. For the Scripture sets downe but one repentance, and that common to all men without exception: and to be practised in euery part of our liues for the necessarie mortification of sin: whereas open Ecclesiasticall correction pertained not to all and euery man within the compasse of the Church, but to them alone that gaue any open offence. The third abuse is, that they make repentance to be not only a vertue, but also a Sacrament: whereas for the space of a thousand yeares after Christ, and vpwrd, it was not reckoned among the Sacraments: yea, it seemes that *Luther* was one of the first that called it a Sacrament: and the schoolmen after him disposed of the matter & forme of this Sacrament; not able any of them certainly to define, what should be the outward element. The fourth abuse is touching the effect and efficacy of repentance: for they make it a meritorious cause of remission of finnes, and of life euermlasting, flat against the word of GOD. *Paul* saith notably, *Rom. 3.24. Wee are iustified freely by his grace through the redemption which is in Christ Iesus. whom God hath sent to be a reconciliation by faith in his blood.* In these wordes these formes of speeches, redemption in Christ, reconciliation in his blood, by faith, freely by grace, must be observed and considered: for they shew plainly that no part of satisfaction or redemption is wrought in vs, or by vs: but out of vs only in the person of Christ. And therefore we esteeme of repentance only as a fruit of faith, and the effect, or efficacy of it, is to testifie remission of our finnes, and our reconciliation before God. It will be said, that remission of finnes & life euermlasting, are promised to repentance. *Ans.* It is not to the work of repentance, but to the person which repenteth, and that not for his own merits or worke of repentance, but for the merits of Christ, which hee applyeth to himselfe by faith. And thus we are to vnderstand the promises of the Gospell, in which workes are mentioned; presupposing alwaies in them the reconciliation of the person with God, to whom the promise is made. Thus wee see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient & perfect. They vse now to helpe the matter by a distinction: saying, that the sorrow in contrition, must be in the highest degree in respect of (a) value and estimation. Yet the opinion of (b) *Arian* was otherwise, that in true repentance a man should be grieved according to all his indevour. And the Romane Catholike faith as much, (c) that the sorrow conceived of our sins must be so great, that none can be conceived to be greater: that we must be contrite in the same manner we loue God, and that is, with all our heart and strength, in

most vehement sorrow: and that the barred of sinne must be not only the greatest, but also most vehement and perfect: that it may exclude all stubb and slachies. Indeed afterward it followes that true contrition may be effectual though it be imperfect, but how can this stand, if they will not only commend but also prescribe & amount, that contrition must be most perfect and vehement? We therefore only teach, that God requires not so much the measure, as the truth of any grace: and that it is a degree of vnaine contrition; to be grieved because we cannot be grieved for our finnes as wee should. The second abuse is, that they ascribe to their contrition the merit of congruity. But this cannot stand with the all-sufficient merit of Christ. And an ancient Councell saith, *God inspires into vs first of all the faith and love of himselfe*, no merits going before, that we may faithfully require the Sacrament of baptism, and after baptism doe the things that please him. And we for our parts hold, that God requires contrition at our hands, not to merit remission of finnes; but that we may acknowledge our owne vnworthinesse and bee humbled in the sight of God, and distrust all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby we are received into the fauour of God: lastly, that we might more carefully auoid all sins in time to come, whereby so many paines and terrors of conscience are procured. And we acknowledge no contrition at all to be meritorious, save that of Christ: whereby he was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: & to it they apply the saying of the Prophet, *The feare of God is the beginning of wisdom.* But seruile feare of it selfe is the fruit of the law, which is the ministry of death and condemnation: and consequently it is the way to eternal destruction, if God leaue men to themselves: and if it turne to the good of any, it is only by accident: because God in mercie makes it to be an occasion going before, of grace to be giuen: another while remorse of conscience for sinne is no beginning of repentance, or the restraintment of any sinne: but rather is, and that properly, the beginning of vn-speakable horrors of conscience, and euermlasting death, vnlesse God shew mercy. And yet this feare of punishment, if it be tempered and dealed with other graces & gifts of God in holy men, it is not vnprofitable: in whom there is not only a sorrow for punishment, but also, and that much more, for the offence. And such a kind of feare or sorrow, is commanded. *Mal. 1.6. If I be a Father, where is my honour? If I be a Lord, where is my feare? And Chrysostome* saith, that the feare of hell in the heart of a iust man, is a strong man armed against devils and robbers to drine them from the house. And *Ambrase* saith, that *Marys* in the time of their sufferings, confirmed themselves against the

crucifix of persecution by setting the face of hell before their eyes.

Abuses touching confession are these. The first is, that they use a forme of confession of their finnes vnto God, vttered in an vknown language: beeing therefore foolish and ridiculous, which requireth the aide and intercession of dead men and such as be absent; whereas there is but one Mediatour betwene God and man, the man Iesus Christ. The second, is that they in practise make confession of their finnes not onely to God, but to the Saints departed; in that they make prayer to them in which they aske their intercession for the pardon of their finnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they have corrupted Canonick confession by turning it into priuate auricular confession: binding all men in conscience by a law made, to confesse al their mortall finnes, with all circumstances that change the kind of the sinne (as farre as possibly they can remember once every yeare at the least, and that to a priest, vnto if in the case of extreme necessity. But in the word of God there is no warrant for this confession, nor in the writings of Orthodoxe antiquitie for the space of many hundred yeares after Christ, as one of their owne side auoucheth. And the commandement of the holy Ghost, *Confesse one to another, and pray one for another, Iam. 5. 16.* bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, *Mat. 3. 6. that many were baptized confessing their finnes: and Act. 19. 18. many that beleeued came & confessed & shewed their works,* the confession was voluntarie & not contrained: it was also generall and not particular of all & every kind, with the necessarie circumstances thereof. And in this liberty of confession the Church remained 1200. yeares till the Councell of Lateran, in which the law of auricular confessio was first inacted: being a notable inuention seruing to discouer the secrets of men & to enrich that couetous and ambitious See, with the riches of the world. It was not known to Augustine when he said, *What haue I to doe with men that they should heare my confessions, as though they should heale my diseases? nor to Christyenne, when hee saith, I doe not compell thee to confesse thy finnes to others. And, If thou be ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne mind. I doe not bid thee confesse them to thy fellow seruants, but thou shouldst moue thee: confesse them to God that curseth thee.*

The abuse of satisfaction is, that they haue turned canonick satisfaction, which was made to the congregation by open offenders, into a satisfaction of the iustice of God for the temporall punishment of their fins. Behold here a most horrible prephanation of the whole Gospell, and especially of the satisfaction of

A. Christ, which of it selfe without any supply is sufficient every way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and proued by induction of sundry particulars, that we are to make a separation from the present Church of Rome, in respect of the foundation & substance of true religion. Many more things might be added to this very purpose, but here I conclude this first point: adding onely this one caveat, that we make separation from the Romane religio without hatred of the persons that are maintainers of it. May we ioyne in affection more with them, then they with vs. They die with vs not for their religion (A though they defende it) but for the treasons which they intend & enterprize: we are ready to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts in many of them: we pray for them, wishing their repentance and eternall saluation.

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the second place therefore out of this commandement, *Go out of her my people, I gather, that the true Church of God is and hath bin in the present Romane Church, as come in the heape of chaffe. Though Poperie reigned and ouer-spread the face of the earth for many hundred yeeres; yet in the midst thereof, God referred a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith, that the Dragon, which is the diuell, caused the woman, that is, the Church, to flee into the wilderness, where he sought to destroy her, but could not: and shee still retaines a remnant of her seed, which keep the commandments of God, and haue the testimony of Iesus Christ.* Now this which I speake of the Church of Rome, cannot be said in like manner of the congregations of Turks and other infidels, that the hidden Church of God is preferred among them; because there is no meane to saluation at all: whereas the Church of Rome hath the Scriptures, though in a strange language; and baptism, for the outward formes which helpe God in all ages preferred that his elect might be gathered out of the midst of Babylon. This serues to stoppe the mouthes of Papists, which demand of vs, where our Church was foure score yeares ago, before the dayes of Luther: whereby they would insinuate to the world, that our Church and religion is greene or new; but they are answered out of this very text, that our Church hath cuer bene since the dayes of the Apostles, and that in the very midst of the papacy. It hath bene alwaies a Church, and did not first beginne to be in Luthers time; but onely then began to shew it selfe, as hauing bin hid by an vniuersall Apostasie, for many hundred yeares together. Again, we haue here occasion to consider the dealing of God with his

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1. King. 19.4.

2. Pet. 23.3.

Rom. 17.

1. Thes. 2.4.

owne Church and people. Hee will not haue them for externall society to be mixed with their enemies, and that for speciall purpose: namely, to exercise the humility and patience of his few seruants. When Elias saw idolatrie spread ouer all Israel, hee went apart into the wilderness, and in griefe desired to die. And David cried out: *Woe is me that am constrained to dwell in Meshech, and to haue my habitation in the tents of Kedar, Ps. 120. 5.* And iust Lot must haue his righteous soule vexed with seeing and hearing the abominations of Sodome.

Thirdly, by this commandement wee are taught what opinion to carrie of the present Church of Rome. It is often demanded, whether it bee a Church or no; and the answer may hence be formed on this manner. If by this Church be vnderstood a state or regiment of the people, whereof the Pope is head, and the members are all such as doe acknowledge him to be their head, and doe beleue the doctrine established in the Councell of Trent; wee take it to be no Church of God. Because Babylon, which I haue proued to bee the Church of Rome, is here opposed to the Church or people of God: and because wee are commanded to come out of it: whereas we may not wholly forsake any people till they forsake Christ. Some will happily say, the Church of Rome hath the Scriptures and the Sacrament of baptism. I answer first of all, they haue indeed the bookes of holy Scripture among them: but by the rest of their doctrine they ouerthrow the true sense thereof in the foundation, as I haue proued before. And though they haue the outward forme of baptism, yet they ouerturne the inward baptism, which is the substance of al, standing in the iustificiation and sanctification of a sinner. Again, I answer, that they haue the word and baptism, not for themselves, but for the true Church of God among them: like as the lantern holdeth the candle, not for it selfe, but for others. Secondly, it may be also alledged, that if the Pope be Antichrist, hee then sits in the temple, that is, the Church of God, & by this meane the Romane Church shall be the true Church. Answer. He sits in the temple of God, but make further how: as God, that is, not as a member, but as a manifest vsurper: like as the theefe sits in the true mans house. For the Popish Church and Gods Church are mingled like chaffe and come in one heape: and the Church of Rome may bee said to bee in the Church of God, & the Church of God in the Church of Rome, as we say the wheate is among the chaffe, and the chaffe in the wheate. Again, he is said to sit in the Temple of God, because the Romane Church, though falsely, takes vnto it selfe the title of the true Catholike Church. Some goe about to delay and qualifye the matter, by comparing the Church to a man lying sicke full of sores, hauing also his throat cut, yet so as a body and soule are ioynd together, and life is remaining still. But all

A. things well considered, it is rather like a dead carcasse, and is void of all spiritual life: as the popish errors in the foundation do manifest. Indee, a knowne harlot may afterward remaine a wife and be so feared; yet after the bill of diuorcement be giuen, the cleaith to be a wife, though she can shew her marriage ring: now that Church hath received the bill of her diuorcement in the written Word, namely, 2. Thes. 2. and Rev. 13. 11. 2. & c.

Furthermore, in this commandement wee may see a lively portraiture of the state of all mankind. Here wee see two sorts of mensome are pertaining to Babylon, a people running on to their destruction: some againe are a people of God seuered from Babylon, and referred to life euertlasting. If any aske the cause of this distinction; I answer, it is the very will of God vouchsafing mercie to some, and forsaking others by withdrawing his mercie from them, for the better declaration of his iustice. Thus saith the Lord, *Rom. 11. 4.* I haue referred *seauen thousand that neuer bowed the knee to Baal:* and the Prophet *Esaia* saith, *Isa. 4. 9.* *Princesse the Lord had reserved a remnant, we had bene as Sodome and Gomorrah.* By this distinction we are taught about all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saved, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before hee begin to execute his iudgement vpon his enemies, with whom they lue: that they might not be partakers of their sins and punishments. Thus before God would punish Hierusalem, an Angel is sent to marke them in the fore-head that mourned for the abominations of the people. And in the destruction of the first borne of Egypt, the Angel passed ouer the houses of the Iews, that had their poits sprinkled with the blood of the Paschall lambe: and this passing ouer, betokeneth safety and preservation in the common destruction, to those that haue their hearts sprinkled with the blood of Christ. This blessing of protection should moue vs all, to become true and hearty seruants of God. Men usually become members of those societies & corporations, where they may inioy many freedoms and priuiledges. Well, behold: in the societie of the Saints of God, which is the true Church, there is the freedom from danger in all common destructions, and from eternall vengeance at the last day. When Hester had procured safety for the Iewes, and liberty to reuenge themselves vpon their enemies, it is said, that many of the people of the land *became Iewes:* Even so, considering Christ hath procured freedom from hell, death, and damnation for all that beleeue in him: we should labour about all things to become new creatures, ioyning our felicital

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Hom. 2.
in Efas. 30.

2. Cor. 9. 4.

Exod. 12. 13.

waies to the true Church of God.

Hitherto I have spoken of the commandments: now follows the reason thereof drawne from the end, *that they be not partakers of her sins: and that they receive not of her plagues.* Hence it might stand long to shew what be the sins of the Church of Rome: but I will only name the principall. The first sinne is *Atheisme*: and that I prooue on this manner: *Atheisme* is twofold, open, coloured. Open *Atheisme* is, when men both in word and deed deny God and his word. Coloured *Atheisme* is not so manifest: & it hath two degrees. The first is, when men acknowledge God the Creator and gouernour of heauen and earth, and yet denie the Father, Sonne, and holy Ghost. Thus the Ephesians before they receiued the Gospell, are said to be *without God*, whom in their naturall iudgement they acknowledged; because they denied Christ, and consequently worshipped an idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Saviour Christ saith, *Iohn 4. 22. they worshipped they knew not what.* And the Psalmist saith of the Gentiles, *Psal 96. 5. that their gods are idols.* In this degree of *Atheisme* are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conueie and worship God out of the Trinity. The second degree is, when men doe rightly acknowledge the vniuersity of the Godhead in the Trinity of persons: yet so, as by other necessary consequents partly of their doctrine, and partly of the seruice of God, they ouer-tune that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kinde of *Atheisme*. For whereas it makes the merit of the workes of men to concur with the grace of God, it ouerthrowes the grace of God, *Rom. 11.* In word they acknowledge the infinite iustice, and mercie of God: but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfaction? And how shall Gods mercie be infinite, when we by our satisfactions must adde a supply to the satisfaction of Christ? Again, *I. Iohn 2. 23. Hee that hath not the Sonne, hath not the Father:* and hence that hath neither Father nor Sonne, denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind: but hath transformed him into a fained Christ. And I shew it thus: For one Iesus Christ, in all things like vnto vs in his humanity, sinne onely excepted, they haue framed a Christ, to whom they ascribe two kinde of existence: one naturall, whereby he is visible, touchable, & circumscribed in heauen: the other not onely above, but also against nature; by which he is substantially according to his flesh in the hands of euery priest, in euery host, and in the mouth of euery communicant, insensible, vntouchable, vncircumscribed. And thus in effect they abolish

A his manhood. Yea they disgrace him of his offices. For one Iesus Christ the only king, lawgiuer, & head of the Church, they ioyne vnto him the Pope, not onely as a Vicar, but also as a fellow: in that they giue vnto him power to make lawes binding conscience, to resolve & determine vnfallibly the fence of holy scripture, properly to pardon sin both in respect of fault and temporal punishment, to haue authority ouer the whole earth and a part of hell: to depose Kings, to whom vnder Christ euery soule is to be subiect, to absolve subiects from the oath of allegiāce, &c. For one Iesus Christ the only reall Priest of the new testament, they ioyne many secondary priests vnto him, which offer Christ daily in the Masse for the sins of the quicke and the dead. For one Iesus Christ the al-sufficient Mediatour of intercession, they haue added many followers vnto him to make request for vs, namely, as many Saints as be in the Popes kalender. Lastly, for the onely merits of Christ, in whom alone the Father is well pleased, they haue deuised a Treasure of the Church, containing beside the merits of Christ, the ouerplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus we see, that Christ, and consequently God himselfe to be worshipped in Christ, is transformed in a phantasie or idol of mans conceit. Again, there is alwaies a proportion betweene the worship of God, and our perswasion of him: & men in giuing vnto God any worship, haue respect to his nature, that both may be futable, and he well pleased. Let vs then see what manner of worship the Romane religion affordeth. It is for the greatest part meer wil-worship, without any allowance or commendement from God, as *Durand* in his *Rationale* in effect acknowledged. It is a carnall seruice standing of innumerable bodily rites and ceremonies borrowed partly from the Iewes, & partly from the heathen: it is denied betweene God and some of his creatures; in that they are worshipped both with one kind of worship: let them point is as they can. Thus then, if by their manner of worshipping of God, we may iudge how they conceine of him, as we may; they haue plainly turned the true God into a phantasie of their own. For God is no other wife to be conceived, then he hath revealed himselfe in his creatures and word, and especially in Christ: who is the ingrauen image of the person of the Father.

The second sinne is *idolatry*, and that as grosse as was euer among the heathen. And it is to be scene in two things. First, that they worship the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in truth mediators of redemption, specially the virgin *Mary*, whom they call a *Ladie*, a *Goddesse*, a *Queene*, whom (a) *Christ* her Sonne obeyed in heauen, a *mediatrix* of life, hope, the medicine of the diseased, and they pray vnto her thus, *Prepare thou glory*

a Bellar. l. 1. de sum. ca. 16. Mistilli & Brenzato relor.

for

for vs: defend vs from our enemies, and in the house of death receive vs, loose the bonds of the quicke, bring light to the blinde, drina away all duncks. Shew thy life to be a mother: Let him receive thy prayers. Again, their idolatry is manifest, in that they worship God in, at, or before images: hauing no commendement so to doe, but the contrary. They allealedge, that they vie & worship images onely in a remembrance of God. But this is all one, as if an vnchast wife should receiue many louers into her house in the absence of her husband: and being reprooued, should answer, that they were the friends of her husband, and that shee kept them onely in remembrance of him. Thirdly, their Idolatry exceeds the Idolatry of the heathen, in that they worship a Breaden god, or Christ in and vnder the formes of bread and wine. And if Christ according to his humanity be absent from the earth, as I haue prooued, the Popish host is as abominable an idol as euer was.

The third sinne is the maintenance of *Idolatry*. And that is manifest: first of all in the toleration of the Iewes, flat against the commendement of God, *Deut. 23. 17. There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sons of Israel.* And this toleration is an occasion of vncleanes to many young Men and Women, that otherwise would abstaine from all such kind of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew & vncke, shall come to one and the same farle, either before or after the other? Secondly, their law beyond the fourth degree allows the marriage of any persons: and by this means, they sometime allow incest. For in the vnequal collateral line, the person next the common stocke is a father or mother to the brothers or sisters posterity, as for example:

- 1 John
- Anne
- Nicholas
- 2 Thomas
- 3 Lewes
- 4 Roger
- 5 Antonie
- 6 James

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *James* six degrees, he being her nephew as farre off: and the marriage betweene them is allowed by the Church of Rome, they not being within the compasse of foure degrees: which neuertheless is against the law of nature. For *Anne* being the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas*, euen to *James*, and *James* his posterity. Yet thus much I grant, that the daughter of *Anne* may lawfully marry *James* or *Antonie*, the case being altered, because they are not one to another as parents and children.

A The fourth sinne is *Magicks, sorcery, or witchcraft*, in the consecration of the host, in which they make their Breaden god: in exorcismes ouer holy bread, holy water, and salt; in the casting out or driving away of diuels, by the signe of the crosse, by soleme coniurations, by holy water, by the ringing of bells, by lighting tapers, by reliques, and such like. For these things haue not their suppo'd force either by creation, or by any institution of God in his holy Word: and therefore if any thing be done by them, it is from the secret operation of the diuell himselfe.

The fifth sin is, that in their doctrine they maintaine perjury, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing another meaning vnto himselfe in the ambiguitie of his words. As for example, when a man is asked whether he said or heard Masse in such a place: though he did: they ascribe he may say, no: and sweare vnto it: because hee was not there to reueale it to the examiner: whereas in the very law of nature, hee that takes an oath should sweare according to the intention of him that hath power to minister an oath: and that in truth, iustice, iudgement. Let them cleare their doctrine from all defence of perjury if they can.

The sixt sinne is, that they reuere many of Gods commandments, making that no sinne which Gods Word makes a sinne. Thus they teach, that if any man steale some little thing, that is thought not to cause any notable hurt, it is no mortal sinne: that the officious lie, and the lie made in sport, are venial sinnes: that, to pray for our enemies in particular, is no precept, but a counsell; and that none is bound to giue his enemy in the way of friendship, flatte against the rule of Christ, *Mat. 5. 47.* where the word *enemies*, signifieth all manner of enie and courtesie: that, *raff* iudgement, though consent come thereto, is regularly but a venial sinne: that, it is lawfull other whiles to faigne holines: that, the painting of the face is ordinarily but a venial sinne: that, it is not lawfull to forbid begging: whereas the Lord forbade there should be any beggar in Israel. Again, they teach, that men in their choler, when they are a chiding, and sweare wounds and blood, are not indeede blasphemers.

Lastly, their writers vse manifest lying, to iustifie their doctrine. They please fallily that all antiquitie is on their side; whereas it is as much against them, as for them: and as much for vs as them. Again, their manner hath bene, and is still to procure their opinions, by forged and counterfeit writings of men, some where of I will name.

- 1 Saint James Liturgie.
- 2 The Canons of the Apostles.
- 3 The books of *Diogenes* Areopagita, and named by *De Hierarchia Ecclesiastica.*
- 4 The Decretall Epistles of the Popes.
- 5 Pope Clements workes.
- 6 Some of the Epistles of Ignatius.

Egg 2

7 Origen

Sinnes of the church of Rome.

Eph. 2. 12

Mola. tract. 2. cap. 4. cau. 3.

Mola. tract. 2. c. 7. con. 1. cap. 4. cau. 3.

Mola. tract. 2. ca. 6. con. 1. prop. 15. dam. ca. 10.

Deur. 19. Greg. de Val. rem. 3. diff. 1. q. 13. and Caietan.

- 7 *Origens booke of repentance. His homilies in diuersis sanctis: Commentaries on Iob: & booke of Lamentation.*
- 8 *Chrysostomes Liturgie.*
- 9 *Basilis Liturgie and his Asctica.*
- 10 *Augustines booke de 8 quest. Dulcissimi. A booke of true and false repentance.*
- Serm. de festo comemoracionis animarum booke de dogm. Ecclesiast. Serm. ad fratres in Hierosom. Ser. of Peters chair. Booke of visiting the sick, &c.*
- 11 *Iustis Martyrs. Questions and Answers.*
- 12 *Athanasius Epistle to Pope Felix.*
- 13 *Bernards Sermons of the Lords Supper.*
- 14 *Hieromes Epistle ad Demetriadem saunouring of Pelagius.*
- 15 *Tertullian de Monogamia.*
- 16 *Cyprian de Crismate & de ablutione pedum.*
- 17 *In the Council of Sardica the 3. 4. and 5. canons are forged.*
- 18 *In the Council of Nice all June 20. are forged.*
- 19 *Certain Romane Councils vnder Syluester are forged. For he was at this time dead, and therefore could not confirme them: Zo. rom. lib. 2.*
- 20 *To the sixth canon of the Council of Nice are patched these words, that the Romane Church hath alwaies had the Supremacie.*
- 21 *Lastly, I will not omit that Pope Sixtus, Bonifacius, & Calixtus falsified the Canons of the Council of Nice, so prouoke appeals from all places to Rome: so as the Bishops of Africk were forced to send for the true copies of the said Council from Constantinople & the Churches of Greece.*
- I might here rehearse many other finnes which with the former call for vengeance vpon the Romane Church, but it shall suffice to haue named a few of the principall.
- Now in this reason, our Saviour Christ prescribes another maine dutie to his owne people: and that is, to bee careful to eschew all the finnes of the Church of Rome, that they may withall escape her deferred plagues and punishments. And from this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoide contracts of marriage with professed Papists, that is, with such as holde the Pope for their head, & beleene the doctrine of the Councell of Trent. For in such matches men hardly keepe faith & good conscience, & hardly auoid communication with the fins of the Romane Church. A further ground of this doctrine I thus propound: In Gods word there is mentioned a double league between man & man, con-

try & conuntry. The first is, the league of concord when one kingdom binds it self to live in peace with another, for the maintenance of trafficke without disturbance: & this kind of league may stand betwene Gods Church, & the enemies thereof. The second is, the league of amity: which is when men, people, or countries bind themselves to defend each other in all causes: and to make the warres of the one, the warres of the other; and this league may not be made with those that bee enemies of God. Iehosaphat, otherwise a good king, made this kind of league with Ahab; and is therefore reprooued by the Prophet, saying, Wouldst thou helpe the wicked, & loue them that hate the Lord? 2. *Chro. 19. 2.* Now the marriages of Protestants with Papists, are priuate leagues of amity, between person and person: and therefore not to be allowed. Again, *Iudah hath defiled the holines of the Lord which he loued, & hath married the daughter of a strange god; where is flately condemned marriages made with the people of a false god:* Now the papists by the consequents of their doctrine & religio, turne the true Iehovah into an idol of their owne braine, as I haue shewed, and the true Christ reuealed in the written word, into a fained childe made of bread. Yet if such a marriage be once made and finished, it may not be dissolved. For such parties fin not simply in that they marry, but because they marry not in the Lord, being of diuers religions. The fault is not in the substance of marriage, but in the manner of making it; & for this cause, the Apostle commands the beleeuing party, not to forsake or refuse the vbeleuening party, being a very infidel (which no Papist is) if he or she will abide, 1. *Cor. 7. 13.*

The second thing is, that euery seruant of God must take heed how he trauels into such countries where Popish religion is established, lest he partake in the sins & punishments thereof. Indeed to go vpon ambassage to any place, or to trauell for this end, that we may performe the necessarie duties for our special or general callings, is not vnlawfull: but to trauell out of the precincts of the Church, only for pleasures sake, & to see strange fashions, hath no warrant. And hence it is, that many men which go forth in good order well minded, come home with crazed consciences. The best trauellder of all is he, that liuing at home or abroad, cange out of himselfe, and depart from his owne fins and corruptions by true repentance.

AN ADVERTISEMENT TO ALL FAVOVRERS OF THE Romane Religion, shewing that the said religion is against the Catholike principles and grounds of the Catechisme.



Great is the number of them that embrace the religion of the present Church of Rome; being deceived by the glorious titles of Vniuersality, Antiquity, Succession. And no doubt though some be wilfully blinded, yet many de-

noted this way, neuer saw any other truth. Now of the & the rest I desire this fauour, that they will but weigh & ponder with themselves this one thing, which I will now offer to their considerations, & that is, *That the Romane religion now established by the Councell of Trent, is in the principall points thereof against the grounds of the Catechisme, that haue beene agreed vpon euer*

since

since the dayes of the Apostles, by all Churches. These grounds are foure: the first is, the Apostles Creed: the second is the decalogue or ten commandments; the third is, the forme of prayer called the Lords prayer: the fourth is the institution of the two Sacraments, Baptisme, and the Lords Supper, 1. *Cor. 11. 23.*

That I may in some order manifest this which I say, I will begin with the Symbole or Creed. And first of all it must be considered, that some of the principall doctrines beleueed in the Church of Rome are, that the Pope or Bishop of Rome is the vicar of Christ, and the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worshipped: that praier is to be made to Saints departed, & their intercession to be required: that there is a propitiatorie sacrifice daily offered in the Masse for the finnes of the quick & the dead. These points are of that moment, that without them the Romane religion can not stand: and in the Councell of Trent the curse *Anathema* is pronounced vpon all such as denie these or any of them. And yet marke; the Apostles Creed which haue been thought to containe all necessary points in religion to be beleueed, and hath therefore bene called the *key and rule of faith*; this Crede I say, hath not any of these points: nor the Expositions made thereof by the ancient fathers, nor any other Crede or confession of faith made by any Councell or Church for the space of many hundred yeares. This is a plaine prooffe to any indifferent man, that these be new articles of faith neuer knowne in the Apostolike Church: & that the fathers & councels could not find any such articles of faith in the books of the old and new testament. Answer is made, that all these points of doctrine are beleueed vnder that article, *I beleue the Catholike church*, the meaning whereof they will haue to be this, I beleue all things which the Catholike Church holdeth and teacheth to be beleueed. If this be as they say, wee must needs beleue in the Church: that is, put our confidence in the Church, for the manifestation and the certainty of all doctrines necessarie to saluation: and thus the eternall truth of God the Creator, shall depend on the determination of the creature; and the written word of God in this respect is made insufficient; as though it had not plainly reuealed all points of doctrine pertaining to saluation. And the auncient Churches haue been far ouerscen, that did not propound the former points to be beleueed as articles of faith, but left these to these latter times.

2. In this Crede, so beleue in God, and to beleue the Church are distinguished, so beleue in, is pertaining to the Creator, to beleue, to the creature: as *Augustinus* hath noted, when hee saith, that by this preposition in, the Creator is distinguished from the creature, and things pertaining to God from things pertaining to men. And *Augustine* saith, *It must be knowne*

that we must beleue the Church, and not beleue in the Church: because the Church is not God, but the busse of God. Hence it follows that we must not beleue in the Saints, nor put our confidence in our workes, as the learned Papists teach. Therefore *Eusebius* saith, *We ought of right to beleue Peter and Paul, but to beleue in Peter and Paul, that is, to give to the seruants the honour of the Lord, wee ought not. And Cyprian* saith, *He doth not beleue in God, which doth not place in him alone the trust of his whole felicity.*

3. The article, concerning the holy Ghost, is ouerturned by the transubstantiation of bread & wine in the Masse, into the body and blood of Christ. For here we are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward; and we acknowledge the truth of his manhood, and that his body hath the essentiall properties of a true body, standing of flesh and bone: hauing quantity, figure, dimensions, namely length, breadth, thickness: hauing part out of part, as head out of feete, and feet out of head, being also circumscribed, visible, touchable: in a word, it hath all things in it, which by order of creation, belong to a body. It will be said, that the body of Christ may remaine a true body and yet be altered in respect of some qualitie, as namely circumscription. But I say againe, that local circumscription can no way be severed from a body, it remaining a body. For to be circumscribed in place, is an essentiall propertie of euery quantitie: and quantitie is the common essence of euery bodie. And therefore a bodie in respect of this quantitie must needs be circumscribed in one place. This was the iudgement of *Leo*, when he said, *The body of Christ is by no means out of the truth of our bodie. And Augustine*, when he said, *Onely God in Christ so comes that he doth not depart: so returns, that hee doth not leave vs: but man according to body is in place, and goes out of the same place, and when hee shall come to another place, hee is not in that place whence he comes. To help the matter, they vie to distinguish thus: Christs body in respect of the whole essence thereof may be in many places; but in respect of the whole quantitie, whereby it is only in one place: but as I haue said, they speake contraries: for quantitie (by all learning) is of the essence of a body, without which a body cannot be.*

4. In the Crede we confesse that Christ is ascended into heauen, and there after his ascension sits at the right hand of his Father, & that according to his manhood. Hence I conclude, that Christs body is not really and locally in the Sacrament, & in euery Host, which the priest consecrath. This argument was good when *Vigilius* against *Eutyches* said, *When it (the flesh) was on earth, it was not in heauen: and because it is now in heauen, it is not on earth: and he addes afterward, that this is the Catholike faith & confession. And it was good when Fulgentius said, According to his humane substance*

Rhem. Tett. on Rom. 10. 14. Euseb. Emili. hom. 2. de symb. Cyp. de dupl. Martyr.

Epist. 70. Tract. 31. in loh.

a Tociitate effence, non tota quantitate.

Lib. 4.

Ad Thoma

he was absent from earth, when he was in heaven, & he left the earth when he ascended into heaven. And, The same inseparable Christ, according to his whole mankind leaving the earth, locally ascended into heaven, & sits at the right hand, & according to the same whole mankind, he is to come to judgement.

And it was good when Cyril said, *No man doubts but that when he ascended into heaven, though he be always present by the power of his spirit, he was absent in respect of the presence of his flesh.* And it was good w^t Augustine said, *According to the flesh which the Word assumed, he ascended into heaven, he is not here: there he sits at the right hand of the Father: and he is here according to the presence of his Majesty.* And, *Hee went as he was man, and he abode as he was God: he went by that whereby he was in one place; he abode by that whereby he was every where.*

5. Again, in that we beleue the Catholike Church, it follows that the Catholike Church is inuisible: because things seene are not beleued. And the answer commonly v^d that we beleue the holines of the Church, will not serue the turne. For the words are plaine, and in them we make confession, that wee beleue not onely the holiness of the Church, but also the Church it selfe.

Lastly, the articles, Remission of finnes, Resurrection of the body, and Life euerslasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleue the remission of mine owne finnes, and the resurrection of mine owne body to life euerslasting: and that by the iudgement of learned antiquitie. Augustine saith, *If thou also beleue*

that thou shalt rise againe and ascend into heaven (because thou art sure of so great a payre) thou art certaine of so great a gift. And, *Make not Christ lesse*, who brings thee to the kingdom of heauen, for remission of finnes. *Without this faith, if any come to baptisme, he shuts the gate of mercie against himselfe.* And, *whosoever faithfully beleueeth, and holds this profession of his faith (in which all his finnes are forgiven him) let him prepare his will to the will of God, and not feare his passage by death.* And, *The whole Sacrament of baptisme stands in this, that we beleue the resurrection of the body, and remission of finnes to be giuen vs of God.* And, *He gaue these keys to the Church* —, that whosoever in his Church, should not beleue his finnes to be forgiven, they should not be forgiven vnto him; and whosoever beleued, and turned from them, abiding in the lappe of the said Church, at length shall be healed by faith and amendment of life. And, *That which thou hast heard to be fulfilled in the glorious resurrection of Christ, beleue that the very same shall be fulfilled in thee, in the last iudgement, and the resurrection of thy flesh shall restore thee for all euill.* For vnlesse thou shalt beleue that thou art to be repaired by death, thou canst not come to the reward of life euersall. And in ancient time, the article of the resurrection hath bene rehearsed on this manner. *The resurrection of the flesh: and the last applied vnto it, To euerslasting life.* Hence then two maner o-

Symb. ad
Catech.
lib. 4. c. 7.
& l. 2. c.
10.

Serm.
115. de
Temp.

De Doctr.
Christi. l.
1. cap. 18.

Serm.
115. de
Temp.

Ruffin.
Symb.
Aug. de
Symb. l.
1. c. 6. ad
Catech.
& En-
clir. c. 4.

pinions of the Church of Rome are quite ouerthrowne: one, that we cannot by speciall faith be certaine of the remission of our finnes, and the saluation of our soules: the other that a man truly iustified may fall and be damned. Now this cannot be, if the practise of the ancient Church be good, which hath taught vs to beleue euerslasting life ioyntly with remission of finnes.

To come to the Decalogue, first of all it is a rule in expounding the fowerall commandements, that where any vice is forbidden, there the contrarie vertue is commanded, and all vertues of the same kind, with all their causes, occasions, furtherances. This rule is granted of all: and hence it followes, that counsels of perfections, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore prescribe no state of perfection beyond the scope of the law.

Secondly, the commandement, Thou shalt not make to thy selfe any graven image, &c. hath two fowerall parts. The first forbids the making of carued or graven images: the second forbids the adoration of them. Now the first part is notably expounded by *Moses*, *Deut. 4. 16. Take good keede vnto your selues that ye corrupt not your selues, and make you a graven image or representation of any figure in the likenes of male or female.* Marke the reason of this prohibition in the same place: *for (saith he) ye saw no image in the day the Lord spake vnto you in Horeb.* And *v. 12. Ye heard the voice of the words, but saw no similitude: saue a voice.* Now the reason being vnderstood of the image of God himselfe, the prohibition must needs be vnderstood. Again, there is no question, that God directeth his commandement against a sinne in speculation, but against some common and wicked practise of the Iewes, & that was to reuelent God himselfe in likenesses and bodily formes, *Esa. 40. 18.* And that was also the practise of the Gentiles, that were more grosse in this kind then the Iewes. *Rom. 1. 23.* This then is plaine to any indifferent man, that the first part of the commandement forbids the making of graven images, or likenesses of the true *Iehovah*: and thus the Romane Catechisme vnderstandes the words. As for the second part, it must be vnderstood according to the meaning of the first: and therefore it forbids vs, to bow down to any image of God. Hence then it followes, that to worship God or Saints in, or at images, and to worship images with religious worship, is abominable idolatry. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe bind the presence of God, his operation, grace, & his hearing vs, to certaine things, places, figures, to which he hath not bound himselfe, either by commandement or promise: and this is, otherwise to worship God, and to seeke for his blessings, then he hath commanded himselfe to be worshipped, or promised to heare vs.

Vpon

Vpon this ground is plainly ouerthrowne the excuse which they make, that they worship not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worship nothing beside the image, or the deuce of their owne braine, in which they faile to themselves such a God as will be worshipped, and receive our prayers at images. It will bee said, that the Papists doe not otherwise tie the worship and inuocation of God to images, then God tyed himselfe to the Sanctuary and the temple of *Salomon*. And I say againe, it was the will of God that he would shew his presence, and bee worshipped at the Sanctuary, and the Iewes had the warrant of Gods Word for it: but we haue no likewise warrant, either by promise or commandement to tie Gods presence to an image or crucifix. Again, reason yet further may discount their idolatry. They, which worship they know not what, worship an idol: but the Papists worship they know not what: I proue it thus. To the consecration of the host, there is required the intention of the Priest, at the least virtually, as they say; and if this be true, it followes that none of them can come to the Masse, or pray in faith, but hee must alwaies doubt of that which is lifted vp by the hands of the Priest in the Masse: whether it be bread or the bodie and blood of Christ. For none can haue any certainty of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting, by reason of the common ignorance and loosenesse of life in such persons.

Thirdly, the commandement touching the Sabbath, giues a liberty to worke fixe daies in the ordinary affaires of our callings: and this liberty cannot be repealed by any creature. The Church of Rome therefore erreth, in that it preferreth set and ordinarie festiual daies, not onely to God, but also to Saints, inioyning them as traitly and with as much solemnity to be observed as the Sabbath of the Lord.

Fourthly, the fifth commandement, or (as they say) the fourth, inioynes children to obey father and mother in all things, especially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the Church of Rome against the intent of this commandement, allows that clandestine marriages, and the vowe of religion shall bee in force, though they bee without, and against the consent of wife and carefull parents.

Fifthly, the last commandement of lust, forbids the first motions to sinne, that are before consent. I proue it thus. Lusting is forbidden in the former commandements as well as in the last, yea lusting that is ioynd with consent: as in the commandement, *Thou shalt not commit adulterie*, is forbidden lusting

after our neighbours wife: and in the next, lusting after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shall not be ten distinct words, or commandements: which to say is absurd: it remains therefore that the lust here forbidden goes before consent. Again, the Philosophers knew that lust with consent was euill, euen by the light of nature: but *Paul* a learned Pharisee, and therefore more then a Philosopher, knew not lust to be sinne, that is forbidden in this commandement. *Rom. 7. 7.* Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church, teaching that in euery moral sinne is required an ill commanded of the will: and hence they say, many thoughts against faith, and vnclane imaginations are no finnes.

6. Lastly, the words of the second commandement, *And thou shalt love me*, &c. teach that Ioue me and keepe my commandments, ouerthrowes all humane merits. For if thereward be giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechisme: the Lords prayer is a most absolute and perfect forme of prayer. For which cause it was called of *Tertullian*, *The breuierie of the Gospel*: and *Celsinus* saith, *The law of praying is the law of beleuing, and the law of working.* Now in this prayer wee are taught to direct our prayers to God alone, *Our Father*, &c. and that onely in the name and mediation of Christ. For God is our Father onely by Christ. It is needlesse therefore, to vse any inuocation of Saints, or to make them our mediators of intercession vnto God: and it is sufficient if we pray onely vnto God in the name of Christ alone.

2. In the fourth petition, we say thus, *Give vs our daily bread.* In which words, wee acknowledge that euery morsel of bread is the meere gift of God. What madnesse then is it for vs to thinke, that wee should merit the kingdom of heauen by workes, that cannot merit so much as bread?

3. In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The first is, concerning humane Satisfactions. For the child of God is here after his conuersion taught, to humble himselfe day by day, & to pray for the pardon of his daily sins; now to make satisfaction, and to sue for pardon, be contrary. The second opinion here ouerthrowne, is touching merits. For we doe acknowledge our selues to be debtors vnto God, yea bankrupts, and that beside the maine summe of many thousand talents, we daily increase the debt, therefore we cannot possibly merit any of the blessings of God. It is meere madnesse to thinke, that they which cannot pay their debts, but rather increase

Mol.
tract. c. 27
con. 4.

Ggg 4 then

them day by day, should deserve or purchase any of the goods of the creditours, or the pardon of their debts: and if any favour be shewed them, it comes of meere good will without the least desert. In a word, this must be thought vpon, that if all we can doe, will not keepe vs from increasing the maine summe of our debt, much lesse shall wee be able by any merit to diminish the same: by good right therefore doe all good seruants cast downe themselves and pray, *Forgiue vs our debts*. The third opinion is, that punishment may be retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this payment, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not only of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least payment would remaine. The fourth opinion is, that a man in this life may fulfill the law, whereas in this place euery seruant of God is taught to aske a daily pardon for the breach of the law. Answer is made, that our daily sins are venial and not against the law, but beside the law. But this which they say is against the petition: for a debt that comes by forfeiture is against the bond or obligation. Now euery sinne is a debt causing the forfeiture of punishment; and therefore is not beside, but directly against the law.

4. In this clause, *As we forgiue our debtors*, it is taken for granted, that we may certainly know that we are in loue and charitie with men, when we make reconciliation: why then may we not know certainty that we repent, and beleue, and are reconciled to God? which all Romane Catholikes deny.

5. In the last words, *and leade vs not into temptation*, wee pray not, that God would free vs from temptation (for it is otherwhiles good to be tempted, *1. Pet. 2. 1.*) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here to be lede into temptation, and to be deliuered, are opposed. Now hence I gather, that hee which is the childe of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of GOD, shall be granted, but this the childe of God asketh, that he might neuer be wholly forsaken of his Father, and left captiue in temptation. This therefore shall be granted.

6. This clause *Amen*, signifieth a speciall faith

touching all the former petitions, that they shall be granted: and therefore a speciall faith concerning remission of sinnes: which the Romane Church denieth.

To come to the last part, to the institution of the sacrament of the Lords supper, *1. Cor. 11. 23.* In which first of all the recall presence is by many circumstances overthrowne. Out of the words, *he tooke and brake*, it is plaine, that which Christ tooke was not his body: because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Again, Christ said not: *vnder the forme of bread*, or in bread: but *This*, that is, *bread is my body*. 3. Bread was not giuen for vs, but onely the body of Christ: and in this first institution, the body of Christ was not really giuen to death. 4. The cup is the new Testament by a figure: why may not the bread be the body of Christ by a figure also? 5. Christ did eate the supper, but not himselfe. 6. We are bidden to doe it, *still he come*: Christ then is not bodily present. 7. Christ bids the bread to be eaten in remembrance of him: but signes of remembrance are of things absent. If the Popish reall presence be granted, then the body and blood of Christ are either suered, or ioyned together: if suered, then Christ is still crucified: if ioyned together, then the bread is both the body and blood of Christ: whereas the institution faith, *The bread is the body, and the wine is the blood*.

2. Again, here is condemned the administration of the Sacrament vnder one only kinde. For the commandment of Christ is, *Drinke ye all of this*, *Mat. 26. 27.* And this commandment is rehearsed to the Church of Corinth in these words: *Doethis as oft as ye drinke it in remembrance of me*, *1. Cor. 11. 25.* And no power can reuerse this commandment: because it was established by the soueraigne head of the Church.

These few lines, as also the former treatise, I offer to the view and reading of them that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike and Apostolike (as they pretend) could not be contrarie to much as in one point, to the grounds of all Catechismes, that haue bin vsed in Churches confessing the name of Christ, euer since the Apostles dayes. And whereas it crosseeth the said grounds in sundrie points of doctrine, (as I haue proued) it is a plaine argument, that the present Romane religion is degenerate. I write not this, despising or hating their persons for their religion, but wishing faithfully their conuerfion in this world, and their saluation in the world to come.

FINIS.

A DECLARATION OF THE TRUE MANNER OF KNOWING CHRIST CRUCIFIED.

GAL. 6. verse 14.

God forbid that I should reioyce, but in the Crosse of our
Lord Iesus Christ, &c.



To the Reader.



T is the common sinne of men at this day, and that in the very places of learning, that Christ crucified is not knowne as he ought. The right knowledge of whom, is not to make often mention of his death and passion, and to call him our Saniour, or to handle the whole mystery of God incarnate soundly or learnedly; (though that be a worthy gift of God) but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to grow to a thorough dislike of our sinnes, and our liues past for them, and from the ground of the heart to purpose a reformation and a conformity with Christ in all good duties that concerne man: secondly, in the passion, as in a myrrour, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father, that gave his owne deare Sonne to death; and the goodnesse of the Sonne, that loved his enemies more then himselfe: that our hearts might be rooted and grounded in the same loue, and be further inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines, ready to be as thy leasure, and haue care to put them in print: otherwise, thou art but an enemy of the crosse of Christ, though thou professe his name neuer so much. Ian. 3. 1596.

WILLIAM PERKINS.



Of the right knowledge of Christ crucified.



Esa. 53. 11

Ioh. 17. 3.

1. Cor. 7.

Gal. 6. 14.

Phil. 3. 8.

IT is the most excellent and worthy part of diuine wisdom to know Christ crucified. The Prophet *Esaia* saith; *The knowledge of my righteous seruant*: that is, Christ crucified, *shall iustifie many*. And Christ himselfe saith; *This is life eternall, to know thee the only God, and whom thou hast sent, Iesus Christ*. And Paul saith; *I have decreed to know nothing among you, but Iesus Christ and him crucified*. Again, *God forbid that I should reioyce in any thing, but in the crosse of our Lord Iesus Christ*. Again, *I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but dung, that I might winne Christ*.

In the right way of knowing Christ crucified, two points must be considered: one, how Man for his part is to know Christ; the other, how he is to be knowne of Man.

Teaching the first: Man must know Christ not generally and confusedly, but by a lively, powerfull, and operative knowledge; for otherwise the diuels themselves know Christ.

In this knowledge, three things are required. The first is *notice or consideration*, whereby thou must conceiue in mind, vnderstand, and seriously thinke thy selfe of Christ, as he is reuealed in the history of the Gospell, and as he is offered to thy particular person, in the ministry of the word and Sacraments. And that this consideration may not be dead and idle in thee, two things must be done. First, thou must labour to feelle thy selfe *to stand in need of Christ crucified*; yea, to stand in excecutive need euen of the very least drop of his blood, for the washing away of thy sins. And vntill thou thoroughly feellest thy selfe, *to want* all that goodnes and gracie that is in Christ; and that thou euen stand in extreme need of his passion, thou shalt neuer learne to teach Christ in deed and truth. The second thing is, with the vnderstanding of the doctrine of Christ, to ioyne thirsting, whereby man in very foule and spirittuall long after the participation of Christ, and with in this case as *Sampson* said; *Give me water, I die for thirst*.

Iudg. 15. 18.

The second part of knowledge is *application*, whereby thou must know and beleue, not onely that Christ was crucified, but that hee was crucified for thee; for thee I say in particular. Here two rules must be remembered and practised. One, that Christ on the crosse was *thy pledge and suretie* in particular, that hee then stood in the very roome and place, in which thou thy selfe in thine owne person,

shouldst haue stood: that thy very personall and particular sins were imputed and applied to him: that he stood guilty as a malefactor for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou hadst borne the curse of the law in thine own person eternally. The holding and beleueing of this point, is the very foundation of religion, as also of the Church of God. Therefore in any wife be carefully to apply Christ crucified to thy selfe: and as *Elizem*, when hee would reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou wouldest be reuiued to euertlasting life, thou must by faith as it were set thy selfe vpon the crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinfull heart to his beleueing heart: and content not thy selfe with *Thomas*, to put thy finger in his side, but euen diue and plunge thy selfe wholly, both body and soule, into the wounds and blood of Christ. This will make thee to cry with *Thomas*, and say; *My Lord my God*: and this is to be crucified with Christ. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and bury thy selfe in the very buriall of Christ; and then looke as the dead souldier tumbled into the graue of *Elizem*, was made aliue at the very touching of his body: so shalt thou by a spirituall touching of Christ dead & buried, be quickened to life euertlasting. The second rule is, that Christ crucified is *thine*, beeing really giuen thee of God the Father, euen as truly as houses and lands are giuen of earthly fathers to their children; thus must thou firmly hold and beleue: and hence it is, that the benefits of Christ, are before God ours inderde for our iustification and saluation.

The third point in liuely knowledge is, that by all the *afflictions* of our hearts, we must be carried to Christ, and as it were, transformed into him. Whereas he gaue himselfe wholly for vs, we can do no lesse then bestow our hearts vpon him. Wee must therefore labour about all, following the Martyr *Ignatius*, who said, that Christ his loue was crucified. Wee must value him at so high a price, that hee must be vnto vs better then ten thousand worlds: yea, all things which we enjoy, must be but as *drosse and dung* vnto vs in respect of him. Lastly, all our ioy, reioycing, comfort, and confidence; must be

placed

placed in him. And that thus much is requisite in knowledge, it appears by the common rule of expounding Scripture, that *workes of knowledge imply affection*. And indeed it is but a knowledge swimming in the braine, which doth not alter and dispose that affection, and the whole man.

Thus much of our knowledge. Now follows the second point, how Christ is to be knowne. Hee must not be knowne barely as God, or as man, or as a few, borne in the tribe of *Judah*, or as a terrible and iust Iudge, but as he is our Redeemer, and the very price of our redemption: and in this respect, hee must be considered as the common *treasure* and *store* house of Gods Church, as Paul testifieth when hee saith, *In him are all the treasures of knowledge and wisdom hid*. And againe, *Blessed be God, which hath blessed vs with all spiritual blessings in Christ*. And *S. Iohn* saith, that of his *fullnesse, we receiue grace for grace*. Here then let vs marke, that all the blessings of God, whether spirituall or temporall; all, I say, without exception are conueyed vnto vs from the Father, by Christ: and so they must be receiued of vs, and no otherwise. That this point may be further cleared, the benefits which we receiue from Christ, are to be handled, and the manner of knowing them. The benefits of Christ are three, his *Merit*, his *Verite*, his *Example*.

Colos. 2.

Eph. 1. 3.

Ioh. 1. 10.

2. King. 34.

The *merit* of Christ, is the *value* and *price* of his death and passion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *remission of finnes*, and *acceptation to life euertlasting*. Remission of finnes, is the remouing, or the abolishing both of the *guilt* and *punishment* of mans finnes. By *guilt*, I vnderstand a *subjection or obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne, is the *condemnation or curse* of the whole law, which is the suffering of the first, and second death. *Acceptation* to life euertlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation, must be knowne, not by conceit and imagination; nor by carnall presumption; but by the inward testimony of Gods spirit, certifying our consciences thereof; which for this cause, is called the *spirit of Reuelation*. And that we may attain to infallible assurance of this benefit, we must call to mind the promises of the Gospell, touching remission of finnes, and life euertlasting. This beeing done, wee must further *strive* and endeavour, by the assurance of Gods spirit, to apply them to our selues, and to beleue that they belong vnto vs; and we must also put our selues often to the exercises of innocation and true repentance. For in, and by our crying vnto heauen to God for our reconciliation, comes the assurance thereof, as Scriptures and christian experience makes manifest. And if so it fall out, that any man in temptation, ap-

prehend and feelle nothing but the furious indignation and wrath of God against all reason and feeling, hee must hold to the merit of Christ, and know a point of religion hard to be learned, that God is a most louing Father to them that haue care to serue him, euen at that instant, when he shewes himselfe a most fierce and terrible enemy.

From the benefit of *reconciliation* proceede foure benefits. First, that excellent *peace of God* that passeth all vnderstanding, which hath fixe parts. The first is, *peace* with God and the blessed Trinity. Rom. 5. 1. *Being iustified wee haue peace with God*. The second, *peace* with the *Angels of God ascending and descending vpon the Sonne of man*. And that Angels, like armies of souldiers incampe about the seruants of God, and as nurces beare them in their armes, that they be neither hurt by the diuell and his Angels, nor by his instruments, it proceeds of this, that they being in Christ, are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ. This *Esaia* foretold when he said, that the *wolfe shall dwell with the lambe, and the leopard with the kidde, and the lyon and a fat beest together, and that a little childe shall leade them*, &c. 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience walked in the blood of Christ, ceaseth to accuse and terrifie; and when the will, affections and inclinations of the whole man, are obedient to the minde, enlightened by the Spirit and word of God, *Coloss. 3. 15. Let the peace of God rule in your hearts*. The fifth is, *peace* with enemies, and that two waies first, in that such as beleue in Christ, seeke to haue peace with all men, hurting none, but doing good to all. Secondly, in that God restraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought *Daniel* into loue & fauour with the chiefe of the *Eunuches*. The last is, *peace* with all creatures in heauen & earth, in that they serue for mans saluation, *Psalm. 91. 13. Thou shalt walke vpon the lyon & the Aspe, the yong Lyon & the Dragon shall thou tread vnder foote*. Hof. 2. 18. *And in that day will I make a couenant for them, with the beasts of the field, & with the fowles of heauen*. Now this benefit of peace, is knowne, partly by the testimony of the spirit; & partly by a daily experience thereof.

The second benefit, is a *recovery of that right and title*, which man hath to all creatures in heauen and earth, and all temporall blessings, which right *Adam* lost to himselfe, and euerie one of his posteritie, 1. Cor. 3. 22. *Whether it be the world, or life, or death, whether they be things present, or things to come, all are yours*. Now, the right way of knowing this one benefit, is this. When God vouchsafeth meate, drinke, apparell, houses, lands, &c. Wee must not barely consider them as blessings of God, for that very heathen men, which know not Christ, can do: but we must acknowledge and esteeme them as blessings, proceeding from

Dan. 1. 9.

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the special loue of God the Father, whereby he loues vs in Christ: and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be settled and perswaded: and so of as we see and vfe the creatures of God for our owne benefite, this point should come to our minds. Blessings conceived apart from Christ, are misconceiued: whatsoever they are in themselves, they are no blessings vs, but in, and by Christs merits. Therefore this order must be obserued touching earthly blessings. First, we must haue part in the merit of Christ: and then secondly, by means of that merit, a right before God, and comfortable vfe of the thing we enioy. All men that haue and vfe the creatures of God otherwise, as gifts of God, but not by Christ, vfe them but as flat *usurpers* and *theeves*. For this cause it is not sufficient for vs generally & confusedly, to know Christ to be our Redeemer, but we must learne to see, know and acknowledge him in euery particular gift and blessing of God. If men, vying the creatures of meate and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Christs passion, there would not be so much exesse and ryot, so much surfeiting & drunkennesse as there is: and if men could consider their houses and lands, &c. as blessings to them, and that by the fountaine of blessing, the merits of Christ, there should not be so much fraud & deceit, so much iniustice and oppression in bargaining as there is.

That which I haue now said of meates, drinckes, apparell, must likewise be vnderstood of Gentry and Nobilitie, in as much as noble birth without new birth in Christ, is but an earthly vantage: the like may be said of physicke, sleepe, health, libertie, yea, of the very breathing in the ayre. And to goe yet further, in our recreation Christ must be knowen: for all recreation staes in the vfe of all things indifferent, and the holy vfe of all things indifferent, is purchased vnto vs by the blood of Christ. For this cause it is very necesse, that Christian men and women, should with their carefully recreation, ioyne spiritual meditation of the death of Christ, and from the one, take occasion to bethinke themselves of the other. If this were practised, there should not be so many vnlawfull sports and delights, and so much abuse of lawfull recreation, as there is.

The third benefite is, that all crookes, afflictions, and iudgements whatsoever, cease to be curses and punishment to them that are in Christ, and are onely means of *correction* or *triall*, because his death hath taken away, not some few parts, but all, and euery part of the curse of the whole law. Now, in all *croffes*, Christ is to be knowen of vs on this manner. We must iudge of our afflictions, as chastisements or trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing Father: and therefore they must be conceived in, and with the merit of Christ;

and if we doe otherwise regard them, we take them as curses and punishment of sinne. And hence it followes, that subiection to Gods hand in all *croffes*, is a marke and badge of the true Church.

The last benefite is, that death is properly no death, but a rest or sleepe. Death therefore must be knowen and considered, not as it is set forth in the law, but as it is altered and changed by the death of Christ: and when death comes, we must then looke vpon it through Christs death, as through a glasse: and thus it will appeare to bee but a passage from this life to everlasting life.

Thus much of the merit of Christ crucified: Now, followes his *vertue*, which is the power of his godhead, whereby he creates new hearts in all them that beleene in him, and makes them new creatures. This vertue is double: the first is the power of his death, whereby he freed himselfe from the punishment and imputation of our finnes: and the same vertue serueth to mortifie and crucifie the corruptions of our minds, wills, affections, euen as a coraue doth waite and consume the rotten and dead flesh in any part of mans body.

The second is, the *vertue of Christs resurrection*, which is also the power of his Godhead, whereby he raised himselfe from death to life: and the very same power serueth to raise those that belong to Christ, from their sinns in this life, and from the graue in the day of the last iudgement. Now the knowledge of this double vertue, must not be onely speculative, that is, barely conceiued in the braine, but it must be experimentall: because we ought to haue experience of it in our hearts and liues, and we should labour by all means possible, to feele the power of Christs death, killing & mortifying our finnes, and the vertue of his resurrection, in the putting of spirituall life into vs, that we may be able to say, that we liue not, but that Christ liues in vs. This was one of the most excellent and principall things which Paul fought for, who saith: *I haue counted all things losse, and doe iudge them to be dung, that I might know him, and the vertue of his resurrection*, Phil. 3. 8. 10. And he saith that this is the right way to know and learne Christ, *to cast off the old man, which is corrupt through the deceivable lusts, and to put on the new man, which is created in right conscience and true holinesse*, Eph. 4. 21. 24.

The third benefite, is the example of Christ. We deceiue our selues, if we thinke that he is only to be knowen of vs as a redeemer, & not as a *speciacle* or *pattern* of all good duties, to which we ought to conform our selues. Good men indeed, that haue bene, or in present are vpon the earth the seruants of God, must be followed of vs: but they must be followed no otherwise then they follow Christ, and Christ must be followed in the practise of euery good duty that may concerne vs, without exception simply and absolutely, 1. Cor. 11. 1.

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Our conformity with Christ stands either in the framing of our inward & spirituall life, or in the practise of outward & morall duties.

Conformitie of spirituall life is, not by doing that which Christ did vpon the croffe, and afterward, but a doing of the like, by a certain kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the garden, and vpon the croffe, by prayer made with strong cries and teares, presented and resigned himselfe to be a sacrifice of propitiation to the iustice of his Father for mans sinnes: so must we also in prayer, present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, & all we haue, to the seruice of God, in the generall

calling of a Christian, and in the particular callings, in which he hath placed vs. Take an example in *Dauid*: *Sacrifice and burnt offering* (saith he) *thou wouldst not, but eates thou leaue pierced vnto me*: then said I, *loe I come: I desire to doe thy will*. O God, yea, thy law is within my heart, Psa. 40. 7. The second is, conformity in the *croffe* two waies. For first, as he bare his own croffe to the place of execution: so must we as good disciples of Christ, deny our selues, and take vpon all the croffes & afflictions that the hand of God shall lay vpon vs. Again, we must become like vnto him, in the crucifying and mortifying the body of sinne, which we carry about vs. Gal. 5. 24. *They which are Christs, haue crucified the flesh with the afflictions and lust thereof*. We must doe as the Iewes did, we must sit vpon the croffes and gibbets whercon we are to fasten and hang this flesh of ours: that is, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the spirit, wound it euen to death. This being done, we must yet go further, and labour by experience to fee and feele the very death of it, & to lay it as it were in a graue neuer to rise againe: and therefore, we should daily cast new moulds vpon it. The third is, a *spirituall resurrection*, whereby wee should by Gods grace vfe means that we may euery day more & more come out of our sinns, as out of a loathsome graue, to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his finnes, this worke cannot be done at once, but by degrees, as God shall giue grace.

Considering we lie by nature dead in our sinns, and stinke in them as loathsome carions: first we must begin to stirre our selues as a man that comes out of a swoone, awakened by the word and voice of Christs sounding in our deafe eares: secondly, we must raise vpon our minds to a better state and condition, as wee vfe to raise vpon our bodies: after this, we must put out of the graue, first one hand, then the other. This done, we must doe our endeavour as it were vpon our knees, at the least to put one foote out of the sepulcher of sinne, the rather when we see our selues to haue one piece of the body in the graue of the earth,

that in the day of iudgement wee may be wholly deliuered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heauen, by a continuall elevation of the heart and minde to Christ, sitting at the right hand of the Father, as Paul saith, Phil. 3. 20. *Haue your conversation in heauen: and, Col. 3. 1. If ye be risen with Christ, seek those things that are above*.

Conformitie in morall duties, is either general or speciall. General, isto be holy as he is holy. Rom. 8. 29. *They whom he knew before he hath predestinate to be like the image of his son*, that is, not onely in the croffe, but also in holinesse and glory. 1. Ioh. 3. 3. *He which hath this hope, purifieth himselfe euen as he is pure*.

Speciall conformitie, is chiefly in foure vertues: Faith, Loue, Meekenesse, Humilitie.

We must bee like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly staid himselfe vpon the aide, helpe, protection, and good pleasure of his Father, euen to the last: so must we by a true and liuely faith depend wholly on Gods mercy in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we must not in any wise let our hold goe; no though wee should feele our selues descend to hell.

We must bee like him in meekenesse. Math. 11. 29. *Learn of me, that I am mecke and lowly*. His meekenesse shewed it selfe in the patient bearing of all injuries & abuses, offered by the hands of sinfull and wretched men, and in the suffering of the curse of the law, without grudging or repining, & with submission to his Fathers will in all things. Now the more we follow him herein, the more that we be conformable to him in his death and passion, Phil. 3. 10.

Thirdly, he must be our example in *loue*: he loned his enemies more then himselfe. Eph. 5. 2. *Walk in loue euen as Christ loued us, and hath giuen himselfe for us an oblation and sacrifice of a sweet smelling sauour vnto God*. The like loue ought we to shew, by doing seruice to all men in the compass of our calling, and by beeing all things to all men (as Paul was) that wee might doe him all the good we can, both for body and soule, 1. Cor. 9. 19.

Lasting, we must follow Christ in *humilitie*: wherof he is a wonderful spectacle, in that being God, he became man for vs: and of a man, became a worme that is troden vnder foote, that he might saue man. Phil. 2. 5. *Let the same minde bee in you that was in Iesus Christ, who being in the forme of God, humbled himselfe, and became obedient to the death, euen to the death of the croffe*.

And here we must obserue, that the example of Christ hath something more in it then any other example hath or can haue: for it doth not onely shew vs what we ought to doe (as the examples of other men doe) but it is a remedie against many vices, and a maiore to many good duties. First of all, the glorious confidence

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ration of this, that the very Son of God himselfe suffered all the paines and torments of hell on the crosse for our finnes, is the proper and most effectual meane to stirre vp our hearts to a godly sorrow for them. And that this thing may come to passe, every man must be fetted without doubt, that he was the man that crucified Christ; that he is to be blamed as well as *Indus, Herod, Pontius Pilate*, and the Iewes: and that his sins should be the nailes, the speares, and the thornes that pierced him. When this meditation begins to take place, bitterness of spirit, with wailing and mourning, takes place in like manner. *Zach. 12. 10. And they shall look upon him, whom they have pierced: and they shall lament for him as one lamenteth for his only sonne.* Peter in his first Sermon strooke the Iewes as with a thunder-clappe from heaven, when he laid vnto them, *To haue crucified the Lord of glorie*, so at the same time 3. thousand men were pricked in their hearts, and said, *Act. 2. 37. Men and brethren, what shall we do to be saved?* Again, if Christ for our sins shed his heart blood, and if our sins made him sweate water and blood; O then why should not we our selues shed bitter teares, and why should not our hearts bleed for them? Hee that finds himselfe so dull and hardened that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ effectual in him as yet.

Secondly, the meditation of the passion of Christ, is a most notable meane to breed repentance and reformation of life in time to come. For when we begin to thinke, that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our finnes past, and freed vs from hell, death, and damnation: then if there be but a sparke of grace in vs, we begin to be of another minde, and to reason thus with our selues: What? hath the Lord bene thus mercifull vnto mee, that am in my selfe but a firebrand of hell, as to free me from deserved destruction, & to receive me to fauour in Christ? yea, no doubt he hath; his name be blessed therefore: I will not therefore sinne any more as I haue done, but rather endeavour hereafter to keepe my selfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body or sickness, thinke how light these are, compared to the agony and bloody sweate, to the crowne of thornes and nailes of Christ. When thou art wronged in word or deede, by any man, turne thine eye to the crosse, consider how meekely hee suffered all abuses for the most part in silence, and prayed for them that crucified him. When thou art tempted with pride or vain-glory, consider how for thy proper sins Christ was despised and mocked, and condemned among theues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to save his enemies, euen then when they did most cru-

elly intreate him, and shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be calfed.

Thus we see how Christ crucified, is to be known: and hence ariseth a three-fold knowledge of God, the second of our neighbours, the third of our selues.

Touching the first: if we would know the true God aright, and know him to our saluation, we must know him only in Christ crucified, God in himselfe and his owne maiestie, is inuisible, not onely to the eyes of the body, but also to the very minds of men; and he is revealed to vs onely in Christ, in whom he is to be seene, as in a glasse. For in Christ he setteth forth & giues his iustice, goodness, wisdom, and himselfe wholly vnto vs. For this cause he is called the *brighnes of the glory*, and the *image of the person of the Father*, *Hebr. 1. 3. and the image of the invisible God, Coloss. 1. 15.* Therefore we must not know God, and seeke him any where else but in Christ: and whatsoever out of Christ, comes vnto vs in the name of God, is a flat idol of mans braine.

As for our neighbours, those especially that are of Christs Church, they are to be knowne of vs on this manner: When we are to do any dutie vnto them, we must not barely respect their persons, but Christ crucified in them, and them in Christ. When *Paul* persecuted thus such as called on the name of Christ, hee then from heaven cried; *Saul, Saul, why persecutest thou me?* Here then let this be marked, that when the poore comes to vs for reliefe, it is Christ that comes to our doores, and faith, I am hungry, I am thiristie, I am naked: & let the bowels of compassion be in vs towards them: as towards Christ, vnlesse we will heare that fearefull sentence in the day of iudgement, *Go ye cursed into hell &c. I was hungry, and ye fedde me not. I was naked, and ye did not cloath me &c. Mat. 25. 42.*

Thirdly, the right knowledge of our selues, ariseth of the knowledge of Christ crucified, in whom, and by whom, we come to know five speciall things of our selues. The first, how grievous our finnes are, and therefore how miserable we are in regard of them. If we consider our offences in themselves, and as they are in vs, we may soone be deceived, because the conscience being corrupted, often erreth in giuing testimony, and by that meane, maketh sinne to appeare lesse then it is indeede. But if sin be considered in the death and passion of Christ, wherof it was the cause, and the vileness thereof measured by the vnspokeable torments endured by the Son of God: and if the greatness of the offence of man be esteemed by the endless satisfaction made to the iustice of God, the least sinne that is, will appeare to be a sin indeede, and that most grievous and ougly. Therefore Christ crucified must be vied of vs as a myrrour or looking glasse, in which we may fully take a view of our wretchedness and misery, and what we are by nature. For such as the passion of Christ was in the eyes of men,

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such is our passion or condition in the eyes of God: and that which wicked men did to Christ, the same doth sinne and Satan to our very soule.

The second point is, that men beleeuing in Christ, are not their own or Lords of themselves, but wholly both body and soule belong to Christ, in that they were giuen to him of God the Father, and he hath purchased them with his owne blood: *1. Corinth. 3. 13. They are Christs, and Christs Gods.* Hence it cometh to passe (which is not to be forgotten) that Christ esteemeth all the crosse and afflictions of his peoples as his owne proper afflictions. Hence againe we must learne, to giue vp our selues both body and soule to the honour and seruice of Christ, whose we are.

The third is, that euery true beleuer, not as he is a man, but as he is a new man, or a Christian, hath his being and subsisting from Christ: *We are members of his body, of his flesh, and of his bone, Ephes. 5. 30.* In which wordes, *Paul* alludes to the speech of *Adam*, *Gen. 2. 23. Thou art bone of my bone, and flesh of my flesh;* and thereby he teacheth, that as *Eue* was made of a ribbe taken out of the side of *Adam*, so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of Christ crucified: hee is the cause of them in vs, and wee are the causes of them, in and by him. *Without mee* (saith he. *Ioh. 15. 5.*) *ye can doe nothing: And, Euery branch that beareth not fruit in mee, marke well, hee saith, in mee, hee taketh away Ioh. 15. 2.*

The fifth point is, that we owe vnto Christ an endless debt. For he was crucified onely as our suretie and pledge, and in the spectacle of his passion we must consider our selues as the chiefe debtors, and that the very discharge of our debt, that is, the finnes which are inherent in vs, were the proper cause of all the endless paines and torments that Christ endured, that hee might free vs most miserable bankrupts at libertie from hell, death and damnation. For this his vnspokeable goodness, if wee doe but once thinke of it seriously, we must needs confesse that we owe our selues, our soules, and bodies, and all that we haue, as a debt due vnto him. And so soone as any man begins to know Christ crucified, he knowes his owne debt, and thinkes of the payment of it.

Thus we see how Christ is to be known: now we shall not neede to take much examination whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for few there bee that know him as they ought. The Turke euen at this very day knowes him not, but as he was a Prophet. The Iew scorneth his crosse, and passion. The Popish Churches, though in word they confesse him, yet do they not know him

as they ought. The Fryers and Iesuites in their Sermons at this day, commonly vse the passion as a meane to stirre vppitie and compassion towards Christ, who being so righteous a man, was so hardly intreated, and to inflame their hearers to an hatred of the Iewes, and *Indus*, and *Pontius Pilate*, that put our blessed Saviour to death; but all this may be done in any other historie. And the seruice of God which in that Church stands now in force by the Canons of the Council of Trent, defaceth Christ crucified, in that the passions of Martyrs are made meritorious, and the very wood of the crosse their onely helpe: and the virgin *Mary* the *Queene of heauen*, and a mother of *mercie*, who in remission of finnes may command her sonne: and they giue religious adoration to dumbe crucifixes, made by the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, where as in word they acknowledge him to be their Saviour that hath redeemed them from their euill conseruation, yet indeede they make him a patron of their sinne. The theefe makes him the receiuer, the murderer makes him his refuge, (a) the adulterer (be it spoken with reuerence vnto his Maiesty) makes him the bawd. For generally men walk on in their euill wayes, some liuing in this sinne, some in that, and yet for all this, they perfwade themselves that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common pack-horse of the world, to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their finnes, but in the meane season, the vertue of Christs death in the mortifying of sin, and the blessed example of his passion, which ought to be followed & exprest in our liues and conuerfations, is little or nothing regarded. Thirdly, men vniually content themselves generally and confusedly to know Christ to be their redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feele the benefit of his passion. What is the cause that almost all the world liue in security, neuer almost touched for their horrible finnes? Surely the reason is, because they did neuer yet seriously consider, that Christ in the garden lay grouching vpon the earth, sweating water and blood for their offences. Again, all such as by fraud and oppression, or any kinde of hard dealing suck the blood of poore men, neuer yet knew that their finnes drew out the heart blood of Christ. And proud men & women, that are puffed vp by reason of their attire, which is the badge of their shame, & neuer cease hunting after strange fashions, consider not that Christ was not crucified in gay attire, but naked, that he might beare the whole shame & curse of the law for vs. These & such like, what

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foeuer they say in word, if wee respect the renown of their liues, are flatte enemies of the crosse of Christ, and tread his precious blood vnder their feete.

Now then, considering this so weighty and speciall point of religion is so much neglected, O man or woman, high or low, young or olde, if thou haue bene wanting this way, begin for very shame to learne, and learning truly to know Christ crucified. That thou maist attain to this, behold him often, not in the wooden crucifixe after the Popish manner, but in the preaching of the word, and in the Sacraments, in which thou shalt see him crucified before thine eyes, Gal. 3. 1. Desire not here vpon earth to beholde him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fiery serpents euen to death, beheld the brazen Serpent. Again, thou must looke vpon him first of all as a *glasse or spectacle*, in which thou shalt see Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wisdome, power, and goodnesse: in thy redemption by the passion of Christ, his endless iustice and mercie. In the creation thou art a member of the first *Adam*, and bearest his image: in thy redemption thou art a member of the second *Adam*. In the first thou art indued with naturall life, in the second with spirituall. In the first thou hast in the person of *Eue*, thy beginning of the rib of *Adam*: in the second thou hast thy beginning as thou art born of God out of the blood of Christ. Lastly, in the first God gaue life, in commanding that to bee, which was not: in the second hee giues life, not by life, but by death, euen of his owne Sonne. This is the mysterie, which the Angels themselves desire to looke into, 1. Pet. 1. 12. Secondly, thou must behold him as the full price of thy redemption, and perfect reconciliation with God; and pray earnestly to God, that he would seale vp the same in thy very conscience by his holy Spirit. Thirdly, thou must beholde Christ as an example, to whom thou must confirme thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say, that thou art dead, and crucified, and buried with Christ, and that thou risest again with him to newnesse of life: that he enlighten thy mind, and by degrees reformes thy will and affections, and giues thee both the will and the deed in euery good thing. And that thou maist not faile in this thy knowledge, reade the historie of Christs passion, obserue all the parts and circumstances thereof, and apply them to thy selfe for thy full conuersion. When thou reade that Christ went to the garden, as his custome was, where the Iewes might soone attach him, consider that he went to the death of the crosse for thy sinnes willingly, & not of constraint; and that therefore thou for thy part

shouldst do him all seruice freely, and frankly. *Psalm* 110. 3. When thou hearest that in his agonie his soule was heauie vnto death, know it was for thy sinnes, and that thou shouldst much more conceiue heauines of heart for the same: againe, that this sorrow of his is ioy and reioicing vnto thee, if thou wilt beleue in him; therefore *Paul* saith, I say againe, reioyce in the Lord. When thou readest that in the garden he prayed lying groueling on his face sweating water and blood, begin to thinke feriously what an vnspokeable measure of Gods wrath was vpon thy blessed Saviour, that did prostrate his body vpon the earth, and cause the blood to follow; and thinke that thy sinnes must needs be most hainous, that brought such bloody and grievous paines vpon him. Also thinke it is a very shame for thee to carry thy head to heauen with laughtie lookes, to wallow in thy pleasures, & to draw the innocent blood of thy poore brethren by oppression & deceit, for whom Christ sweat water & blood, and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleed for thine owne offences, casting down & humbling thy selfe with *Exra*, saying, *Exra* 9. 6. O my God, I am confounded and ashamed to lift up mine eyes vnto thee, my God: for mine iniquities are increased, & my trespasses are growne vp into taken. When thou reade that Christ was heauen and bound, thinke that thy very sinnes brought him into the power of his enemies; and were the very bonds wherewith hee was tyed: thinke that thou shouldst haue bene bound in the very same manner, vnto him had bene a suretie and pledge for thee: thinke also that thou in the selfe same manner art bound and tyed with the chaines of thine owne sinne, and that by nature thy will, affections, & whole spirit is tyed & chained to the will of the diuel, so as thou canst doe nothing but that which hee willeth: lastly, thinke & beleue that the bonds of Christ serue to purchase thy libertie from hell, death, and damnation. When thou hearest that he was brought before *Anas* & *Caiaphas*, thinke it was mee, that thy fiery and pledge, who was to suffer the condemnation due vnto thee, should by the high Priest, as by the mouth of God, be condemned: and wonder at this, that the very coefficientall & eternall Sonne of God, euen the very soueraigne Iudge of the world, should be to be iudged, & that by wicked men; perswading thy selfe that this so great confusion comes of thy sins. Whereupon being further amazed at thy fearefull estate, humble thy selfe in dust & ashes, & pray God so to soften thy stonie heart, that thou maist turne to him, & by true faith lay hold on Christ, who hath thus exceedingly abased himselfe, that his ignominy may be thy glory; and his arraignment thy perfect absolution. When thou reade that *Barrabas* the murderer was preferred before Christ, though he exceeded both men and Angels in holinesse; thinke it

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was to manifest his innocencie, and that thy very sinnes pulled vpon him this shameful reproch; and in that for thy cause he was esteemed worse then *Barrabas*, thinke of thy selfe as a most heynous and wretched sinner, and (as *Paul* saith, 1. Tim. 1. 15.) the head of all sinners. When thou reade that hee was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great and infinite mercy to sinners: and in this spectacle looke vpon thy selfe, and with groanes of heart cry out, and say, O good God, what fettest thou before mine eyes? I euen I haue sinned, I am guilty & worthy of damnation. Whence comes this change, that thy blessed Sonne is in my roome, but of thine vnspokeable mercy? Wretch that I am, how haue I forgotten my selfe, and thee also my God? O Sonne of God, how low hast thou abased thy selfe for me? Therefore giue me grace O God, that be-holding mine owne estate in the person of my Saviour thus condemned, I may detest and loathe my sinnes that are the cause thereof, and by a liuely faith imbrace that absolution which thou offerest me in him, who was condemned in my stead and roome. O Iesus Christ Saviour of the world, giue me thy holy and blessed Spirit, that I may iudge my selfe, and be as vile and base in mine owne eyes, as thou wast vile before the Iewes: also vnto me vnto thee by the same Spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my selfe to be detested for my sins. When thou reade that hee was clad in purple, and crowned with thornes, mocked and spit vpon, behold the euertlasting shame that is due vnto thee, and be ashamed of thy selfe; and in this point confirme thy selfe to Christ, and be content (as he was) to be reproched, abused, and despised, so it be for a good cause. When thou reade that before his crucifying, he was stript of all his cloathes, thinke it was, that hee being naked, might beare thy shame on the crosse, and with his most precious and rich nakednesse couer thy deformitie. When thou reade the complaint of Christ, that he was forsaken of his Father, consider how hee suffered the pangs and torments of hell as thy pledge and suretie. Learne by his vnspokeable torments what a fearefull thing it is to sin against God, and beginne to renounce thy selfe, and to detest thy sinnes, and to walke as a childe of light, according to the measure of grace receiued. When thou comest to die, set before thine eyes Christ in the middelt of all his torments on the crosse: in beholding of which spectacle to thy endless comfort, thou shalt see a paradise in the middelt of hell; God the Father reconciled vnto thee; thy Saviour reaching out his hand vnto thee to receive thy soule vnto him, and his crosse as a ladder to aduance it to eternal glory. Whereas hee cried aloud with a strong voice at the point of death, it was to shew that he died wil-

lingly without violence or constraint from any creature, and that if it had so pleased him, hee could haue freed himselfe from death, and haue cast his very enemies to the very bottom of hell. When thou reade that hee commended his soule into the hands of his Father, consider that thy soule also (so be it thou wilt beleue in him) is deliuered vp into the hands of God, and shall be preferred against the rage and malice of all thine enemies, and hereupon thou maist be bolde to commend thy spirit into the hands of God the Father. When thou reade of his death, consider that thy sinnes were the cause of it, and that thou shouldst haue suffered the same eternally, vnto lesse the Sonne of God had come in thy roome: againe, consider his death as a ransom, and apprehend the same by faith as the means of thy life; for by death Christ hath wounded both the first and second death, and hath made his crosse to be a throne or tribunal seate of iudgement against all his thine enemies. When thou reade of the trembling of the earth at the death of Christ, thinke with thy selfe, it did in his kinde, as it were groane vnder the burden of the sinnes of men in the world: and by his motion then, it signified that euen thou and the rest deserved rather to be swallowed of the earth and to go down into the pit alike, then to haue any part in the merit of Christ crucified. When thou reade of his buriall, thinke that it was to raise his death, and to vanquish death euen to his owne denne. Apply this buriall to thy selfe, and beleue that it serues to make thy graue a bed of downe, and to free thy body from corruption. Lastly, pray to God that thou maist feele the power of the spirit of Christ weakening and consuming the body of sinne, euen as a dead corps rots in the graue till it be reformed to dust.

When thou hast thus perused and applied to thy self the history of the passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God either in thee or vpon thee. Beholde him at thy table at meate and drink, which as it were a liuely sermon, and a daily pledge of the mercie of God in Christ. Behold him in all thine afflictions, as thy partnerer that pitieth thy case & hath compassion on thee. Behold him in thy most dangerous temptations, in which the diuel thundereth damnation, behold him I say as a mightie *Samson* bearing away the gates of his enemies vpon his owne shoulders, and killing more by death thylife, crucifying the diuel, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue and giuing life to the dead, and in the house of death spoiling him of all his strength, & power. Behold him in all the afflictions of thy brethren, as though he himselfe were naked, hungry, sick, harbourlesse, and doe vnto them all the good thou canst as to Christ himselfe. If thou wouldst behold God him-

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selfe; looke vnto him in Christ crucified, who is the ingrauen image of the Fathers person; and know it to be a terrible thing in the time of the trouble of thy conscience; to thinke of God without Christ, in whose face the glory of God in his endlesse mercy is to be seene. 2. Cor. 4: 6. If thou wouldst come to God for grace, for comfort, for saluation, for any blessing; come first to Christ hanging, bleeding, dying vpon the crosse; without whom there is no hearing God, no helping God, no saving God, no God to thee at all. In a word, let Christ

A be all things without exception vnto thee, Col. 3: 11. For when thou prayest for any blessing either temporall or spirituall, be it whatsoever it will be or can be, thou must aske it at the hands of God the Father by the merit and mediatio of Christ crucified. Now look as we aske blessings at Gods hand, so must wee receive them of him; and as they are received, so must we possesse and vse them daily, namely, as gifts of God procured to vs by the merit of Christ; which gifts for this very cause, must be wholly imployed to the honour of Christ.

FINIS.

A GRAINE OF MVSTERD-SEED:

OR,
THE LEAST MEASURE OF
GRACE THAT IS OR CAN BE
effectuall to saluation.

Corrected and amended by M. W. Perkins.



LONDON,
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1626.

TO THE RIGHT HONOURABLE
AND VERTVOVS LADIE, THE LADIE
MARGARET, COVNTESSE OF
Cumberland, Grace and Peace.

Right Honourable, the kingdome of heauen, of which the Scripture speaketh so oft, is properly a certaine state or condition, whereby we stand in the fauour and love of God in and by Christ. And this kingdome is compared to a Graine of Mustard-seede, to teach us that a man is euen at that instant already entred into the kingdome of heauen, when the Lord that good husbandman, hath cast but some little portion of faith repentance into the ground of the heart; yea thought it be but as one Graine of Mustard-seede. Of this little graine I haue penned this Treatise in quantitie answerable thereto: and now I present the same to your Ladship, not to supply your want, (for I hope you are stored with many graines of this kinde) but to performe some duty on my part. Hoping therefore that your Ladship will reade and except the same, I take my leave, commending you to the blessing and protection of the Almighty.

Your Honours to command,

WILLIAM PERKINS.

A GRAINE

A GRAINE OF MVSTERD-SEEDE:

OR, THE LEAST MEASURE OF GRACE
that is, or can be effectual to saluation.



It is a very necessary point to be knowne, What is the least measure of grace that can befall the true childe of God, lesser then which, there is no grace effectual to saluation. For first of all, the right

understanding of this point, is the very foundation of true comfort vnto all troubled and touched consciences. Secondly, it is a notable meane to stirre vp thankfulness in them that haue any grace at all; when they shall in examination of themselves consider, that they haue receiued of God the least measure of grace, or more. Thirdly, it will be an inducement and a spurre vnto many carelesse and vntrepentant persons, to imbrace the Gospell, and to begin repentance for their sinnes; when they shall perceiue, and that by the word of God, that God accepts the very feedes and rudiments of faith and repentance at the first, though they be but in measure, as a graine of mustard-seede. Now then for the opening and clearing of this point, I will set downe sixe seuerall conclusions, in such order, as one shall confirme and explaine the other, and one depend vpon the other.

I. Conclusion.

A man that doth but begin to bee conuerred, is euen at that instant, the very childe of God, though inwardly he be more carnall then spirituall.

The Exposition.

In a man, there must bee considered three things; the substance of the body and soule whereof a man is said to consist; the faculties placed in the soule, and exercised in the bodie, as understanding, will, affections: the integrity and puritie of the faculties, whereby they are conformable to the will of God, & beare his image. And since the fall of Adam, man is not deprived of his substance, or of the powers and faculties of his soule, but onely of the third, which is the purity or integrity of nature: And therefore the conuersion of a sinner, whereof the conclusion speaketh, is not the change of the substance of man, or of the faculties of the soule, but a renewing and restoring of that purity and holinesse, which was lost by mans fall, with the abolishment of that naturall corruption that is in all the powers of the soule. This is the worke of God, and of God alone, and that on this manner. First of all, when it pleaseth God to worke a change in any, hee doth it not first in one part, then afterward in another, as hee that repaires a decayed house by peece-meale;

but the worke, both for the beginning, continuance, and accomplishment, is in the whole man, and euery part at once, specially in the mind, conscience, will, and affections: as on the contrary, when Adam lost the image of God, hee lost it in euery part. Secondly, the conuersion of a sinner, is not wrought at one instant, but in continuance of time, & that by certaine measures and degrees. And a man is then in the first degree of his conuersion, when the holy Ghost by the meane of the word, inspires him with some spirituall motions, and begins to regenerate and renew the inward powers of his soule. And he may in this case very fitly be compared to the night, in the first dawning of the day, in which, though the darknesse remaine, and be more in quantitie then the light, yet the Sun hath already cast some beames of light into the ayre: whereupon we teame it the breaking of the day. Now then the very point which I teach, is, that a man at that instant, & in this very state, (God as yet hauing but laid certaine beginnings of true conuersion in his heart) is the very childe of God, (& that not onely in the eternall purpose of God, as al the elect are (but indeed by actual adoption): and this is plaine by a manifest reason. There be foure seuerall workes of grace in euery childe of God: his vnion with Christ, his adoption, iustification, and conuersion: and these foure are wrought all at one instant, so as for order of time, neither goes before or after other; and yet in regard of order of nature, vnion with Christ, iustification, and adoption, goes before the inward conuersion of a sinner, it being the fruit and effect of them all. Vpon this it followeth necessarily, that a sinner is the very first act of his conuersion, is iustified, adopted, and incorporated into the mysticall body of Christ. In the parable of the prodigal sonne, the father with ioy receiues the wicked childe; but when? surely when hee saw him coming a farre off, and when as yet he had made no confession or humiliation to his father, but only had conceited with himselfe a purpose to returne and to say; Father, I haue sinned against heauen and against thee, &c. and Paul saith of many of the Corinthians, that he would not speake vnto them as spirituall men, but as carnall, euen babes in Christ. When David reprooued by Nathan, did but begin to repent & say; I haue sinned: presently Nathan the Prophet of the Lord said; The Lord hath taken away thy sinne. Of this thing David seemes to speake in the 32. Psal. v. I said [that is, I purposed and thought with my selfe] I will confesse against my

1. Cor. 3.

2. Sam. 12. 13.

1. Cor. 3.

Aug.
Hom. 14.Chriſt.
hom. 9.
de penit.

ſelfe mine unrighteouſneſſe, and thou forgaveſt mine iniquities. Vpon theſe words Auguſtine ſaith: Marke, he doth not confeſſe, but promiſeth to confeſſe, and God forgive him. Again, There bee (ſaith he) three ſyllables, peccavi, I have ſinned: and from theſe three ſyllables, the ſumme of a ſacrifice doth aſcend into heauen before God. Chryſoſtome ſaith, Say thou haſt ſinned, and thou haſt loſted by ſinne. And Ambroſe ſaith, If he ſaid, I will confeſſe, and obtained pardon before he confeſſed, how much more when he had confeſſed, ſaying: I know mine iniquitie, was his ſinne pardoned? Gregorie on this Pſal. ſaith, Marke how ſpedily pardon comes, and how great is the commendation of Gods mercy: in that pardon comes together with the deſire of confeſſion, and remiſſion comes to the heart, before confeſſion breakes forth in ſpeech.

II. Conclusion.

The firſt materiall beginnings of the conuerſion of a ſinner, or the ſmalleſt meſure of renewing grace, haue the promiſe of this life, and the life to come.

The Expoſition.

THE beginnings of conuerſion muſt bee diſtinguiſhed. Some are beginnings of preparation, ſome beginnings of compoſition. Beginnings of preparation are ſuch, as bring vnder, tame, and ſubdue the ſubbornneſſe of mans nature, without making any change at all. Of this ſort are the accusations of the conſcience, by the miniſtery of the law, feares and terrors ariſing thence, compunction of heart, which is the apprehending of Gods anger againſt ſinne. Now theſe and the like, I exclude in the concluſion; for though they go before to prepare a ſinner to his conuerſion following, yet are they no graces of God, but fruits both of the law, being the miniſtery of death, as alſo of an accusing conſcience. Beginnings of compoſition, I tearme all thoſe inward motions & inclinations of Gods ſpirit, that follow after the work of the law vpon the conſcience, and riſe vpon the meditation of the Goſpel, that promiſeth righteouſneſſe and life cuerlaſting by Chriſt: out of which motions the conuerſion of a ſinner ariſeth, & of which it conſiſteth: what theſe are, it ſhall afterward appeare. Again, grace muſt be diſtinguiſhed: It is two-fold, reſtraining grace, or renewing grace. Reſtraining grace, I tearme: certaine common gifts of God, ſeruing only to order and frame the outward conuerſation of men to the law of God, or ſeruing to bereaue men of excuſe in the day of iudgement. By this kind of grace, heathen men haue bin liberal, iuſt, ſober, valiant, mercifull. By it, men liuing in the Church of God, haue bin enlightened, and hauing taſted of the good word of God, haue reioyced therein, & for a time outwardly confirmed themſelues thereto. Renewing grace, is not common to all men, but proper to the elect, & it is a gift of Gods ſpirit, where-

by the corruption of ſin, is not onely reſtrained, but alſo mortified, & the decayed image of God, reſtored in righteouſneſſe and true holines. Now then the concluſion muſt onely be vnderſtood of the ſecond, and not of the firſt: for though a man haue neuer ſo much of this reſtraining grace, yet wiſeſſe he haue the ſpirit of Chriſt, to create faith in the heart, and to ſanctifie him, he is as farre from ſaluation as any other. Thuſt then the ſenſe and meaning of the concluſion is, that the very leaſt meſure of ſauing grace, and the very beginnings or ſeedes of regeneration do declare, and after a ſort, giue title to men, of all the mercifull promiſes of God, whether they concerne this life, or the life to come; and are therefore approved of God, if they be in truth, and accepted as greater meſures of grace. That which our Sauour Chriſt ſaith of the worke of miracles; *Mat. 17. 20.* If ye haue faith as a graine of Muſterd ſeede, ye ſhall ſay vnto this mountaine, Remove hence to yonder place, and it ſhall remove, muſt by the law of equall proportion, be applied to ſauing faith, repentance, the feare of God, and all other graces; if they bee truly wrought in the heart, though they bee but as ſmal as one little graine of muſterd ſeede, they ſhall be ſufficiently effectuall to breake forth good workes, for which they are commended. The Prophet, *Eſa. 42. 3.* ſaith, thou Chriſt ſhalt not quench the ſmoking flaxe, nor breakeſt the briſke ſeede. Let the compariſon be marked, fire in flaxe muſt be both little and weak, in quantity as a ſparke or twaine, that cannot cauſe a flame, but onely a ſmoke, ſpecially in a matter ſo eaſie to burne. Here then is ſignified, that the gifts & graces of Gods ſpirit, that are both for meſure and ſtrength as a ſparke or twaine of fire, ſhall not be neglected, but rather accepted and cheriſhed by Chriſt. When our Sauour Chriſt heard the young man make a confeſſion of a praſtice but of outward and ciuill righteouſneſſe, *Hee looked vpon him, and loved him, Mark. 10. 21.* and when he heard the ſcribe ſpeake diſcreetly but one good ſpeech, that to loue God with all the heart is above all ſacrifices, he ſaid vnto him, *Thou haſt bin ſure from the kingdom of heauen, Mark. 12. 34.* Therefore no doubt, he will loue with a more ſpecial loue, and accept as the good ſubiect of his kingdom, thoſe that haue received a further mercie of God, to bee borne anew of water and of the ſpirit.

III. Conclusion.

A conſtant and earneſt deſire to be reconciled to God, to beleue, and to repent, if it be in a touched heart is in acceptation with God, as reconciliation, faith, repentance is it ſelfe.

The Expoſition.

LIſt or deſire is two-fold, naturall, and ſupernaturall. Natural is that, whoſe beginning and obiect is in nature, that is, which

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a riſeth of the naturall will of man, and affecteth ſuch things as are thought to bee good according to the light of nature. And this kind of deſire hath his degrees, yet ſo as they are limited within the compaſſe of nature. Some deſire riches, honours, pleaſure, ſome learning and knowledge, becauſe it is the light and perfection of the minde: ſome goe further, and ſeek after the vertues of iuſtice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe deſire true happineſſe, as *Balaam* did, who wiſhed to die the death of the righteous: becauſe it is the perpetuie of nature to ſeek the preſeruation of it ſelfe. But here nature ſtays it ſelfe: for where the mind reveales not, the will affects not. Supernaturall deſires are ſuch, as both for their beginning and obiect, are aboue nature: for their beginning is from the holy Ghoſt; and the obiect or matter about which they are conuerſant, are things diuine and ſpiritual, which concerne the kingdom of heauen; and of this kind are the deſires, of which I ſpeake in this place. Again, that we may not be deceived in our deſires, but may the better diſcerne them from flittering and fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleue, or the deſire to repent, &c. muſt be conſtant and haue continuance, otherwiſe it may iuſtly be ſuſpected. Secondly, it muſt be earneſt and ſerious; though not alwaies, yet at ſometimes, that wee may bee able to ſay with *Dauid*, My ſoule deſires after thee, O Lord, as the thirſty land. And, as the Hart braieth after the riuers of waters, ſo panteth my ſoule after thee: O Lord, my ſoule thirſteth for God, euen the liuing God. Thirdly, it muſt be in a touched heart; for when a man is touched in conſcience, the heart is caſt downe, and as much (as it can) it withdrawes it ſelfe from God. For this cauſe then, if there be any ſpiritual motions whereby the heart is lifted vp vnto God, they are without doubt from the Spirit of God. Thuſt then I auouch, that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleue, is faith indeede; and the deſire to repent, repentance it ſelfe. But marke how: A deſire to be reconciled, is not reconciliation in nature (for the deſire is one thing, and reconciliation, another.) But in Gods acceptation: for if wee beeing touched thoroughly for our ſinnes, doe deſire to haue them pardoned, and to bee at one with God, God accepts vs as reconciled. Again, deſire to beleue, it is not faith in nature, but onely in Gods acceptation, God accepting the will for the deede. That this doctrine is the will and word of God, it appeares by theſe reaſons. Firſt of all, God hath annexed a promiſe of bleſſedneſſe, and of life eueraſting to the deſire of grace, *Mat. 5. 5.* Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall bee ſatisfied. *Ioh. 7. 37.* If any man thirſt, let him come to mee and

drinke. *Renel. 21. 6.* I will giue vnto him which is athirſt, of the well of the water of life freely. Now what is this to thirſt? properly it is, when wee are in a drought or drieſſe and want drinke to reſreſh vs, to deſire it. And therefore by all reſemblance, they are ſaid to thirſt after righteouſneſſe, that want it, and would faine haue it. And they thirſt after Chriſt, that feele themſelues out of Chriſt, & deſire, yea long after the blood of Chriſt, that they might be reſreſhed with it in their conſciences. Here then wee ſee, that the deſire of mercy, in the want of mercy, is the obtaining of mercy; & the deſire to beleue in the want of faith, is faith. Marke then: though as yet thou want firme and liuely grace, yet art thou not altogether void of grace, if thou canſt vnfaignedly deſire it: thy deſire is the ſeed, conception or bud of that which thou wanteſt. Now is the ſpring time of the ingrafted word, or the immortall ſeed caſt into the furrowes of thy heart: waite but a while, vntill the good meſſage to this end appointed, and thou ſhalt ſee the leaues, bloſſomes, and fruit ſhall ſhortly follow after. Secondly, the deſire of any good thing is accepted of God, as the liuely inuocation of his holy name, *Pſal. 10. 17.* God heareth the deſire of the poore, *Pſal. 145. 19.* Hee will fulfil the deſire of them that feare him. *Wh. 6.* Moſes ſaid nothing, but only deſired in heart the helpe and protection of God at the red ſea, the Lord ſaid vnto him, *Why cryeſt thou vnto me? Exod. 14. 15.* And when we know not to pray as we ought, *Paul ſaith, That the ſpirit maketh requeſt by the inward groanes of the heart, Rom. 8. 26.* Hence I gatne, that when a man in his weakneſſe prayes with ſighes and groanes, for the gift of liuely faith, the want whereof he finds in himſelfe, his very prayer on this manner made, is as truly in acceptation with God, as the prayer made in liuely faith. And here it is further to be conſidered, that *Paul* calls theſe groanes vnſpeakable, and why? Of moſt ininterpreters they are thought to be vnſpeakable, by reaſon of their greatneſſe, and this I will not deny: it ſeemes neuertheleſſe that they are ſo termed by reaſon of their weakneſſe; for they are commonly ſmall, weak, and conſuſed in the hearts of Gods children when they are diſtreſſed. And the words following ſeeme to import this much: for when it had bin ſaid, that Gods ſpirit in vs makes requeſt with groanes not to be vttered, ſome man might haply reply and ſay, If wee cannot diſcerne & vtter theſe groanes in our ſelves, what are we the better? *Paul* addes therefore, that although we know not, yet God a ſearcher of all things hidden in the heart, knowes the minde and meaning of the ſpirit. And thus the words yet further afford a comfortable inſtruction to the children of God, namely, that being in diſtreſſe, whether in life or death, if by grace wee can but ſigh, or ſobbe vnto God, though it bee weak and feeble, like the faint pulſe in the time of death; wee, or the

ſpirit

spirit of God in vs, doe indeed make request. A vnto God that shall be heard, yea (as the words are) we doe more then make request: & though we doe not alwaies see what Gods spirit makes vs to fight after, yet God doth. To the testimonie of Scripture I adde the testimonie of godly and learned men, not to procure the doctrine in hand, but to shew a consent, and to procure thus much, that the thing which I touch, is no private phantasmie of any man. *Easily* (saith *Andros* of God) is hee reconciled, if he bee instantly intreated. *Augustine* saith, Let thy desire be before him, and thy Father which seeth in secret shall reward thee openly: for thy desire is thy prayer, & if thy desire be continual, thy prayer is continual. He adds further in the same place, that the desire is a continual voice, and the crye of the heart, and the inward invocation of God, which may be made without sin or carnalitie. Again, To desire the helpe of grace, is the beginning of grace. Again, (b) The whole life of a good Christian, is an holy will and desire. And that which thou desirest, thou shalt not but by desiring, as it were, enlarged, & made capable, that when it shall come to which thou shalt see, thou shalt be satisfied. *Basil* saith, Only thou must will, and God will come of his owne accord. (c) *Bernard* saith, What, is not desire a voice? yea, a very strong voice. God heareth the desire of the poore, and a continual desire, though we shalke nothing, is a voice continued. (d) *Luther* saith, Christ is then truly omnipotent, & then truly reigning in vs, when we are so weak, that wee can scarce begin our prayers. For *Paul* saith, that one such graine is a strong crye in the eares of God filling both heauen & earth. (e) Again, very few know, how weak and small faith and hope is under the crosse, & in temptation. For it appeares then to bee as smacking flax, which a good blast of wind would presently put out: but such as beleue in these combats and terrors, against hope, under hope, that is opposing themselves by faith in the promise of Christ against the feeling of sinne, and the wrath of God, do find afterwards that this little spark of faith, as it appeares to reason, which hardly perceiveth, is peradventure as the whole Element of fire which filleth all heauen, and swalloweth up all terrors and sinnes. (f) Again, The more we find our unworthinesse, & the less we finde the promises to belong unto vs, the more must we desire them, being assured that this desire doth greatly please God, who desireth and willeth that his grace should be earnestly desired. This doth faith, which judgeth as a precious thing, and therefore greatly longeth & thirsteth after it, and so obtrains it. For God is delighted to fill the hungry with good things, and to feed the rich with emptie away. (g) *Theodore* Beza saith, If thou findest thine heart inwardly touched, pray that it may be renewed: for then wilt thou know that this desire is a pleasure of the Fathers will to thee. (h) *Kennicott* saith, When I have a good desire, though it doth scarcely thinke it selfe to some little end and slender sight, I must be assured that the spirit of God is present, and worketh his good worke. (i) *Vitus* saith, Faith in the most holy birth in this life is imperfect & weak. It is heuere helpe, whole,

ener feelles in his heart an earnest desire, and striving against his naturall doings, both can and must assure himselfe that hee is indited with true faith. Again, Wicked men doe not desire the grace of the holy spirit, whereby they may resist sinne. And therefore they are easily deceived: for hee that can resist desire the holy Ghost, hath it already: because this desire of the spirit cannot be but from the spirit: as it is said, Blessed are they that hunger and thirst, after righteousness: for they shall be satisfied. (k) *Bradford* saith, Thy sinnes are undoubtedly pardoned, & for God hath given thee a penitent and beleaving heart: that is, an heart which desireth to repent and beleue: for such an one is taken of him (bee accepting the will for the deed) for a penitent and beleaving heart indeed. (l) *Tafine* saith, Our faith may bee so small and weak, as it doth not yet bring forth fruites, that may be liuely felt in vs; but if they which feele themselves in such estate, desire to have these feelings (namely, of Gods favour and love) if they aske them at Gods hands by prayer, this desire and prayer are testimonies that the spirit of God is in them, and that they have faith already: for is such a desire a fruit of the flesh, or of the spirit? it is of the holy spirit, who bringeth it forth freely to such as he dwells in. & Then the holy desire and prayers, being the motions of the holy Ghost in vs, are testimonies of our faith, although they seeme to vs small and weak. As the woman that feelleth the mooving of a child in her body, though very weak, assureth herselfe that she hath conceived, and that the goeth with a line child: so if we have these motions, these holy affections, and desires before mentioned, let vs not doubt but that we have the holy Ghost (who is the author of them) dwelling in vs, and consequently that we have also faith. Again, he saith, 1. If thou hast begonne to hate and flee sinne, 2. If thou feelest that thou art disciplined at thine iniquities and corruptions, 3. If having offended God, thou feelest a griefe, and a sorrow for it, 4. If thou desirest to abstaince, 5. If thou avoidest the occasion, 6. If thou travellest to do thyne duty, 7. If thou prayest to God to give thee grace, all these be holy affections proceeding from none other then from the spirit of God, which be so many pledges and testimonies that hee is in thee. *Matthias* Rukos saith, Albeit your paines sometimes bee intolerable, that you find no relief, or comfort, neither in spirit nor body, yet if thy heart can only shew unto God, that thou hast desire, and that thou desirest to be free from sinne, and that thou art not of faith, for at such time as the flesh, naturall reason, the law of God, the present torment, the evil, as once doe cry, God is angry, and therefore there is neither helpe nor remedie to be hoped for at his hands: at such time, I say, to let bee vnto God, which is the demonstration of the secret seed of God, which is hidde in Gods elect children: and that prayer shall be vnto God a very acceptable sacrifice, that thou shalt thinke, to give our bodies to be buried, even for the sinnes sake. More testimonies might be alleged, but these shall suffice.

Against this point of doctrine it may be

k Epist. to Crete.

l Booke of the martyrs of old children.

n Psal.

is alledged, that if desire to beleue in our weaknesse be faith indeed; then some are justified and may be saved wanting a liuely apprehension and full perswasion of Gods mercie in Christ. *Ans.* Justifying faith in regard of his nature is alwaies one and the same, and the essentiall propertie thereof, is, to apprehend Christ with his benefits, & to assure the very confidence thereof. And therefore without some apprehension and assurance, there can bee no justification or salvation in them that for age are able to beleue. Yet there bee certaine degrees and measures of true faith. There is a strong faith, which causeth a full apprehension and perswasion of Gods mercie in Christ. This measure of faith the Lord vouchsafed *Abraham*, *David*, *Paul*, the Prophets, Apostles, and Martyrs of God. It were a blessed thing if all beleuers might attaine to this height of liuely faith, to say with *Paul*, I am perswaded, that neither life, nor death, nor any thing else, shall bee able to separate vs from the love of God in Christ: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weak faith, & it also hath a power to apprehend and apply the promise of salvation, but as yet by reason of weaknesse, it is infolded (as it were) and wrapt vp in the heart, as the leaue and blossom in the bud. For such persons as have this weak faith, can say indeed, that they beleue their sinnes to be pardonable, & that seriously in their hearts they desire to have them pardoned: but as yet they cannot say, that they are without all doubt pardoned. And yet the mercy of God is not wanting vnto them. For in that they doe, and can desire, and endeavour to apprehend, they doe indeede apprehend; God accepting the desire to doe the thing, for the thing done. This which I say will the better appeare, if the grounds thereof be considered. Faith doth not iustifie in respect of it selfe, because it is an action or vertue: or because it is strong, liuely, and perfect: but in respect of the object thereof, namely Christ crucified, whom faith apprehendeth as hee is set forth vnto vs in the Word and Sacraments. It is Christ that is the author and matter of our iustice, and it is hee that applieth the fame vnto vs: as for faith in vs, it is but an instrument to apprehend and receive that which Christ for his part offereth and giveth. Therefore if faith erre not in his proper object, but follow the promise of God, though it doe but weakly apprehend, or at the least cause a man only to endeavour and desire to apprehend, it is true faith, and iustificatory. Though our apprehension be necessary, yet our salvation stands rather in this, that Gods apprehends vs for his owne, then that we apprehend him for ours. *Phil.* 3. verse 12. And rather in this, that wee are knowne of him, then that we know him, *Gal.* 4.9.

Out of this conclusion springs another not to be co-

mitted, that God accepts the endeavour of the whole man today, for perfect obedience is selfe.

That is, if men endeavour to please God in all things, God will not iudge their doings by the rigour of his law: but will accept their little and weak endeavour, to doethat which they can do by his grace, as if they had perfectly fulfilled the law. But here remember, I put this caveat; that this endeavour must be in and by the whole man; the very mind, conscience, will, & affections, doing that which they can in their kinds: and thus the endeavour to obey, which is a fruit of the spirit, shall bee distinguished from civil right conscience, which may be in heathen men, & is only in the outward, and not in the inward man. The truth of this conclusion appeares by that which the Prophet *Malachi* saith, *Mal.* 3. 17. that God will spare them that feare him, as a father spares his child, who accepts the thing done, as well done, if the child shew his good will to please his father, and doe what he can.

IV. Conclusion.

To see and feele in our selves the want of any grace pertaining to salvation, and to be grieved therefore, is the grace it selfe.

The Exposition.

Understand this conclusion as the former, namely, that griefe of heart for the want of any grace necessarie to salvation, is as much with God as the grace it selfe. When being in distresse, we cannot pray as we ought, God accepts the very groanes, sobbes, and sighes of the perplexed heart, as the price it selfe, *Rom.* 8. 29. When wee are grieued, because we cannot be grieved for our sinnes, it is a degree and measure of Godly sorrow before God. *Augustine* saith well: Sometimes our prayer is like warme, or rather cold, and almost no prayer: nay sometime it is altogether no prayer at all, and yet we cannot wish griefe perceive this in our selves: for if we can but grieve because we cannot pray, we now pray indeede. *Hierome* saith, *Thou* we are in sin, when wee doe acknowledge our sinnes to be sinners. Again, This is the true wisdom of man, to know himselfe to bee imperfect: and (that I may so speake) the perfection of all iust men in the flesh is imperfect. *Augustine* againe saith, That the vertue which is now in a iust man is thus farre from perfect, that vnto the perfection thereof, there belongs a true acknowledgment, and an humble confession of the imperfection thereof. A broken and a contrite heart after an offence, is as much with God, as if there had been no offence at all. And therefore so soone as *David* after his grievous fall, in heavinesse of heart confessed his sinne, laying in effect but thus much, I have sinned, the Prophet in the name of the Lord pronounceth the pardon of his sinne in heauen, and that presently.

Tom. 4. l. ad sim. plic. in fine.

Lib. 1. contra Pelagi. anos.

3 Sam. 12. 13.

V. Conclusion.

He that hath begun to subiect himselfe to Christ & his word, though as yet hee bee ignorant in most points of religion yet if hee have a care to increase in knowledge, and to practise that which hee knowes, he is accepted of God as a true beleuer.

The Exposition.

Sundry persons by the Euangelists are said to beleuee, which had onely seene the miracles of Christ, and as yet had made no further proceedings but to acknowledge Christ to be the Messias, and to submit themselves to him and his doctrine, which afterward should bee taught. On this manner the woman of Samaria beleued, and many of the Samaritans vpon her report: and a certaine ruler, by reason of a miracle wrought vpon his sonne, is said to beleuee, and all his household, *Iohn 4.42.53.* When our Sauour Christ commended the faith of the Apostles, tearing it a rocke, against which the gates of hell should not preuaile, it was not for the plentiful knowledge of the doctrine of saluation (for they were ignorant of many articles of faith, as namely of the death, resurrection, ascension, & kingdom of Christ) but because they beleued him to be the Sonne of God, and the Saviour of mankind, and they had withal resolved themselves to cleaue vnto him, and the blessed doctrine of saluation which he taught, though as yet they were ignorant in many points. The holy Ghost commends the faith of *Rahab* when shee receiued the spies. Now this her faith was indeed but a feed & beginning of liuely faith: for then shee had onely heard of the miracles done in *Egypt*, and of the deliuerance of the Israelites, & was thereupon smitten with feare, and had conceived a resolution with her selfe, to ioyne her selfe to the Israelites, and to worship the true God. Now these and the like, are termed beleuers, vpon iust cause: for though they be ignorant as yet, yet their ignorance shall be no continuing or lasting ignorance: and they have excellent seedes of grace, namely, a purpose of heart to cleaue to Christ, and a care to profit in the doctrine of saluation, wherof they haue some little knowledge.

VI. Conclusion.

The fore-said beginnings of grace are counterfeit, vnlesse they increase.

The Exposition.

The wickednesse of mans nature, and the depth of hypocrisie is such, that a man may and can easily transforme himselfe into the counterfeit and resemblance of any grace of God. Therefore I put downe in this last conclusion a certaine note whereby the gifts of God may be discerned, namely, that they

grow vp and increase as the Graine of Mustard-seed to a great tree, and beare fruit answerably. The grace in the heart is like the Graine of Mustard-seed in two things. First, it is small to see to at the beginning; secondly, after it is cast into the ground of the heart, it increaseth speedily & spreads it selfe. Therefore, if a man at the first haue but some little feeling of his wants, some weake and faint desire, some small obedience, he must not let this sparke of grace goe out, but these motions of the spirit must be increased by the vse of the word, Sacraments, & prayer: and they must daily be stirred vp by meditating, endeavouring, straining, asking, seeking, knocking. The master deliuering his talents to his seruants, saith vnto them, Occupy till I come, and not hide them in the earth, *Matth. 25.26.* *Paul* vlt an excellent speech to *Timothie*: 1. exhort thee to floure vp the gift of God which is in thee, namely, as fire is stirred vp by often blowing, and putting to of wood. 2. *Tim. 1.6.* As for such motions of the heart that last for a weeke, or a moneth, & after vanish away, they are not to be regarded: and the Lord by the Prophet *Ose* complains of them, saying, O Ephraim, thy righteousness is like the morning dew, *cha. 6.4.*

Therefore considering, grace vnlesse it bee confirmed and exercised, is indeed no grace; I will here adde certaine rules of direction, that we may the more easily put in practise the spiritual exercises of inuocation, faith, and repentance: and thereby also quicken and renewe the seedes and beginnings of grace.

1. In what place soeuer thou art, whether alone or abroad, by day or by night, and whatsoever thou art doing, set thy selfe in the presence of God, let this perswasion alwaies take place in thy heart, that thou art before the liuing God: and doe thy endeavour that this perswasion may smite thy heart with awe and reuerence, and make thee afraid to sinne. This counsell the Lord gaue *Abraham*, *Gen. 17.1.* *Walke before me and be upright.* This thing also was practised by *Enoch*, who for this cause is said to walke with God.

2. Esteeme of euery present day as the day of thy death: and therefore liue as though thou wert dying, and doe those good duties euery day, that thou wouldest doe if thou wert dying. This is Christian watchfulness; and remember it.

3. Make catalogues and bills of thine owne finnes, specially of those finnes that haue most dishonoured God, and wounded thine owne conscience: set them before thee often, specially then, when thou hast any particular occasion of renewing thy repentance, that thy heart by this dolefull sight may bee further humbled. This was *Dauids* practise when he considered his waies, & turned his feet to Gods commandments, *Psal. 119.59.* And when he considered the fins of his youth, *Psal. 25.* This was *Iobs* practise, when he said, he was not able to answer one of a thousand of his finnes vnto God, *Iob 9.3.*

4. When

4. When thou first openest thine eyes in a morning, pray to God, and giue him thanks heartily. God then shall haue his honour, and thy heart shall bee the better for it the whole day following. For we see in experience, that vessels keep long the taste of that liquor wherewith they are first seasoned. And while thou liest downe, let that bee the last alfo: for thou knowest not whether fallen asleepe, thou shalt cuer rise againe alius. Good therefore it is, that thou shouldst giue vp thy selfe into the hands of God, whilest thou art waking.

5. Labour to see and feele thy spirituall poeerty, that is, to see the want of grace in thy self, specially those inward corruptions, of vnbeleefe, pride, selfe-loue, &c. Labour to be displeased with thy selfe: and labor to feele, that by reason of them thou standest in need of euery drop of the blood of Christ to heale and cleanse thee from these wants: and let this practise take such place with thee, that if thou be demanded, what in thine estimation is the vilest of the creatures vpon earth? thine heart & conscience may answer with a loud voice, *Ie. 1.1.* *uen I by reason of mine owne finnes:* and againe, if thou be demanded, what is the best thing in the world for thee? thy heart and conscience may answer again with a strong and loud cry, *One drop of the blood of Christ to wash away my finnes.*

6. Shew thy selfe to be a member of Christ, and a seruant of God, not onely in the general calling of a Christian, but also in the particular calling in which thou art placed. It is not enough for a Magistrate to be a Christian man, but he must also be a Christian Magistrate: it is not enough for a master of a family to be a Christian man, or a Christian in the Church, but he must also be a Christian in his family, and in the trade which he followeth daily. Not euery one that is a common hearer of the word, and a frequenter of the Lords table, is therefore a good Christian, vnlesse his conversation in his priuate house, and in his priuate affaires and dealings bee fittable. There is a mantle to be seene what he is.

7. Search the Scriptures, to see what sin is, and what is not sin in euery action: this done, carry in thy heart a constant and resolute purpose, not to sin in any thing: for faith and the purpose of sinning can neuer stand together.

8. Let thine endeavour bee fittable to thy purpose: and therefore doe nothing at any time against thy conscience, rightly enforced by the word: exercise thy selfe to eschew euery sin, and to obey God in euery one of his commandments, that pertaine either to the general calling of a Christian, or to thy particular calling. This did good *Iesus*, who turned vnto God with all his heart, according to all the law of *Moses*, 2. *King. 23.25.* and thus did *Zacharie*, and *Eliabab*, that walked in all the commandments of God without reproofe, *Luke 1.6.*

9. If at any time against thy purpose and resolution, thou be ouertaken with any sinne

little or great, lie not in it, but speedily recover thy selfe, confessing thine offence, and by prayer entreat the Lord to pardon the same, and that earnestly, till such time as thou findest thy conscience truly pacified, and thy care to eschew the same sinne increased.

10. Consider often of the right and proper end of thy life in this world, which is not to seeke profit, honour, pleasure, but that in serving of men, wee might serue God in our callings. God could, if it so pleased him, preferre man without the ministry of man, but his pleasure is to fulfill his worke and will, in the preferuation of our bodies, and saluation of our soules, by the imploiment of men in his seruice, euery one according to his vocation. Neither is there so much as a bondslawe, but he must in & by his faithfull seruice to his master, serue the Lord. Men therefore doe commonly profane their labours and liues, by aiming at a wrong end, when all their care consisteth onely in getting sufficient maintenance for them & theirs, for the obtaining of credit, riches, and carnall commodities. For thus men serue themselves, and not God, or men: much lesse doe they serue God in serving of men.

11. Giue all diligence to make thy election sure, and to gather manifold tokens thereof. For this cause observe the workes of Gods providence, loue, and mercy, both in thee, and vpon thee, from time to time: for the serious consideration of them, and the laying of them together when they are many and seuerall, minister much direction, assurance of Gods fauour and comfort. This was the practise of *Dauid*, 1. *Sam. 17.34.36.* *Psal. 23.* all.

12. Thinke euermore thy present estate whatsoeuer it be, to be the best estate for thee: because whatsoeuer befalls thee, though it bee sickness, or any other affliction or death, befalls thee of the good providence of God. That this may the better be done, labour to see, and acknowledge a providence of God, as well in poeerty, as in abundance, as well in disgrace as in good report, as well in sickness as in health, as well in life as in death.

13. Pray continually. I mean not by sollemne and set prayer, but by secret and inward reiterations of the heart, that is, by a continual eleuation of minde vnto Christ, sitting at the right hand of God the Father, and that either by prayer, or giuing of thanks, so often as any occasion shall be offered.

14. Thinke often of the worst and most grievous things that may befall thee, either in this life, or death, for the name of Christ: make a reckoning of them, and prepare thy selfe to beare them: that when they come, they may not seem strange, but be borne the more easily.

15. Make conscience of idle, vaine, vnholiest, and vn godly thoughts, for these are the seedes and beginnings of actual sinne in word and in deede. This want of care in ordering and composing of our thoughts, is often punished with a fearefull temptation in the very

thought, called of Diuines, *Tentatio blasphemiarum*, a tentation of blasphemies.

16. When any good motion or affection riseth in the heart, suffer it not to passe away, but feede it by reading, meditating, praying.

17. Whatsoeuer good thing thou goest about, whether it be in word or deede, do it not in a conceit of thy selfe, or in the pride of thy heart, but in humilitie, ascribing the power whereby thou doest thy worke, and the praise thereof to God; otherwise thou shalt finde by experience, God will curse thy best doings.

18. Despise not ciuill honestie: good conscience and good manners must goe together: therefore remember to make conscience of lying, and customizable swearing in common talke: contend not either in deed or word with any man, bee courteous and gentle to all, good and bad; beare with mens wants and frailties, as hastinesse, frowardnesse, self-liking, curiosities, &c. passing by them as beeing not perceived: returne not euill for euill, but rather good for euill: vse meate, drinke, and apparell, in that manner and measure, that they may further godlines; and may be as it were signes, in which thou maiest expresse the hidden grace of thy heart. Striue not to goe beyond any, vnlesse it be in good things: goe before thine equals in giuing of honour, rather then in taking of it: making conscience of thy word, and let it be as a bond: professe no more outwardly then thou hast inwardly in heart: oppress or defraud no man in bargaining: in all companies, either doe good, or take good.

19. Cleane not by inordinate affection to any creature, but aboue all things, quiet and rest thy minde in Christ, aboue all dignity and honour, aboue all cunning and policy, aboue all glorie and honour, aboue all health and beauty, aboue all ioy and delight, aboue all fame and praise, aboue all mirth and consolation, that mans heart can feele or deuise beside Christ.

With these rules of praetise, ioyne rules of

A meditation; whereof I propound fixe vnto thee, as I finde them set downe by a learned Diuine called *Victorinus Strigelius*.

I.

We must not fall away from God for any creature.

II.

Infinite eternitie is farre to be preferred before the short race of this mortall life.

III.

Wee must hold fast the promise of grace, though wee lose temporall blessings, and they also in death must needes be left.

IV.

Let the loue of God in Christ, and the loue of the Church for Christ, be strong in thee, and preuaile against all other affections.

V.

It is the principall Art of a Christian: to beleue things invisible, to hope for things deferred, to loue God when he shewes himselfe to be an enemy, and thus to perseuere vnto the end,

VI.

It is a most effectuall remedy for any griefe, to quiet our selues in a confidence of the presence and helpe of God, and to aske of him, and withal, to waite either for some easement, or deliuerance.

VII.

All the workes of God are done in contrary meanes.

FINIS.

THE TRUE GAINNE:

MORE IN VVORTH THEN ALL THE GOODS IN THE WORLD.

PHIL. 3. verse 7.

But the things which were advantage to me, the same I accounted losse for Christ, &c.

TO THE RIGHT VVOR-
SHIPFULL, SIR EDWARD
DENNIE, KNIGHT.



T is a conclusion of our religion worthy to be considered: That Christ alone is our Mediatour, Iustifier, Propitiator, Saviour, by workes and meritis which he himselfe wrought within himselfe, and not by any workes, or meritis, which he worketh in vs by his Spirit. The Scripture saith thus much in expresse words. Iustified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3. 24. Hee hath by HIMSELF, purged our finnes, Heb. 1. 3. Hee was sinne for vs, that we should bee made the righteousnesse of God IN HIM, 2. Corinth. 5. 21. IN HIM are ye compleate, Col. 2. 10. By his OWNE BLOOD he entred once into the holy place, and obtained eternall redemption, Heb. 9. 12. Again, Christ is said to purge our consciences from dead workes by his blood: because he offered himselfe by his eternall spirit, without spot to his Father, v. 14. And common reason tells vs as much. For if men be mystically vnited vnto Christ, and by this vnion, doe receiue the spirit of Christ, and by the spirit doe good workes, and consequently meritis eternall life, they are then become partners with Christ, and are receiued into fellowship with him, in the worke of mans redemption: whereas he is the act of our reconciliation with God, admits neither deputy, nor partner.

This conclusion being thus infallible truth, it serueth greatly to exalte the grace of God, to abasene, and to beate downe the pride of all Iustitiary persons and religions. And for the further explaining of it, serueth this treatise following, which I present to your Worship. And the reason of my doing is this: I remember almost two yeeres agoe, in speech you entred into commendations of that golden text, Phil. 3. 7. and withall, gave signification of your desire, that something might be set downe, whereby you might bee brought to a further understanding of that place of Scripture. Therefore, to satisfie your desire, I haue here penned a short exposition of it. And I haue further presumed to publish it in your name, desiring it may be a testimonie of a thankfull minde, for your loue and fauour towards me.

Thus wishing to your Worship, continuance and encrease of loue to the holy word of God, I take my leave.
Ann. 1601. Ian. 20.

Your W. in all dutie to

command, W. Perkins.

PHIL. 3. verse 7.

But the things which were advantage to me, the same I accounted losse for Christ.

8. Yea, doubtlesse I count all things but losse for the excellent knowledge of Christ Ies in my Lord, for whom I have counted all things losse, and doeudge them to bee dung, that I might winne Christ.

9. And be found in him



He scope of these words, is this. In the second vers. Paul admonisheth the Philippians, for to take heede of certaine counterfeit Apostles, which ioynd Christ and circumcision in the cause of their saluation; and put confidence in the flesh, that is, in the outward workes of the ceremoniall and morall law. And that this Admonition might take the better place, he vseth two reasons. The first propounded in the 3. verse, is this: True circumcision is to worship God in spirit, to reioyce in Christ, and not to put any confidence in the flesh. The second reason is framed thus: If any man might put confidence in outward things, then I much more; but not I: therefore no man. The proposition or first part of the reason is propounded in the 4. verse, and confirmed in the fifth and sixth. The second part, or assumption [but I doe not put confidence in outward things] is confirmed in the seventh & eight vers. thus: All things are losse to me in respect of Christ: therefore I put no confidence in any thing out of Christ. And this is the very drift of the former words.

In the second place the former fence and meaning of this portion of Scripture is to bee considered. And for this cause, we are to be aduertised of sundry things in the wordes themselves. And first of all, let it be observed, that Paul in the 7. verse saith, in the time past, I have counted all things losse: and in the next verse, in the time present, I doe count all things losse. The former speech is meant of that time in which he was first called to the knowledge of Christ: the second is spoken of the time, when he had long continued an Apostle of Christ, and writ this epistle to the Philippians. This distinction of times in one and the same word, makes much to the clearing of the doctrine that shall afterward bee delivered. Secondly, whereas in our Translation, it is said in the 8. v. for whom I have counted all things losse, the words are two. I count, and doe. notably expresse the meaning of the holy Ghost. For the words fully translated, signifie, I have made all things losse, or, I have cast away all things, or, I have de- prived my selfe of all things for Christ. And whereas Paul had said before, [I count all things losse,] his meaning is to amplify his owne words, by saying, I deprime my selfe of all things, & iudge them dung for Christ. Thirdly the word trans-

lated [dung] signifieth such things in the intrals of beaits, as being vsit for mans vse, are cast to dogges: and by it Paul signifies, that hee did not onely esteeme all things as losses, and deprime himselfe of them, but also cast them away with loathing, in a mind neuer to seeke the recovery of them. Lastly, it must be knowne, that Paul in these verses vseth a similitude borrowed from the Merchant man; & it may be framed on this manner. The Merchant, in hope of a treasure, is content to esteeme his commodities no commodities, but losses; yea he is further content to cast them out into the sea, and to esteeme them as things cast to dogges, that he may obtaine his intended treasure: so saith Paul, doe I count all my former prerogatives as losse, & am content to deprime my selfe of the yea to loathe as dung, for the obtaining of Christ.

Furthermore the summe and substance of the words, is a comparison of things unequal, and it may be formed thus: All things are losse to me for Christ, and Christ is my gaine. The first part of the comparison is of Pauls losses, & is amplified two waies. First, he sets down what things be his losse: and they are of two sorts, Priuiledges, vertues, and workes before his conuersion when hee was a Pharisee. Again, Priuiledges, vertues, and workes after his conuersion when hee was an Apostle of Christ: the first are mentioned in the 7. verse, the latter in the eight. Secondly, Paul sets downe, how all things are losses to him by a gradation, thus: I count all things losse: I deprime my selfe of them: I cast them dung.

The second part of the comparison is of Pauls Gaine. And it is amplified by a contrary gradation, thus: I esteeme the knowledge of Christ an excellent thing: I desire to gaine Christ: and I desire to be found in him. Of these points in order: and first of Pauls losses before his conuersion, in these words:

For the things which were vantage to mee, I counted losse for Christ.

That these things may be well knowne, let vs yet more narrowly search the meaning of these words. The things that were vantage to Paul are of three sorts. First, his priuiledges, that he was borne a Jew, that is, a member of the Church: and againe, that he was circumcised and brought up in the trait sect of the Pharises: Secondly, his vertues, namely, his iustice and zeale in his religion: Thirdly, his workes, whereby hee for outward carriage ob-

The text, Phil. 3. 7. contains a comparison of Vnequals.

Protestis, the first part. I count all things dung for Christ. Heere consider what things are dung. All things } Vertues and workes before his conuersion. }
howe they are } Vertues and workes after his conuersion. }
dung, shewed by }
a gradation. } 1. I account all things losse.
2. I deprime my selfe of them.
3. I account them dung.

the amplification by a gradation } 1. I esteeme the knowledge of Christ an excellent thing.
2. I desire to gaine Christ.
3. I desire to be found in Christ in the day of iudgement.
the degrees of Gaine in Christ. } 1. Iustice by the faith of Christ.
2. Fellowship with Christ in the vertue of his Resurrection.
3. Attainment to the resurrection of the dead.

ferued the Ceremonial and Morall law, without reproofe. And all these things are called his aduantage, because he put his confidence in them, & thought to merit eternall life thereby, when he was a Pharisee. He addes further, that he counted these his aduantages to bee losse; because so soone as he new Christ, his confidence ceased, his former merits were no merits, but as things lost & cast away, yet not simply, but for Christ, that is, that he might gaine Christ, and be found in Christ, as he expounds himselfe in the words following.

The meaning thus laid downe, Iudric things may bee learned. The first, that it was an heresie of the Pharisees, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here *Paul* faith, that being a Pharisee, workes were his gaine and aduantage in the cause of saluation. And hence we learne, what to iudge of the Popish religion, which teaches in substance the very same doctrine of confidence in workes, and of the merit of saluation thereby. And therefore the Papists of our time are the children of the old Pharisees, renewing & requiuing the old heresie touching merit, with new and fresh colours. If they alleadge, that they ascribe merit to the workes, not any ceremonial, but of the morall law, and to workes not of nature but grace; I answer, that the Pharisees did the same, as the Pharisee acknowledged in his prayer, when hee faith, *I thank thee O Lord, I am not as other men, &c.*

Secondly, in *Pauls* example being a Pharisee we learne, that it is the Pride and arrogancie of mans nature, to be something within himselfe, & to erect vp something vnto himselfe, to be his righteousness, and a meane of his saluation out of Christ. *The iust* (saith *Habacuk*) *lure by faith, but hee whose soule is not right in him puffes up himselfe, or builds towers of defence to himselfe by vaine confidence out of God.* The prodigall sonne must haue his part alone by himselfe from his father. *Paul* faith, of the Lewes, that they established their owne righteousness, and would not be subiect to the righteousness of God. This being so, let vs learne to see & detest this pride in our selues. For where it reignes and takes place, there Christ is not truly acknowledged: and when men begin to know Christ, this hidden & spiritual pride giues place. And further, by this we learne not to maruell, that Turkes and Iews denie Christ, and that Papists in the cause of their saluation, beside the passion of Christ, foyle in something of their owne, namely their own merits and satisfactions: for it is the proud nature of man to set vp himselfe, in whole, or in part, and to relye vpon something of his owne out of Christ. No maruile then, that such as be otherwise learned and wise, live and die in the opinion of iustification by their owne good workes.

Thirdly, whereas *Paul* accounts things of aduantage to be his losse, we learne, that no

priviledges out of Christ, minister true comfort or true happines. It is a priviledge to haue knowen Christ, and to haue eaten and drunken with him: but of such Christ faith, *Depart from mee, I know you not.* It is a priviledge to be of the kindred of our Saviour Christ, but it is of no moment: for Christ faith, *Who is my mother and my brethren? be that doth the will of my father, my brother, sister, and mother.* It is a priviledge that the virgin *Mary* was the mother of Christ: but if shee had not as well borne him in her heart by faith, as shee bare him in her wombe, she had not bin saved. It is a priviledge to prophesie in the name of Christ, but of such Christ faith, *Mat. 7. 23. Depart from mee ye workers of iniquitie.* Lastly, it is a priviledge to be indued with all kinde of learning, of arts and tongues; but alas all is nothing: for if a man had all wit, wisdom and learning, and could speake in all matters with the tongue of men & Angels, vnlesse he be found in Christ, he is no better in the sight of God, the damned wretch. This being so, we must learne first of all, to moderate our care and our affections, for worldly profits, honours, pleasures, and our principall care must euermore be cast on CHRIST. Secondly, such persons as liue in an honest and ciuill life, and stand vpon this that they are no theues, no murderers, no adulterers, no blasphemers, but in outward duties shew love to God and man, they must, I say, take heede lest they deceiue themselves, building vpon false grounds. For though ciuill honestie be a thing commendable before God, yet it is not sufficient to saue vs before God. And *Paul*, who was a strict obseruer of the law, after hee came to the knowledge of Christ, counted all his morall obedience, in which he had formerly trusted, but losse and dung for Christ.

Fourthly, it hath bin the doctrine of the popish Church this many yeares, that before a man can be in Christ, and be iustified, he must first of all prepare and dispose himselfe to receive his iustification: and that when he is sufficiently disposed, he doth merit of congruencie that God should iustifie righteousnesse, whereby of a sinner he is made no sinner, and righteousness before God. But I demand of the patrons of this doctrine; whether, when the workes of preparation are done, the doer is in Christ, or out of Christ? If it be in Christ, he is also iustified: If he be as yet out of Christ, *Paul* hath giuen the sentence, that the said workes are to be esteemed as losse, and that the merit of congruencie is no meate for them that desire to feed on Christ, but rather food for dogges.

Lastly, hence we learne, how Christ is to be received of vs. Such as would truly come to Christ and receive him, must make losse of all things: they must come naked and emptied of all their owne righteousness. As men in shipwracke cast out their commodities, and when there is no remedy leaue their ship and betake themselves to the sea, & thus come swimming

Luk. 13. 26.

Mark. 3. 33-35.

Luk. 8. 11.

Hab. 2. 4.

Rom. 10. 3.

to the shore: euen so must all men first forsake all, & then come to Christ. Beggars that they may obtaine their almes, come in their rags, vnfolded legs and armes, that their forces and booties may be seene. *Benhadad* king of Syria, that he might recouer the fauour of the king of Israel, casts off his crowne and royal robes: hee and his men come in sackcloth with halters about their heads: and thus he obaines his desire. In like manner comming to Christ we must lay aside all opinion of our goodnes, and in abasing of our selues follow beggars fashions, and with *Benhadad* cloathe our selues with signes of guilines and confusion of face. We must first be annihilated and vterly in respect of goodnesse be made nothing in our selues, that we may be what we are out of our selues in Christ. There is no entering into the kingdome of heauen, except we receive it and Christ, as a little child in all meekenes and humilitie. For there must be nothing in vs to receive Christ but meere faith resting on meere mercie. Let all such thinke on this, as desire to be in Christ, & to receive true comfort by him.

Thus much of *Pauls* losses before his conuersion: now come to be considered the things which were his losses after his conuersion: and they are set down in the words following.

[*doublet* I doe binke all things losses for the excellent knowledge of Iesus Christ my Lord.] But that these losses may be the better knowne, let vs a little consider the meaning of the words. Whereas before *Paul* had said, that therefore hee counted things to be losse vnto him for Christ that had bin his aduantage: some man might haply thinke, this is but rash iudgement in *Paul*; hee therefore, to cut off this surmise faith, *doublet* I count all things losses; that is, that I may not be thought to speake rashly, I say more, that I doe now account all things losse, and I speake it confidently, as being resolved what I say. When he faith, *I doe account*, he speaks in the time present of himselfe, as being not only a Christian: but also an Apostle of Christ. And when he faith, *all things*, the generall speech must be obserued: for hee excepteth nothing pertaining to him, but his knowledge & faith in Christ. Here therefore we must first of all vnderstand the priviledge of an Apostle: secondly, all inward and Christian vertues, as hope, feare, loue of God, good conscience, &c. for of all the inward gifts none is excepted but faith (as I haue said). Thirdly, here we must vnderstand workes not of nature but of grace, done & effected by the spirit of God in vs. For in the verse following he doth reiect his own righteousness which is of the law. Now he faith of all these, that they are his losses for Christ. But how are they losses? The speech must warily be vnderstood, lest it be offensive. They are losses not in respect of godly conuersion: for they are the causes thereof, & they are meane of shewing our thankfulness to God, & loue to man. Now then they are losses only in respect of iustification & saluation: when they are re-

puted and maintained as meritorious causes thereof either in whole or in part. Though, when they are rightly vied & applied, they are the excellent gifts of God: yet when they are brought into the Act of iustification and saluation, they become as losses & dungs: and this I take to be the meaning of these words. To the like purpose the Prophet *Isay* faith in the name of the whole Church confessing her sins, *All our righteousnesses are as a cloath vterly to be cast away.* And *Paul* to the Galatians: If righteousness be by the law, *Christ died without cause, or in vaine*; that is, if the righteousness of the law be our aduantage, Christ must be our losse: and on the contrary, if he be our aduantage, the righteousness of the law must be our losse.

This doctrine of *Paul*, that all vertues and workes both of nature and grace are losses in the case of our saluation, sounds not in mans reason, and there be many things brought to the contrary. First, it is alleadged, that God doth accept & crowne our workes: and therefore they are not losses. I answer: God doth as it were keepe a double court. One of iustice, the other of mercy. In the court of iustice hee giues iudgement by the law, and accurseth every man that doth not continue in all things written in the law to doe them. In this court nothing can stand but the passion and righteousness of Christ, and for the best workes that we can do, we may not looke for any acceptation or reward: but vnder the plea of *Dauid*: *Enter not, O Lord, into iudgement with thy servant, for no flesh shall be iustified in thy sight.* Now in the court of grace & mercy, God hath to deale with his owne children: that stand before him iustified and reconciled by Christ. And the obedience of such he accepteth in this court, & mercifully regardeth, though otherwise it be imperfect; yet not for the merit thereof, but for the merit and worthinesse of Christ. Thus then good workes in rigour of iustice are worthy condemnation, and are accepted of mercy procured by the merit of Christ. Secondly, it is alleadged, that workes are necessary to saluation, and therefore not to be reputed losses. I answer, workes may be considered either as causes of saluation, or onely as a way directing thereto. If they be considered as causes, they are not necessary, but in this respect they are dung. If they be respected as a way leading and directing to eternall life, they are indeede necessarie thus, and no otherwise. Thirdly, it is objected: that the law requires workes, and the law must be satisfied, & therefore that he which is iustified, must be iustified by workes. The answer is, that whosoever is iustified and saved, is iustified and saved by workes. But workes must be distinguished. Some are personall workes done in and by our selues. These neither iustifie, nor saue any man, but in the cause of saluation are losse and dung. Besides these, there be workes that are out of vs, wrought in & by the person of our Saviour Christ, namely, the workes of obedience in satisfying & fulfilling

Ila. 64. 6.

Gal. 2. 21.

the law. These indeed are the works which in-
flame and save vs, and none that proceed from
vs. To this effect *Paul* faith, *That we are justified
freely by the redemption that is in Christ*. Lastly,
it is all alleged, that if all virtues be losses for
Christ, then faith it selfe. I answer. Faith must
directly be considered: first of all, as a virtue
working and bringing forth many good fruits
in vs. And thus it is to be reputed losse, as all
other virtues are. Secondly, it must be consid-
ered not as a virtue, but as an instrument or
hand, not to give or worke any thing, but to
apprehend & receive Christ and his benefits.
And thus it is no losse, but is a thing excepted
in this text. Now then we see, that the doctrine
of *Paul* is manifest: that all virtues and works
both of nature and grace, are mere losses in
the cause of our iustification and salvation.

Hence sundry things may be learned: The
first, that the most holy workes of holy men
cannot iustifie or merit eternall life. When
they are brought within the act of iustification
as causes, *Paul* faith they are but losses, and
as offes to be cast to dogs. Let this be noted
and remembered for ever against all iustificarie
Papists: who, if they would but seriously consider
this one text, they might be farre better
resolved then they are.

Secondly, hence the doctrine of our Church
is plainly gathered, namely, that we are saved
and iustified by faith alone. For all things
except our knowledge and faith in Christ are
made as dung. And that this our doctrine may
not be scandalous, sundry things must be re-
membered. The first, is the right meaning of
the doctrine, which is, that there is nothing
within vs, that is any cause either efficient,
materiall, formal, or final, of iustification, but
faith. The second, that faith in no principall
cause, but only an instrument. The third, that
faith is no instrument to procure or work our
iustification and salvation, but an instrument
to receive or to apprehend our iustification gi-
ven by the Father, procured by the Sonne, ap-
plied by the holy Ghost. The last, that faith
must be considered as a cause, or else as a way
of salvation. If as an internal cause in vs, it
only iustifies, and consequently saith vs. If as
a way, it doth not save alone: for either virtues
and workes, though they be not causes, yet are
they ways to eternall life as well as faith. Here
then when *Paul* makes our works against vs, say-
ing, that we looke to be saved by faith alone:
the true & plain answer to them is this:
We consider faith two waies: first, as a cause
within vs, not meriting any way, but instru-
mentally apprehending pardon in Christ, and
applying it to vs for our eternall happiness.
Secondly, faith may be considered as a way
wherein we are to walke for the attainment of
everlasting life. In the first sense faith alone
iustifies and saith vs. And nothing else within
vs. To this doe the learned Fathers agree. *Basil*
saith thus: *This is perfect rejoycing in God, when a
man is pushed up for his owne iustice, but acknow-*

Hom. de
humil.

*ledge that he wants iustice, and that he is iustified
by faith alone in Christ. Hilary: That is renun-
ced of Christ by faith, which the law could not looke
for faith alone iustifies. Ambrose: They are iustified
freely which doe nothing, nor rejoyce like for
like, are iustified by faith alone, through the gift of
God. Againe, in his Commentarie vpon the
Epistle to the Corinthians, This is appointed of
God, that he which beleeveth in Christ should be
saved without works, by faith alone: receiving re-
mission of sin. Hierom: God iustifies by faith alone.*

Nevertheless, if we speake of the way to
life, then we are not saved onely by faith. For
though faith be the onely instrument to ap-
prehend Christ, yet it is not the onely way to
life: repentance also is the way, yea all virtues,
& all works are the way. In this sense, affliction
is said to *work unto us* a more excellent weight
of glory: not as a cause, but as a way guiding
direction. And mothers are said to be saved by
bearing of children, not as by a cause, but as by
a strait and narrow way. Againe, *Abrahams*
faith went not alone, but had a kinde of co-
operation with his workes: faith and workes
both being considered as a way to happiness, or
as marks in a way. In this sense the Fathers
have ascribed salvation to many things, not as
to causes, but as to waies. *Bernard* said well,
that workes are the way to the kingdom of hea-
ven, and not the causes of reigning. *Lactantius*
saith, *Great is the helpe of repentance: which wo-*
scener takes away, cuts off to himselfe the way of
life. Chrysostome: Some by watching by sleeping
out have ground, by toiling their bodies with day-
ly labour doe blot out their finnes: but thou mayest
obtain the same by a more easie way, that is, by for-
getting. Thus many hundred places of the Fa-
thers are to be understood, when they ascribe
remission of finnes to martyrdom, to fasting,
prayer, workes of mercy, and such like.

Thirdly, here is laid downe the foundation
of true humility. For if all our virtues and
workes be losses in the case of our salvation,
then all boasting is excluded, & we are to take
nothing to our selves but shame and confusion
and give all glory to God. Yea the more our
virtues and workes, if we place any confi-
dence in them, the greater are our losses.

Thus we see what things are losses to *Paul*:
in the next place let vs consider how they are
losses. This *Paul* sets downe by a gradation
thus, *I count them losse, I make them my losses, I*
count them as dung. This gradation is nothing
else but a repetition of one and the same thing
enlarged and amplified in speech. Now repeti-
tions in Scripture are not idle and vaine, as
they are oftentimes in the writings of men, but
they commonly signifie 2. things, namely, the
certainty, and the necessity of the thing repea-
ted: and in this place they signifie the certaintie
and the necessity of *Pauls* losses. Certaine
they are, because here that will be saved by
Christ, must certainly endure these losses with-
out recoverie. The foundation of this certaintie
lies in an impossibilitie of merit by any

a Tide fo.
la in Chri
stian se
iustificati
ti. In
Mac. c. 9.
In c. 2. ad
Rom.
b Nihil
operatur
tes. In
1. Cor. 1.
In Rom
c. 10.

2. Cor. 4.
17.
comp.
1. Tim. 2.
15.
Iam. 2.
22.

Lib. de
gra. lib.
arbit.
Vireg.
nis non
causa
regni. 11.
di. Epit.
divin. in
struc. 3.
Hom. 3.
in loh.

works

works of man: which I will make manifest by
five reasons. The first is this: It is a principall
part of Christian inherent righteousness to
have and keepe a good conscience: now *Paul*
expressly excludes it from iustification, say-
ing: *I know nothing by my selfe, yet I am not thereby
iustified.* 1. Cor. 4. 4. The second is this, *Paul*
saith, *Eph. 2. 9. We are not saved by workes: now*
he means no other workes but such as follow
faith, and are done by the spirit of God. And
this appeareth by the reason which he vseth,
that we are created to good workes. And againe,
that they are ordained that we should walke in
them. The third: before a worke can merit, it
must please God; before the worke please
God, the worke must please him: before the
worke please him, he must be reconciled to
God and perfectly iustified. Iustification there-
fore goes in order before good workes, and
for this cause workes cannot be brought with-
in the act of iustification as causes. Good
workes make not good men in whole or in
part: but men first of all made good by the
goodnesse of Christ imputed, make good
workes by their goodnesse. The fourth is this:
The humanity of Christ is the most excellent
of all creatures in heaven and earth: yet being
considered by it selfe, it cannot possibly merit
at Gods hand. In a worke properly meritori-
ous there be three conditions. First, the doer
thereof must doe it by himselfe, and not by an-
other, for then the praise is his by whom hee
doth it, and not his own. Secondly, the worke
to be done, must not be a debt and dutie, for
then the doer deserves nothing. Thirdly,
there must be a proportion betweene the
worke and the reward of life eternall. Now
the manhood of Christ considered apart by it
selfe, cannot performe these three conditions.
For it doth what it doth by the spirit of God,
wherby it was conceived and is filled without
measure. Againe, it is a creature, and there-
fore whatsoever it is, hath or can do, it oweth all
to God. Lastly, it can not doe a worke proportion-
all to eternall glory; because it takes all of
God, and can give nothing to him. If then it
be demanded, how this man-hood of Christ
merits in our behalfe: I answer, not by it selfe,
but by means of the personall vnion, where-
by it is exalted and preferred into the vnite
of the second person, the eternal word of the Fa-
ther. Hence it is that Christ meritteth: none
can merit of God but God. Now then if
Christ merit onely in this regard, no mere
creature, man or angel can possibly merit by
any worke. The fifth reason is this: there be
two kinds of transgression of the law, one
when a worke is directly against the law: the
other is, when that is done that the law re-
quires, but not in that manner and perfection
the law requires. The second kinde of trans-
gression is in every good worke which is
done by men vpon earth: now where any
transgression is, there must be pardon: where
pardon is, there is no merit.

That this doctrine of the certaintie of our
losses may yet the better be cleared, I will set
downe the supposed grounds of merits, and
discover their weakness. They are two: the
first is, the promise that God hath made to
workes, whereby he hath bound himselfe to
reward them with eternall glory. I answer,
that this very promise is made of the good
pleasure, and mere good will of God: and of
the same goodnesse it is, that any man is doer
of any good worke, either by nature or grace.
Therefore if a man could fulfill the whole law,
he should not merit at Gods hand. Thus saith
the Lord. *Exod. 20. 6. That he will shew mercie
upon thousands of them that love him & keepe his
commandments.* The second ground is, That
virtue of meriting is derived from Christ the
head, to his members by diuine influence. I
answer, it is a thing vnpossible. For the virtue
of meriting is in Christ, not simply as hee is
man, but as he is in one person God and man.
The worke which meritteth is done or acted
euen by the manhood; but the merit of the
worke is from the Godhead, or from the ex-
cellence of the person. Now then if this virtue
be in Christ, not as he is man, but in respect he
is Man-god, or God-man; it cannot be de-
riued to vs that are but men, vntill such
beneficent should be deified, and made of a mere
man God-man, which is impossible. Therefore
there is no capabilitie or possibilitie of me-
rit in the worke of any mere man or creature
whosoever. For this cause the true Church of
God ever detested humane merit. The merit
of congruie before iustification, is a Pelagian
conceit, and was neuer maintained of the Or-
thodoxe fathers. *Stapleton* confessed thus
much, *The merit of congruie (saith he) in respect
of the first grace was of old bysed out: neither was it
ever admitted of the better sort of Schoolemen, as of
Thomas in his Summe, and his latter writings, nor
of his followers.* And the (4.) merit of condignitie,
wherby workes are said of their owne dignity
and that properly to deserve the increase of
the first iustification, and eternall life, was not
received of the learned in the Church for
more then a thousand yeres after Christ. *Ra-*
dolphus Ardens, a very learned man in his
time saith thus: *Seeing by one grace we come to
another, they are called merits, and that im-*
*properly. For as Augustine writeth, God crownes
only his owne grace in vs. Againe, No man may
think that God is bound as it were by a bargain to
repay that which he hath promised. For as God is
free to promise, so is hee free in respect of repaying,
especially considering that as well merits as rewards
are his grace. For God crowns nothing else in vs but
his grace: because (c) if he would deal with vs but
his grace, none living should be iustified in his sight.*
And hereupon the Apostle, who laboured more then
all, saith: I thinke that the afflictions of this
time are not worthy the glory that shall be
revealed. Therefore this counten or bargain is
nothing else but a voluntary promise. *Answe* at-
ter him saith, *If a man should serve God a thou-*

De orig.
pec. l. 1.
c. 4.

a Meri-
tum a
condi-
gno.

In domi-
ne 18.
post trin.
in ann.
1000.
b Merita
dicuntur,
at impro-
prie.
In domi-
nica Sep-
tuagesim-
e. Distin-
ct. 4. c. 1.

De me-
natura
crucis an-
1780.
a Noa
meretur
ex con-
digno.
Bern. de
annunc.
Virg.
ferm. 1.
anno
1140.

land yeeres, and that most zealously, (a) he should not worthily deserve to be in the kingdom of heaven so much as half a day. S. Bernard faith, Touching eternal life, we know that the sufferings of this time are not worthy of the glory to come; no not if one should suffer all. For the merits of men are not such that eternal life may be due for them, or that God should do some unwise if he gave it not. For to let passe, that men must be the gifts of God, & so man is rather debtor to God for them, then God to man, what are all merits to so great a glory? Lastly, who is better than the Prophet, to whom the Lord giveth so worthy a testimony, saying: I have found a man, according to mine owne heart? For all that he had need to say to God, Enter not into judgement with thy servant. Again in processe of time, when the merit of condignitie had taken place, it was not generally received: for it was rejected of sundry schoolmen, and others, as of Gregory of Arimin, of Durand, of Waldensis, of Burgenfis, and Scotus. Wherefore to conclude, it now appears to be an infallible certaintie, that he that desires to be saved by Christ, must endure the losse of all his workes and vertues whatsoever, in the cause of his owne iustification. Now then if this doctrine be so certaine and infallible, as it is: then also must we be fed in this point without doubting, that the present Church of Rome erreth grievously, in that it magnifieth the merit of workes: Yea in this regard it reuerfeth the very foundation of true religion. For if they make advantage in the matter of saluation by their workes, Christ must needs vpon infallible certentie be their losse: because Paul makes all workes losse, that Christ may be advantage. Therefore, farre be it from vs all, to haue any dealing or contract of societie with that Church, lest we be partakers of her dangerous and fearefull losses.

Again, in that all vertues and workes of grace are but losses for Christ; wee must not only in our first conuersion, but euer afterward, though we be iustified and sanctified, euen in the pang of death, by meere faith, rest on the meere mercie of God, and apprehend naked Christ, that is, Christ seuered, in the calce of saluation, from all respects of all vertues and workes whatsoever. For there is nothing opposed to the seuerer judgement of God, but meere Christ. If we doe presume to oppose any of our doings to the sentence of the law, hell, death, condemnation, we are sure to goe by the losse.

Thus much of the certenty of Pauls losses, now follows the necessitie of them. They are necessarie, in as much as with them, no man can haue part in Christ. For the merit of our vertues and good workes, & the grace of God in Christ cannot stand together: yea they are contrary as fire & water, and one overthroweth another in the cause of iustification and saluation. Paul, to signifie this contrariety faith, If election be of grace, it is not of workes: and if it be of workes, it is not of grace. And againe, If ye be iustified by the law, ye are abolished from Christ.

And to the same purpose Ambrose faith grace is wholly received, or wholly lost: and Augustine: It is no way grace, that is not freely giuen euery way. Hence it followes, that the present religion of the Church of Rome abolisheth Christ, in as much as it maintaines & magnifies the merit of good workes. And this may be gathered by the very doctrine of that Church. For it teacheth, that men must be saved by their praier, fastings, almes, pilgrimages, building of Churches, chappels, bridges, &c. What then shall the passion of Christ doe? whereto serues it? They answer, that it frees vs from death, and giues to our workes, the merit of eternall life, and make them meritoriously to increase our iustification. Hence it followes, that Christ is no more but the 1. cause of our saluation, and that we our selues are secondary causes vnder him, and with him. And thus he is made, of a Saviour, no Saviour. Secondly, by the former necessitie we learne, that whoeuer will be saved by the merit of Christ, must come vnto him without vertues or workes of his owne, nor carrying in heart, so much as the least confidence in them, esteeming himselfe to be a most vile, wretched, and miserable sinner, as the Publican did, who prayed, Lord be mercifull to me a sinner.

Hitherto of Pauls losses: now follows the second part of the comparison, touching Pauls gaine, But Christ is my Gain. A sentence to be remembered, and to be written in the tables of our heart for euer. And the reason thereof is manifest: Christ our mediator God & man, is the onely fountaine of all good things, that are, or can be thought on, whether spiritual, or temporall. Saint Iohn faith, Of his fulnes we receive grace for grace. Againe Paul faith, In him all the treasures of wisdom and knowledge are hidde: and, Ye are complete in him. And he calls Christ our Ransome, or Counterprice. And as he makes Adams the roote of all euill in mankind, so he makes Christ the roote of all grace and goodnesse. For the better clearing of this doctrine, two points are to be handled: When Christ is our gaine? and how? Touching the time when I set downe three things. He is our gaine in this life: he is our gaine in death: and he is our gaine after death. To returne to the first: he is our gain in life, if we turne from our euill waies, and beleue in him, in as much as he hath giuen for vs many benefits, which I will reduce to tenne heads. The first is, pardon of sin, without tearme of time, whether past, present, or to come. Yet must we here remember, that pardon of sinne is not giuen absolutely, whether men repent or no, but vpon condition of our repentance. The second is the imputation of Christs obedience in fulfilling the law, for our iustification before God. From the former benefit ariseth our freedome from hell, and from the law, in respect of the curse thereof: and from the second ariseth a Right to eternall life; wherof the possession is referred to the life to come. The third is our Adop-

tion,

tion, whereby wee are the children of God, and brethren of Christ. And hence haue wee a Right of Lordshippe or dominion ouer the whole world, and all things contained therein, whether in heaven or in earth: which Right was lost by Adam, & now restored by Christ. Indeepe wicked men and infidels haue & vse the things of this life at their wils, and that by Gods permission: but they receive and iniury them no other wise then children of traitours doe the goods of their parents, who peradventure are suffered to take the benefit of some part of them for the preferring of their lines, though the title and interest to them be not restored. The fourth is the ministration, that is, the preference, aide, and protection of good angels.

The fifth gain or benefit is, that all the miseries and calamities of this life, cease to be curses, and are made blessings, being turned to the good of this that are to be saved by Christ. The sixth is the mortification of original sin, withall the parts thereof, by the vertue of the death of Christ. The seventh is a spiritual life, whereby we live not, but Christ lives in vs, making vs partakers of his Anointing, & thereby enabling vs to live as Prophets, Priests, Kings. Prophets, to teach and make confession of our faith in Christ: Priests, to dedicate and present our bodies and soules to God for the service of his Maiesty: Kings, to beare rule and dominion ouer the corruptions, and lusts of our hearts. The eighth gain is, that Christ presents all our prayers & good workes to his Father in his owne name: & thus by his own Intercession makes them acceptable vnto him. The ninth gain is, the presence of his spirit: For when Christ ascended, he tooke with him our pawne, namely our flesh, and left with vs his owne pawne, the presence of the Comforter, to supply his owne presence, to guide, comfort, and to assure vs of our adoption and saluation. The tenth and last is, Perseuerance in hauing and holding the former graces. For thus saith the Lord, Ier. 32. 40. I will put my feare in their hearts, that they shall not depart from mee. And it must be remembered, that these words are not spoken onely in general to the Church, but also in singular to euery true member thereof; because they are the words of the covenant. Againe, David faith, Psal. 1. 3. that the righteous man is like a tree planted by the water side, whose leafe neuer withereth: who therefore hath alwaies lappe of grace in the heart to the end.

Again, as Christ is our gaine in life, so is he also our gaine in death, in as much as he hath taken away the sting of death, and hath changed the condition of it, by making it of the gate of hell, to be the way of eternall life. Thirdly, hee is our gaine after death three waies. Our first gain is the resurrection of our bodies to eternall life in the day of judgement. The second is a priuiledge to iudge the world. For first of all judgement shall passe vpon the godly: which done, they shall be taken vp to

Christ, and there as witnesses and approouers of his sentence of condemnation, iudge together with him, the wicked world. The third is, the eternall retribution, in which God shall be all in all, first in Christ, & then in al the member of Christ, and that for euer and euer.

The next point to be handled is, How Christ is our gaine? For the answering of this, two questions are to be opened. The first is, According to what nature Christ is our gaine? I answer following the ancient and Catholike doctrine, That (a) whole Christ is our gaine, according to both natures. The godhead of Christ profits no sinner without the manhood, nor the manhood without the godhead. And as Leo faith; Each nature worketh that which is proper vnto it, hauing communication with the other. Againe, God may be considered two waies; God as God, or God made man, God absolute, that is, God absolutely considered without respect to Christ, is indeed a fountain of righteousnesse and life; but this fontaine is closed, sealed vp, and not to be attained vnto: because our sinnes made a separation betwene God and vs; and God thus considered, is a Maiestic full of terror to all finfull men. But God considered as he was made man, and manifested in our flesh, is also a fontaine of goodnes; yea the same fontaine opened, vnsealed, & flowing forth to all mankind. Hence it is that Christ is called the light of the world the bread and water of life; the way, the truth, the life. Here againe wee must remember to make a difference or distinction of the natures of Christ. For the godhead of Christ is our gaine, not in respect of essence, but in respect of vertue and operation shewed in, or vpon the manhood of Christ, whereby it makes things which were done and suffered in the said manhood, apt and sufficient to appeale Gods anger, and to merit eternall life for vs. As for the manhood, it is not onely in effect and operation, but also really communicated to the faith of the beleuing heart: and hereupon it is as it were a treasury and store-houle of all the rich graces of God, that serue to iustification, or any way to enrich the Elect of all ages and times, through the whole world. If any doubt of this, let them consider 3. things of this most glorious manhood. The first is, the grace of personall union; whereby it is received into the Vnitie of the second person, and hath no being or subsisting, but only in the substance thereof. And hence it is truly termed the humanity of the Sonne of God, or of the Word. The second is, that this manhood hath in it all fulnesse of grace. Now this fulnesse of grace contains in it all the gifts of the holy Ghost, and that in the highest degree of perfection. It hath therefore in it gifts more for number, and greater for measure, then all men and Angels haue. The third is, that it receiueeth this excellency of gifts and graces, not for it selfe, but that it may be as it were a pipe or conduit to conuey the same graces to

1. Cor. 6.

2. August.
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mediante
Christo co-
pula. 10.

10h. 34.

K k k

all

Rom. 11.
6.
Gal. 5. 4.

all the elect. Our saluation and life dependeth on the fullnesse of the godhead, which is in Christ: neuertheless it is not conuicted vnto vs: but in the flesh, and by the flesh of Christ. Thus much Christ signifieth, when hee saith, *Ioh. 6. 33. 54. 55. My flesh is meate indeede. And, Except ye eate the flesh of the sonne of man, & drink his blood, ye haue no life in you. And, He which eateu my flesh, abides in me, and I in him. And Iohn the Baptist saith, Ioh. 1. 16. Of his fullnesse, we receiue grace for grace. The Supper of the Lord, is ordained for the increase and continuance of grace and life: and of it Paul saith, 1. Cor. 10. 16. The bread which we breake, is a fellowship or communion with the very body of Christ. On this manner Christ is said 1. Cor. 1. 30. to be made vnto vs of God, wisdom, righteousness, sanctification, redemption, wisdom, not because the essentiall wisdom of the godhead is giuen to vs: for that is infinite and incommunicable. Neither againe, because hee is the author of our wisdom, giuing vs knowledge of our saluation, as the Father and the holy Ghost doe. Not because he is the matter of our wisdom, the knowledge of whom is eternall life: but for an higher cause then all these. Our mediator the man Iesus Christ, who is also God, is an head vnto vs, and a roote of our wisdom: For hee was annointed with the spirit of wisdom in the assumed manhood, not priuately for himselfe, but that wee also which beleue might bee partakers of the same annointing, and that wisdom from him by his flesh might be conuicted vnto vs. Therefore from his wisdom there is wisdom deriued in some measure, to all that are mystically vnited vnto him, as light in one candle is deriued to an hundred, or as heate is deriued from heate. Again, he is our iustice, not onely because he is the author and giuer of our iustice, with the Father and the holy Ghost: neither because the essentiall iustice of Christ is giuen to vs: for then we should be all deified: but because that iustice which is in the manhood, consisting partly in the purity of nature, and partly in the purity of action, whereby he obeyed his Fathers will, and suffered all things to be suffered for vs: this iustice I say, is imputed to vs, and accounted ours, according to the tenour of the covenent, as if it were inuicent in vs. He is our Sanctification, not onely because he is the author of it, neither because the sanctity or holiness of the godhead is communicated to vs: but because he was sanctified in his manhood about all men and Angels. And from this holiness of his, our holiness is deriued, and springs as a fruit: as the corruption in Adams posterity is deriued from the corruption of Adams. Christ saith, *Ioh. 17. 19. For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Cyrill saith, *As God, hee giues himselfe the spirit, as man he receiues it: which hee doth not for himselfe, but for vs, that the grace of sanctification out of him, and in him first receiued, might passe to all mankind.* Again hee saith,*

That the body of our Lord, being sanctified by the vertue of the Word signified to it, is made so effectually for mysticall benediction, that it can satisfie his sanctification into vs. Lastly, Christ is our Redemption or life, on this manner: In the person of the Mediator, being one and the same, there is a double life: one vncreated and essentiall, agreeing to Christ as he is God. And this life is not giuen to vs at all, save in respect of the efficacy thereof. For in God we liue, moue, and haue our being. The other is the created life of the manhood; and it is either naturall, or spirituall. Naturall, is that wherewith hee liued in the estate of humiliation by ordinarie means, as all other men doe. Spirituall, is that whereby hee now especially liueth in the estate of exaltation and glorie. And this life he liueth not onely for himselfe, but also for vs; that we being partakers thereof, may liue together with him. Thus the ancient Church hath taught; the flesh of Christ vnited to the Word, is made quickening flesh, that it might turtle or quicken them with spirituall life, that are vnited to it.

The next question is, In what estate Christ is our Gaine; The estate of Christ is twofold: the estate of humiliation from his birth to his death; and the estate of exaltation in his resurrection, ascension, and his sitting at the right hand of God. In this first estate nee workes and procures our Gaine. Christ lying basely in the manger, and crucified ignominiously on the Crosse, gained our deliuerance from hell, and a right to life euertlasting. In the second estate, he communicates to vs the gaine before named, and by degrees, puts vs in possession of it. And for this end, he now sits at the right hand of God, and makes request for vs.

The vse of this doctrine, that Christ is our Gaine, is manifold. First it sheweth, that wee in our selues are poore, and altogether destitute of spirituall good things. For to this end is Christ our Gaine, that hee may supply our want, and fill them with graces that are otherwise emptie, & euert hunger-starued. Secondly it teacheth, that men doe in vaine seeke for so much as the least droppe of goodnesse out of Christ, who alone is the store-house of all good things. Heauen and earth, men and Angels, and all things are but as nothing to vs, if by them, wee seeke to enioy any thing out of Christ: yea GOD is no God to vs without Christ. Thirdly, we learne to detest the treasury which the Church of Rome maintaines and magnifies. It is as it were a chest, in which is contained, not onely the ouerplus of the merites of Christ, but also of Martyrs & Saints, to be dispensed in pardons at the Popes pleasure. But Christ is alone our full and perfect gaine; and therefore in himselfe there is an all-sufficient Treasure of the Church: and as Paul saith, *Coloss. 2. 10. In him we are complete.* As for the merites of Martyrs and Saints, they bring no aduantage to the people of God, but

Rom. 6. 9
Cyrill lib. 3. c. 37.
1. 14. 8. 2.
lib. 10. 3.

atc

are indeed matter of the dung-hill. Fourthly, if Christ be our treasure and gaine, our hearts must be set on him. Our minds vse to be vpon our penny, and we hunger after gaine: let vs therefore hunger after Christ; he is our penny, and he is our gaine. Nay, wee must about all pleasures, honours, profits, loue him, and reioyce in him: yea, wee should be swallowed vp with loue of him. Lastly, here is matter of comfort. In the losse of goods and friends, and calamities of this life, we may not be dismayed: all the losses of this life, are but petty losses, so long as we haue Christ for our gaine. Nothing can be wanting vnto vs, in the midst of all our losses and miseries, so long as we receiue of his fullnesse, who is the fountaine of goodnesse, neuer dried vp.

To proceede further, the second part of the comparison [Christ is my gaine] is amplified by a gradation on this manner: *I esteeme the knowledge of Christ Iesus my Lord an excellent thing: I desire to haue Christ: I desire to be found in Christ.* Of these in order. By the knowledge of Christ, we are to vnderstand the doctrine of the Gospel, or the doctrine of the persons and offices of Christ, conceived and knowne of vs. To this knowledge an excellency is ascribed, of which I will speake a litle. This excellency appeares partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent mysteries, which Paul reduceth to sixe heads in his Epistle to Timothy, 1. Tim. 3. 16. The first is, the Incarnation of the Sonne of God, in these words: *God made manifest in the flesh.* And here two wonders offer themselves to be considered: the first, whereas Adams flesh and Adams sinne are inseparably ioyned together, in respect of all that nature can doe; yet did the Sonne of God take vnto him mans nature and flesh without mans sinne: because he was conceived of a Virgin by the operation of the holy Ghost: whereas if he had beene conceived by naturall generation, hee had with Adams flesh taken Adams corruption. The other wonder in the Incarnation of Christ is, that the flesh of man is vnited to the person of the Sonne of God, & thence hath his substance, otherwise hauing no substance of his owne. The like example is not to be found in the world againe: sauing that wee haue some resemblance thereof in the plant called *Mistletoe*, which hath no roote of his owne, but growes as a branch of the oake, or some other tree, and hath his life and sap from the roote thereof. The second mystery in the knowledge of Christ, is the iustification of Christ, in these words, *Iustified in the spirit:* and it was on this manner: Christ made man become our surety, and was made subiect to the law for vs. Hereupon our sinnes were imputed to him, and the punishment due thereto laide vpon him, that is, the first death with the paines of the second: yea further, death in the graue had dominion ouer him. After all this, by his spirit

or power of the godhead hee raised himselfe from death, and thereby acquit himselfe of our sinnes: and this acquittal or absolution is his iustification, whereby hee declareth himselfe to be a Sauour perfectly righteous. For if hee had not satisfied the wrath of God to the full, and brought perfect righteousness, hee had neuer risen againe, considering he was iudged and condemned for our sinnes.

The third myserie is, the sight of Angels, who desired to looke into the Incarnation of Christ: in which they saw three things, as Luke testifieth. The first, that it was a meane to manifest the glorie of God: the second, that it brought peace and good successe to men vpon earth: the third, that it was a meane to reueale the good will of God to the world. The fourth is, the preaching of Christ to the Gentiles. This appeareth to be a great myserie; because the knowledge of Christ was kept secret from the nations, for the space of more then foure thousand years. For from the creation to Moses the Church of God was shut vp in a little family: from Moses to Christ, it was included within the precincts of Iewry: which was not so much as the fourth part of England. The fifth myserie was the conversion of the world to the faith of Christ. And this is so much the greater wonder; because this conversion was wrought by the preaching of the Gospel, which is flat against the naturall reason and will of man, and therefore vnfit to persewade: and the preachers thereof were simple and silly men to see to: and some of them which were converted, were the very Iewes that crucified Christ. The last myserie was the ascension of Christ into glorie. The greatnesse of this myserie appeares in two things. The first, that Christs ascension was a reall and full opening of the kingdom of heauen, which had formerly bin shut by our sin. The second, that the ascension of Christ, was no personall or priuate ascension: for he ascended in the roome and stead of all the Elect: and they ascended together in and with him, and now after a sort are together in and with him in glory. Thus we see the excellency of the knowledge of Christ in respect of the Mysteries contained therein: the like excellency appeares in the effects thereof; which are two: the knowledge of God, and of our selues.

For the first, by the knowledge of Christ, we know God aright. Hence Christ is called *Ioh. 1. 3. The brightnesse of the glory of the Father*, and the *image of the invisible God*, *Col. 1. 15.* And Paul faith notably, that when God shineth in our hearts by the light of the Gospel, *his glory is to be seene in the face of Christ*, *2. Cor. 4. 6.* The wisdom, power, and goodnes of God is made manifest in Christ: and that more fully then euert it was in the creation. In the creation Adam being but a meere man was our head; but in the estate of grace, Christ is our head, God & man. By creation we receiue but a naturall life to be

K k k 2 continued

continued by food: by Christ we receive a spiritual, to be preferred eternally without food, by the operation of the spirit. As the spouse of *Adam* was bone of his bone, and flesh of his flesh: so is the spouse of Christ bone of his bone, & flesh of his flesh: and that in more excellent manner: because every particular man, as he is borne anew, and the whole Catholic Church the true spouse of Christ, springeth and ariseth out of the merit and efficacy of the blood that distilled out of the heart and side of Christ. In the creation God makes life of nothing: but by Christ he draws our life forth of death, and changeth death into life. Again, in the law the iustice of God is set down and revealed in Christ we see more, namely, perfect iustice and perfect mercie, revealed to the fully yea (which is a wonder) iustice and mercie reconciled. Lastly, in Christ we see the length, the breadth, the height, the depth of the love of God, in that God vouchsafeth to love the elect with the very same love wherewith he loveth Christ.

As by Christ we know God so also by Christ we know our selves: and that on this manner: First we must consider, that in the Passion hee took our person upon him, and that upon the crosse, he stood in our place, room, and stead. Secondly, we are to consider the greatness of his agonie and passion, set forth unto vs especially by five things. The first is, the testimonie of the Evangelists, who say in emphaticall words, that he was *full of sorrow, and grievously troubled*. The second, his complaint, that his soule was *beane unto the death*: and, that he was *forsaken of the Father*. The third, his prayer with strong cries: *See mee from this houre, let this cup passe*. The fourth, the coming of an Angell to comfort him. The last, his sweat of water & thicke or clotted blood. Now in Christ thus considered, we see the greatness of Gods anger against vs for our finnes: we see the greatness of our finnes: we see the wilkenesse of our persons: we see the hardness of our hearts, that never so much as sigh for our offences, for which the Son of God sweat water and blood: we see our unthankfulness, that little respect or regard this work of Christ. Lastly, we see our dutie: that we are to be thoroughly touched with true repentance, and to humble our selves as it wereto the very pit of hell: for it is the Sonne of God mourne and cry for our finnes imputed, we are much more to cry and bleed in our hearts for them, seeing they are ours properly, and with them we have pierced Christ. And thus the excellencie of the knowledge of Christ is manifest.

Hence we learne sundry things: First, if the knowledge of Christ be so excellent, we may not marvaile, that by the malice of the diuell it hath bene corrupted many hundred yeares in the Romish Church: which teacheth, that the Gospel is nothing else in effect, but the law of *Moses* perverted. Now if this were so, Christ doubtles died in vaine, and we might place our

hope in our owne righteousness; and the promise of life eternall by Christ, should be of no effect. For the lawneruiliatifies before God, till it be perfectly kept: which condition of perfection if men could performe, there should be little neede of Christ, or of the Gospel. Secondly, if this knowledge be of such excellencie, it must be learned of vs, and that in speciall manner. If to other inferior learning we lend the vnderstanding & memory to this we are to apply the whole man. The minde must learne it by opening it self to conceiue it: the memory must learne it, by storing it vp: the wil & affections must learne it, by resigning and conforming themselves in their kinde vnto it. Thus *Paul* teacheth, *That to keane Christ, as the truth is in Christ, is to put off the old man, & to put on the new man, which after God is created in righteousness and holinesse*. Thirdly, by this we learne to value and prize the knowledge of Christ, about all things in the world. The Angels of God themselves desire to profit in this knowledge. *Daniel*, who in the darknes of the old Testament desired to be a doore-keeper in the house of God, if he were now living on earth, would be content with an office a thousand folde more base, that he might enioy this cleare light of the knowledge of Christ. But alas, there are no such *Daniels* now adades. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and little fruit thereof to be scene.

And therefore it is to be feared, that God will take this treasure of knowledge from vs, and send forth strong illusions to beleue lies; because it is little or nothing loved.

Paul yet further commendeth this knowledge in that he calls it, *The knowledge of Christ, HIS LORD*. Now hee is our Lord foure waies. First, by the right of donation (because all the Elect are giuen to him of the Father in the eternall counsell of election:) Secondly, by creation: thirdly, by the right of redemption: fourthly, by the right of headship: in that as a living head he giues sense and spiritual life to thē that beleue in him. And *Paul* calls Christ *his Lord*, because he beleueed his owne election, in which he was giuen to Christ, his creation & redemption by him, and his mysticall coniunction with him, as with his head. And here *Paul* in his example teacheth vs two things. The first, how we should know Christ, & the doctrine of the Gospel. For the right knowledge wherof, there is required, beside general vnderstanding of Christ & his benefits, with general assest, a special application therof. It is not sufficient to beleue the election, redemption, iustification, glorification of Gods peoples: but we must goe further, & beleue the very same things in our selves. The reason may be taken from the Contents of the Gospel. For it contains two parts, the first is a promise, in which Christ with all his benefits is offered and propounded vnto vs. The second is a commandement to apply the said promise & the sub-

stance

1. Ioh. 3.
32.
[sa. 53. 11.
1. Ioh. 17. 3.]

1. Cor. 10.
5.

Eph. 4. 11.
22.

Psa. 84. 10.

2. Thessa. 11.

2. Thessa. 11.
1. Ioh. 3.
32.
[sa. 53. 11.
1. Ioh. 17. 3.]

stance thereof to our selves, and that by our faith. And he that takes away this second part, overthrowes halfe the Gospel of Christ. Here is the foundation of sauing knowledge, which iustifieth and bringeth life eternall; and the foundation of speciall faith. The second thing to be learned in *Pauls* example is, that we are to resigne our selves, our bodies and soules, and to render all subiection to Christ. For in that hee calleth him Lord, hee professeth himselfe to be the seruant of Christ. The end of all preaching is to bring, not onely our words and deeds, but also our secret thoughts in subiection to him. And the end why Christ sitteth in glory at the right hand of the Father is, that every knee may bow vnto him, of things in heaven and earth. It behooueth vs therefore to lue and carry our selves in our places as true and vnfaigned seruants of Christ.

The second degree in *Pauls* gradation is, that he desires to *gaine Christ*. Now to *gaine Christ* is nothing else, but to make Christ his gaine, as appears by the opposition of the words. For he faith, *he had deprivd himselfe of all things*, that is, made all things his losse, that he might *gaine Christ*. And he is made our gaine if two things be done. First, he must be made ours, that is, thy Christ, or my Christ in particular: secondly, we must put our confidence in him. For the first, that Christ may be made ours, a double consent is required: Gods consent, to giue Christ, and our consent to receive him. Gods consent, that Christ shall be ours, is giuen in the reuelation of the promise touching the womans seed, made to our first parents, in the continual remuing of the said promise to our forefathers, in the incarnation and birth of Christ, in his passion, in the preaching of the Gospel, in the administration of both the Sacraments, Baptisme, and the Lords supper. Our consent to receive Christ, is when we begin to be touched in our hearts for our finnes, and to hunger and thirst after Christ. Thus by the concurrence of these two contents is our Saviour Christ really made ours. And further yet, that he may be not onely ours, but also our gaine, we must set and fixe the whole confidence of our hearts vpon him alone, for the forgiveness of our finnes, and the salvation of our soules. For where the gaine is, there must the heart be. When riches increase we may not set our hearts on them, because, though they be good, yet are they not our gaine and treasure: Christ is not onely good vnto vs, but our gaine, and the very fountaine of all good things: and therefore we must bestow our hearts on him.

Hence we learne, that the Popish religion teacheth wickednesse. For it maintaines that we are not onely to beleue in God, but (also) in the Church: it maintaines an hope & confidence in Saints, especially in the Virgin *Mary*; it maintaines lastly a confidence in our owne workes: so it be as they say in sobri-

ety. This is to make the creature our gain, and to put downe Christ our redeemer.

Again, *Paul* had said in the former chapter, that Christ was his gaine both in life and death: and yet now he faith, that *he hath desired to gaine Christ*. And by his example we learne, that in this life our affections must neuer be satisfied and filled with the desire of Christ, till we haue the full fruition of him. Naturally our desires be vnstable, in respect of riches, honours, pleasures: but we must learne to moderate and stint our selves in seeking of earthly things; being content with the portion that God doth allot vs: and the insatiableness of our affections must indeede be directed and turned vpon Christ. The woman in the Gospel, that had the bloody issue, desired to touch the hemme of his garment; wee must goe further, not onely to touch him, but also by our faith to lay hold on him, and as it were with both the hands to hang vpon him. *Thomas* desired for his contentation, but to put his finger into his side: we must set before our eyes Christ crucified: and his pretious blood as it were, afresh distilling from his hands, feet, and side: and we must not onely touch this blood, but sprinkle our selves with it, yea dip, and as it were diue our selves into it, body, soule, & al.

The third and last degree in *Pauls* gradation is, that he desires to be found in Christ. And here his desire is two-fold: the first, to be in Christ: the second, so to be found of God in the day of iudgement. The first, to be in Christ, is to be taken out of the first *Adam*, and to be vnto Christ as his very flesh; or as a true member of his mystical body. Now this incorporation and vnion into Christ is a mystery, and for the better vnderstanding of it, foure rules must be obserued. The first, that not onely our soules are vnited to the soule or Godhead of Christ: but also the whole person of him that beleueeth is vnited to the whole person of Christ. For the Redeemer & they which are redeemed, are vnited together: and Christ, God and man, redeemed vs, not onely in soule, but also in body. We therefore beleueers, haue our whole persons vnited to the whole person of Christ. And *Saint Paul* faith, 1. Cor. 6. 15. *That our very bodies are the members of Christ*. And Christ himselfe faith, *Ioh. 6. 56. That we must eate his flesh, & drinke his blood, that we may be in him, and he in vs*. The second rule is, touching the order of this vnion: That wee are ioined to the flesh of Christ, and by his flesh, to his godhead. For that which brings vs to haue fellowship with God, ioynes vs to God. Now by Christs flesh, we haue our fellowship with God. It is the velle of the temple, whereby the high Priest entred into the Holy of holies, and into the presence of God. Again, it seems as a pipe, or conduit, to deriue the efficacy and operation of the godhead vnto vs. The third rule is, that this vnion stands not in imagination, but is a true and real coniunction: Neither doth the distance of place (we being on earth,

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d. Heb. 11.
22.

Heb. 10.
10.

Ioh. 17.
23.

Mat. 26.
37, 38, 39.

Zach. 11.
10.

and the flesh of Christ in heaven) hinder this vni-
on. The minde is vnited after a sort, to the
thing it mindeth. After the contract of mar-
riage, two distinct persons beeing a thousand
miles asunder, remaine one flesh. If nature af-
forded thus much: why may not the like bee
found in the coniunction that is about nature?
The last rule is, That the bond of this our con-
iunction, is one and the same spirit, beeing
both in Christ and vs: first in Christ, and then
in vs. This teacheth S. Iohn, saying, 1. Ioh. 4. 13.
That Christ dwells in vs by his spirit giuen vnto
vs. Again, this spirit worketh in vs faith,
which also knits vs to Christ: who, as Paul
saith, Ephes. 3. 17. dwells in our hearts by faith.
And by this we further see that distance of
place hinders not this vni-
on. The spirit of God
being infinite, may dwell both in Christ and vs:
and our faith though it be seated within our
hearts, yet can it reach forth it selfe, and ap-
prehend Christ in heaven.

The second desire of Paul is, That he may be
found of God to be in Christ: that is, that God
would respect him as a member of Christ, and
accept him into his fauor eternally for Christ.
For the better vnderstanding of this, the or-
der that God vseth in shewing his loue must
be obserued. First of all, he begins his loue in
Christ, whom he loues simply for himselfe;
then from Christ he defendeth to them that
are vnited to Christ, considering them euen
as parts of Christ whom also he loues, yet not
simply, but respectiue in and for Christ. He
that looks vpon things of diuers kinds thro-
rough a greene glasse, beholds them all to be
greene: euen so, whom God respecteth in and
for Christ, they are loued of God, as he is
loued and righteous as he is righteous. And this
is the thing which Paul desireth that in the
day of iudgement hee may be thus respected.

Hence we learne, that God will make an
examination of al our hearts, liues, and works,
in the day of iudgement. For this Finding,
which Paul mentioneth, presupposeth, that
God sees, and obserues our waies, and will one
day certainly discouer the, knowing euen now
certainly whether we be in Christ or no. For
this cause we are to cal our selues to an account,
y^eat to a strict account: for God will finde out
whatsoever is amisse, though we haue skill to
make faire shewes before men. And we are
withall to amend our selues. Salomon vpon
this ground disuades the yong man from for-
nication: Why shouldst thou my sonne (saith hee,
Prou. 5. 20. 21.) take delight in a strange woman,
seeing the waies of men are before the eye of God, &
he pondereth all their paths? To this purpose the
Iews haue a saying worth our marking: write,
say they, 3. things in thy heart, and thou shalt
neuer sinne: There is an eye that seeth thee, an ear
that heareth thee, and a hand that writeth all thy
doings in a booke. The cause of our manifold sins
is, that men fallily thinke, that God neither
sees, nor heares them. Thus saith David of his
enemies, Psal. 59. 7. They brag in their talke, and

A swords are in their lips: for they say, who heareth vs?
Again, here we see Pauls care, yea the pitch
of all his desires, and his principall fore-cast,
that he might be found of God in the day of
iudgement, to be a member of Christ. The
like must be our care and fore-cast now in the
time of this life: yea, this must be the care of
all cares, that we may be knit to Christ, and so
accepted of God, when he shall rise to iudge-
ment. Christ bids vs, Luk. 21. 36. Watch & pray,
that we may stand before the sonne of man: and this
we cannot doe, vnles we be incorporated into
Christ. We are bidden first to seeke the king-
dom of heauen: & that is indeed to be in Christ.
To be wise and circumspect in many matters,
& yet to want fore-cast to compass our maine
and principall good, is the greatest folly of all.
What is the fault of the foolish virgins? vir-
gins they are as the wise: they carried the burn-
ing lamps of Christian profession: likewise
they had oyle, that is, the oyle of Grace: but al-
as, they had not oyle enough to furnish their
lamps. Their fault was, that they wanted fore-
cast to furnish themselves with oyle sufficient.
And there is neuer sufficiencie of oyle, till wee
be true and liuely members of Christ. And
this was their damnable folly, that they con-
tented themselves with the name and profes-
sion of Christ, & had not a serious and speciall
care indeed to be members of Christ. There-
fore let vs now diligently endeavour to be that
in this life, which we desire to be found of God
in the day of iudgement. There be three iudg-
ments which weare to vndergoe, the iudg-
ment of men, of our selues, and of God. The
two first we may falsifie, the third we cannot.
For men wee may deceive, and our selues wee
may deceive; but God we cannot. It is the foun-
dation of all good things to be ingrafted into
Christ: and for this cause, all the fore-cast of
our heads, all other cares and studies should
giue place, that this might be accomplished.
Some man may hereupon demand, what hee
should doe, that he might be in Christ? I an-
swer two things: first, he must breake off all his
sinnes, and turne vnto God: secondly, he must
pray earnestly euen vnto the death, that his
heart may be knit to Christ. Again, it may be
demanded, how it may be knowne of vs, that
we are in Christ? S. Iohn answereth, 1. Ioh. 4. 13
Hereby we know that he dwelleth in vs, by the spirit
which he hath giuen vs. And we may know that
we haue the spirit of Christ, if the same mind,
inclination, and disposition, the like loue to
God and man, the like meekenes, patience,
and obedience be in vs which was in Christ.
For the same fruits argue the same spirit.

*v. 9. Not having mine owne righteousness,
which is of the law, but that which is of the faith of
Christ, &c.*

The Apostle hauing taught in generall
tearmes, that Christ is his gaine, here begins
to declare the same in more particular forth.
For hee sets downe a three-fold gaine which
hee desired to obtaine of Christ: the first is,

*the right conscience of Christ: the second is, inward
fellowship with him: the third is, the resurrection
of the body to eternall glory. Now this righte-
ousnesse of Christ which Paul makes his first
gaine, is handled in the 9. verse, for the better
knowledge whereof, I will first open the mean-
ing of the words. And first of all, it must be
knowne, that they are an exposition of the
wordes which went before. For whereas Paul
had desired to be found in Christ, now hee
shewes his owne meaning, that hee desired
therein nothing else but that he might be ac-
cepted of God for Christs sake, and be electe
righteous in his righteousness. And that this
righteousnesse may be the better discerned,
he sets downe two sorts of iustice: the
one hee reuseth, the other hee desireth and
chooseth. The righteousness hee refused, he calls
it his owne: because it is within him, and it
is exercised by the powers of his soule, name-
ly his minde, will, affections. He saith further,
it is of the law, that is, of the workes which the
law requirith: for (as Paul saith) the righte-
ousnesse of the law is this, He that doth these things
shall liue therein. Again, of the iustice de-
sired, he saith, it is by the faith of Christ, that is,
it is the obedience of Christ apprehended by
faith. For in this manner to the Roma-
nes, he puts the faith of Christ, for faith in
the blood of Christ. And whereas some man
might haply say, that euen this righteousness is
ours, as the former, Paul addeth further,
that it is of God, wholly & onely, and not of vs,
either in whole, or in part, being freely giue-
n of him vpon our faith, that is, when we beleue.*

In these few words Paul coucheth many
weightie points of doctrine. I will distinctly
propound them one by one. First of all, hee
makes a double iustice, one of the law, the
other of the Gospell: yea he opposeth them
as contraries in the case of iustification: and
that they may the better be conceived, he de-
scribes them severally. Touching the iustice of
the law, he sets it downe by two things. First
he saith, it is within vs: because it is nothing
else but a conformitie of heart and life to the
will of God reuealed in the said law. And the
law knowes not the righteousness which is
without vs. Secondly, he notes the matter of
it, that it consists of such vertues and workes
as the law prescribeth. Now the iustice of the
Gospell it is likewise set forth by four things.
First, it is not in vs, but forth of vs: because
Paul opposeth it to the righteousness which is
ours, and within vs. Secondly, Paul sets downe
the matter of it, or the person in whom it is,
namely, Christ. Of whom Ieremy saith; Je-
hovah is our righteousness. And Christ must be
considered two waies: as God, and as Media-
tour; according to which two respects, hee
hath a double righteousness. One as God,
and that is infinite, and therefore incommu-
nicable: The other as Mediatour, is the obe-
dience of Christ, which hee performed in his
manhood, consisting of two parts; his iusto-

ring in life and death, and his fulfilling of the
law for vs. And this very obedience which is
in Christ, and not in vs, is the very matter of
the iustice of the Gospell. Thirdly, Paul sets
downe the meanes whereby this iustice is
made ours, and that is faith, which doth rest
on Christ, and apply his obedience to vs. Last-
ly, Paul sets downe the author of this iustice,
and that is God, who of his grace and mercie,
freely giues Christ and his obedience vnto vs,
when we beleue. Out of these foure points a
definition of the iustice of the Gospell may be
framed thus: It is the righteousness of the Me-
diatour, namely, the obedience of Christ, giue-
n vs freely of God, & receiued by our faith.

By this distinction of Legall and Euangeli-
call iustice, we learne the difference of the law
and the Gospell. The law promitteth life vpon
the condition of our workes, or obedience
performed, according to the tenour of the
law. The Gospell requires not the condition
of merit, or of any worke to be done on our
parts in the case of our iustification, but only
prescribes vs to beleue in Christ, and to rest
on his obedience, as our iustice before the
tribunall seat of God. Secondly, by this wee
learne, that the Church of Rome, and the learn-
ed therein, are ignorant of the right differ-
ence betweene the Law and the Gospell. For
they teach, that the righteousness which stands
in our inherent vertues and workes done by
vs, is required for iustification, as well in the
Gospell, as in the Law: and that the difference
lies onely in this, that the Law is more darke,
and without grace; the Gospell more plaine,
hauing also the grace of God annexed vnto it,
to inable vs in our owne persons, to doe that
which both Law & Gospell require. But this is
indeed to make a confusion of the law & Gos-
pell, and to abolish the distinction of the two-
fold iustice before named, which may not be.

The second point of doctrine deliuered by
Paul is, That a sinner stands iust before the tri-
bunall seat of God, not by the iustice of the
Law, but by the iustice of faith, which is the
obedience of Christ, without any workes of
ours. And because this point of doctrine is of
great moment, & is withall oppugned of ma-
ny, I will further confirme it by some speciall
reasons. First of all in the iustification of a sin-
ner, God manifesteth his mercie and iustice to
the full. For as Paul saith: Hee iustificeth freely
by his grace: and in iustificing, hee is not onely a ius-
tifier, but also iust. Now this concurrence of
mercy and iustice, is no where to be found, but
in the obedience of Christ, performed by him
in our roome and our stead. As for all Christi-
an vertues and workes of godly men, they
are by mercie accepted of God, but they doe
not satisfie the iustice of God, according to
the tenour of the law. Secondly, Paul in the E-
pistle to the Romaes, considering Abraham
not as an idolater vnconverted, but as a be-
leuer, yea as the father of all the faithfull,
saith, that then he was iustified without workes.

K k k 4 and

and that his faith, that is, the Mefias apprehended by his faith, was counted vnto him for righteousness, long after his conuerfion. Now as he, who is a patterne for vs to follow, is iustified; fo mult we be iustified, and no otherwife. Thirdly, as by *Adams* disobedience we are made finners, so by Christs obedience we are made righteous: but by *Adams* disobedience (A) imputed to vs, are we made finners: therefore we are made iust by the obedience of Christ imputed. *Bernard* vsd this reason: *Whom* (saith he) *another mans fault defiled, another mans water washed. Yet in calling it another mans fault, I doe not denie it to be ours: otherwife it could not defile vs. But it is another mans, because we all not knowing of it, sinned in Adam. It is ours, because we haue sinned, though in another; and it is imputed to vs by the iust iudgement of God, though it be secret. Yet, that thou maist not complain, O man, against the disobedience of Adam, there is giuen thee the obedience of Christ: that being sold for nought, thou maist bee redeemed for nought.* Again, the doctrine of imputed iustice here teacheth exprefly, saying: *All are dead, that the satisfaction of one might be imputed to all, as he alone bare the sins of all.* Again, *Death is put to fight by the death of Christ: & the righteousness of Christ is imputed to vs.* Fourthly, *Paul* saith: *Christ is made vnto vs of God, iustice, that is, iustice imputed: for in the next word he saith, he is made our justification, that is, our iustice not imputed, but inherent.* Fifthly, as Christ was made fin, to are we made the iustice of God; but Christ was made our sinne, not by any conuincence of any corruption into his most holy heart, but by imputation. We therefore are made the iustice of God by like imputation. And lest any man should yet surmise that this iustice is not imputed, but infused vnto vs, *Paul* saith, *We are made the iustice of God in him, that is, in Christ.* Hence it followeth manifestly, that there is no vertue or worke within vs which iustifieth before God, and that our iustice, whereby we are iust in the sight of God, and accepted to life eternall, is out of vs, and placed in Christ. Thus much haue the Fathers obserued vpon this text of *Paul.* *Augustine* saith, that Christ was made sinne, that we might be made iustice, not our iustice, but Gods iustice: neither in vs, but in him: as he declared sinne not to be his, but ours, nor placed in him, but in vs. *Herome* saith, Christ being offered for vs, tooke the name of sinne, that wee might bee made the righteousness of God in him, not ours nor in vs. In the same manner speake *Theophylact.* *Anselme, Sedulius presbyter,* and others. Lastly, man considered as a creature before his fall, owed vnto God the fulfilling of the law, which as a certaine tribute was daily to be payed vnto him. After the fall, he doubled his debt, because he then became debter to God of a satisfaction due for the breach of the law. Now the payment of the doubled debt, is our righteousness. But where may we finde

A sufficient payment for this debt? wee ourselves by our sinnes, daily increase the said debt. And our owne works, though proceeding of faith, are no convenient payment: because wee cannot by one debt pay another. And if wee shall search through heauen and earth, there is nothing to be found, that may stand for payment with God, but the obedience of the Redeemer, which he hath presented and laid downe before the throne of the Almighty, as an endless treasure to make payment in our behalfe. And because the said obedience is a satisfaction for our varietie of sinnes, it is also our iustice in the acceptation of God. By these and other reasons, it appears, that nothing can absolve vs before God, and procure the Right of eternall life, but the onely obedience of the Mediatour Christ, God and man: and that without any vertue or worke of ours.

Hence it folloves, that the present Church of Rome corrupts the article of iustification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iustice of the Gospell with the iustice of the Law. For it makes a double iustificatio: the first contains two parts, pardon of sinne by the death of Christ, and the infused habite of charitie. The second is, by works, which (they say) doe meritiously increase the first iustification, and procure eternall life. Here wee see the foueraigne medicine of the Gospell, namely remission of sins, tempered with the poyson of the Law. For though vertues and workes prescribed in the Law, haue their place, as good gifts of God, in our liues and conuersations: yet when they are set vp higher, and brought within the circle of iustification as meritorious causes; they are put quite out of their place, and are no better then poyson: and hercupon are termed of *Paul*, *Loffe and dung.* But such as desire to be taught Catholikes, alledge for themselves against vs, that the obedience of Christ, that is, the righteousness of an other cannot possibly be our righteousness. I answer that the iustice of another may be our iustice, if it be really made ours. And this is true in Christ. For when wee begin to beleue in him, though our persons remaine euermore distinct and vnconfounded, yet are we made one with him, and according to the renour of the Euangelicall coveuant, are wee giuen to him, and he to vs: so as wee may truly say, Christ is mine, as we can truly say, this house, or this land is mine. Now if Christ be ours, then also his obedience is not onely his, but ours also: his, because it is in him: ours, because with him it is giuen vs of God. Again, they alledge, That when *Paul* refuseth the righteousness of the law, he means nothing else but the workes of the law that are performed by the strength of Nature, and that he doth not exclude the workes of grace. I answer, it is false: for he speaketh of himselfe in the time

present

present when he was a Christian Apostle: and therefore he excludes all righteousness of his owne, which he had by the law, euen when he was an Apostle. And the objection, *Rom 6. 1. What then shall we sinne that grace may abound?* cannot bee inferred vpon iustification by workes of grace: but vpon a iustification by the obedience of Christ imputed to vs, without all workes of our owne.

Again, that we are iustified, not by the iustice of the law, but by the iustice of faith, here is the foundation of our comfort. For hercupon, if we be tempted in the time of this life, we may oppose against the tempter this our iustice. If Satan plead against vs, that we are sinners, & therefore subiect to eternall damnation, let vs answer him, that the obedience of Christ hath freed vs from this damnation: if he plead further, that we neuer fulfilled the law; & consequently, that we haue no right to eternall life, we must answer him, that Christ fulfilled the law for vs. If he shall vex and vpbraid vs with the consideration of our manifold wants and corruptions: let vs tell him, that so long as we turne vnto God, from all our euill waies, bewaile our corruptions, & beleue in Christ, all our wants are couered in his obedience. Again, if in the time of death, the feare & apprehension of the iudgement & anger of God terrifie vs, we are to oppose this obedience of our Mediatour Christ Iesus, to the iudgement of God, and to put it betweene Gods anger and vs: yea we are to rest vpon it, and to infold and wrappe our soules in it, and thus to present them to God. *I say* the Prophet saith, that the Mefias is a place of refuge, shelter, or shade, against the tempest, or burning heat of the wrath of God. And *Paul* saith, *he is our propitiatorie:* to signifie, that, as the propitiatorie couered the Arke, and the law in the Arke, which is the hand-writing against vs, from the presence of God: so Christ couereth our sinnes, and puts himselfe betweene vs and the indignation of his Father.

The third and last point of doctrine here deliuered by *Paul*, is: *That faith* is the meanes to receiue & to obtaine the obedience of Christ for our iustice. That this may the better be conceiued, four points are to be handled. What this faith is? how it is a meanes to obtaine iustice? whether alone by it selfe, or by the helpe of other vertues? when, and how long it is the onely meanes? For the first: Faith is a special gift of God, whereby we beleue Christ & his benefites to be ours. In the first place I say, it is a gift of God: because it comes wholly of God, and not from the minde or will of man. Thus *Paul* saith, *It is giuen you for Christ to beleue in him:* and Christ our Saviour faith to two of his disciples, *O foolish and slow of hearts to beleue.* If it be objected, that when we beleue first, we then beleue willingly: I answer, it is so indeed: yet is not this willingness in vs by nature, but by grace: because whē God giues vnto vs the gifts of faith, he giues vs also to wil to

beleue. None comes to Christ but hee is drawne of the father: & to be drawne is, when the vnnwilling will is changed, & by the power of God made a willing wil. I adde further, that faith in the Mefias is a speciall gift for two causes. First, because it is a gift about not only corrupted, but also about the first created nature. For it was neuer in mans nature by creation. *Adam* neuer had it: neither did the morall law recale it vnto vs; because it neuer knew this faith. Neurtherlesse other vertues, as loue of God and man, feare of God, &c. are recale of the law, and were in mans nature by creation. Again, whereas all other gifts of God are giuen to them that are ingrafted into Christ, faith is giuen to them that (A) are to be ingrafted: because it is the ingrafting, & therefore cannot be giuen to them that are already in Christ, but to them that are to be in Christ. Further, I say, that by faith, we beleue Christ, and his benefites to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When *Thomas* had put his finger into the side of Christ, he said, *My Lord, and my God:* to whom Christ replied, *Because thou hast sente, thou hast beleued:* where we see, that this is faith, to beleue Christ to be our Lord and our God. *Paul* saith, *I liue by the faith of Christ:* now what he means by faith, he shewes in the next words: *who hath loued ME, and giuen himselfe FOR ME.*

If a man shall demand, on what grounds (because wee are not to goe by imagination) I say, vpon what grounds he is to conceiue a faith, that Christ is his Christ; I answer, the grounds are two. The first is the commandment of God, to beleue Christ and his benefites to be ours, *1. Ioh. 3. 23. This is his commandment, that we beleue in the name of his Son Iesus Christ.* Now to beleue in Christ, is to put our confidence in him: and we can put no confidence in him, vnlesse we be first assured that he with his benefites is ours. And whatsoever we aske in prayer, we are commanded to beleue that it shall be giuen vnto vs. Now about all things we are to aske, that Christ & his benefites may be giuen to vs of God. This therefore mult we beleue. The second ground is this, we must consider the manner that God vseth in propounding the promise of grace vnto vs: for hee doth not onely set it forth vnto vs in a general sort, but also he vseth meere & conuenient meanes to apply it to the persons of men. First of all, he confirms it by oath, that we our selues might the better apply it & reap sure cololation thereby. Secondly, God giueth vnto vs the spirit of adoption; which beareth witness to our consciences of such things as God hath giuen vnto vs in particular, and are onely in general manner propounded in the promise. And this testimony must be certaine in it selfe, and also plainly knowne vnto vs: else it is no testimony. Thirdly, both the Sacraments are seales of the promise: in the lawfull vſe whereof God offers, yea exhibites

Christ

a Lyra
vpon
Rom. 5.
& Bella
de grat.
amif. lib.
5. c. 17.

Epi. 190.

Ad militem
temp.
c. 11.
1. Cor. 1.
30.

Enchirid.
47. & de
verbis A.
post. ferm
6.

a Non
iustificat
inferendis.

Ioh. 20.

18. 29.

Gal. 3. 10.

Mark. 11.
24.

Heb. 6.
18.

ib. 32. 2.
Rom. 3.
15.

Phil. 1. 29
Luk. 24.
25.

Christ vnto vs, and doth (as it were) write our names within the promise, that we might not doubt. Now then, looke as God giues the promise, so must wee by faith receiue it. But God giues the promise, and withall applies it: we therefore must receiue the promise, and by faith apply it to our selues. If any man shall say, that hee cannot conceiue a speciall faith vpon these grounds by reason of his vnbelleefe: I answer, that he must stricke against his vnbelleefe, & indeauour to beleuee by desiring, asking, seeking, knocking: & God will accept the will to beleuee for faith it selfe, so be it there be an honest heart touched with sorrow for sins past, and a purpose to sinne no more.

That wee may yet better know what faith is, vnderstand that there be two kinds of false faith, like indeed to true faith, and yet no faith at all. The first is, when a man conceiues in his heart a strong persuasion, that Christ is his Saviour, & yet carries in the same heart a purpose to sinne, and makes no change or amendment of his life. This persuasion is nothing but presumption, and a counterfeit of true faith, whose proprietie is to purifie the heart, & to shew it selfe in the exercises of inuocation and true repentance. The second is, when men conceiue a strong persuasion, that Christ is their Saviour, & yet for all this contemne and despise the Ministerie of the word and Sacraments. This also is another counterfeit. For true faith is conceiued, cherished, and confirmed by the vse of the word and Sacraments. And we must therefore seeke Christ, where God will giue him vnto vs: now God giues Christ in the word and sacraments; and in him he doth as it were open his hand and reach forth all the blessings of Christ vnto vs. We must not therefore imagine to finde Christ, where and how we list; but wee must seeke him in the word and Sacraments, and there must wee receiue him, if we desire to receiue him aright.

The second point to be considered is: How faith is a means to iustifie? I answer thus: Faith doth not iustifie as it is an excellent worke of God in vs: for then all vertues might be means of iustification, as well as faith. It doth not iustifie as it is an excellent vertue it selfe: because it is imperfect and mingled with vnbelleefe. It doth not iustifie as a means to prepare and dispose vs to our iustification: for so loone as we begin to beleuee in Christ, we are iustified (A) without any disposition or preparation coming betwene faith & iustification. Lastly, it doth not iustifie as it contains in it all other vertues and good workes, as the kernell contains the tree with all his branches: For then should it be a part, yea the principall part of our iustification. Whereas Saint Paul distinguisheth iustification and faith, saying, that *our righteousness is of God vpon faith*: and not for faith, but, *by faith*. Now then faith iustifies, as it is an instrument or hand to apprehend or receiue the benefits of Christ for ours; and this apprehension is made, when we doe indeed beleuee

Christ and his benefits to be ours. And left any should imagine, that the very actio of faith in apprehending Christ, iustifieth: we are to vnderstand, that faith doth not apprehend by power from it selfe, but by vertue of the covenant. If a man beleuee the kingdome of France to be his, it is not therefore his, yet if he beleuee Christ and the kingdome of heauen by Christ to be his, it is his indeede: not simply because he beleuees, but because he beleueeth vpon commandement and promise: for in the tenour of the covenant, God promisseth to impute the obedience of Christ vnto vs for our righteousnesses, if we beleuee.

The third point is, Whether faith alone be the means to obtaine the iustice of Christ for vs or no? I answer, it is the onely means without the help of any other vertue or work. For Paul here teacheth, that faith apprehendeth Christ for righteousness, *without the law*: that is, without any thing that the law requires at our hands. And here by this exclusive particle (*without the law*) hee teacheth three things. The first, that nothing within vs is an efficient or meritorious cause, either principall or lesse principall, in whole or in part, of our iustification or reconciliation with God. The second, that nothing within vs is an instrument or means to apply the obedience of Christ vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour of God in the merit of Christ. The third, that our renouation or sanctification is no matter, forme, or part of our iustification, but that it wholly stands in the imputation of the iustice of Christ. In a word, Paul vtrly excludes all things that are within vs, whether by nature or by grace, fro the act of iustification: that in this article, onely grace, onely Christ, onely faith, onely mercy in pardon of sin may reigne. It may be here objected, that *Abraham* was iustified not by faith alone, but by workes, as Saint James teacheth. I answer, there is a double iustification, one of the person whereby a man of a sinner is made no sinner: the second is, the iustification of the faith of the person, whereby faith is declared to be true faith; and this second is by workes, and of it Saint James speaketh, as appeares, v. 18. where hee saith, *Show me thy faith by thy workes*. And whereas he saith, that *Abraham our father was iustified by workes*, his meaning is, that *Abraham* by workes iustified himselfe to be a true beleueer, yea the father of all the faithful; and his faith was made perfect by workes, v. 22. that is, declared or iustified to be a true faith.

The fourth or last point is, When and how long faith alone iustifieth? I answer, not onely in the beginning of our conuersion, but also in the continuance, & a small accomplishment thereof. For heere Paul desires in the day of iudgement to stand before God onely by the iustice of faith, without his owne iustice of the law. And Paul brings in *Abraham* (as I haue noted before) in the very middelt of godly

conseruation

uerfation and holy obedience to bee iustified without any workes by his faith to the Messias. And Paul anoucheth three things of faith: by it we haue access to the grace of God: by it wee stand in the same grace: by it wee reioyce vnder the hope of glory. Thus then, we see there is one onely way of iustification, namely, that wee are iustified and accepted of God to life eternall, through grace alone, by faith alone, for Christ alone, in the beginning, middle, and end of our conuersion. And here is plainly discovered the error of the Church of Rome. It makes a double iustification: one whereby a sinner is made of an euill man a iust man; and this they say is by faith alone: the second is, whereby a iust man of a iust man is made more iust: and this (say they) is by faith and workes together: but fairly, as I haue shewed.

By all this which hath bin said, we see how righteousness comes by and vpon the faith of Christ. And hence we learne, that it stands vs in hand to proue whether wee haue faith or no: because where is no faith, there is no iustice. Secodly, our duty is to labour for such a faith, that can and doth iustifie it selfe to be true faith, by workes of loue to God and man. Thirdly, we must by this faith, rest and wholly relie our felues on the obedience of Christ both in life and death: yea whatsoever doth befall vs. Though God should reach out his hand & destroy vs, we must still rest vpon him.

Secodly, if our iustice be forth of vs, and we must by faith trust God for it: then much more must we trust him for health, wealth, libertie, peace, food, and raiment, and for all the things of this life. And if we cannot trust him in the lesse, we shal neuer trust him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the successe of our labours to trust him vpon his word; yea when all worldly helps and succours faile, to trust in him still. If we cannot trust him for our temporall life, we shal neuer trust him for our saluation.

The second gaine which Paul desireth, is fellowship with Christ: in the 10. vers. Where it is set forth first generally, and then by his parts. Generally in these words [*That I may know him*]. Here it must be remembered that knowledge is two-fold, knowledge of faith, and of experience. Knowledge of faith, is to be assured of Christ and his benefits, though it be against all humane reason, hope, and experience. Of this Christ saith, *It is eternall life to know thee the only God, &c.* The knowledge of experience, is to haue a sense and feeling of our inward fellowship with Christ, and vpon obseruation of his goodnesse, to grow more and more in experience of his loue. Now this knowledge is here meant, and not the first, which was before mentioned, verse 8. And therefore Pauls desire is, that he may grow more and more in holy experience of the endless loue of God, and fellowship with Christ.

The parts of the desired communion are two: Fellowship with Christ in his resurrection, and fellowship with him in his death. The former is expressed in these wordes, [*And the verue of his resurrection*]. And for the better conceiuing of it; we are to consider what the resurrection of Christ is? and what is the vertue thereof? That the resurrection of Christ may be rightly conceiued, fise points are to be scanned. The first, touching the person of him that rose: and that was Christ, God and man. Indeed properly the body alone did rise, and not the soule or Godhead, yet by reason of the vniou of the two natures in the vniou of one person, whole Christ arose, or God himselfe made man arose. This commends to vs the excellency of Christs resurrection, and makes it to be the foundation vnto vs of our resurrection. The second point is, For whom he rose? Hee rose not as a priuate person for himselfe alone; but he rose in our roome and stead, and that for vs: so when he arose, all the elect arose with him, and in him. Thus saith Paul, that the *Ephesians were raised together with him*. His resurrection therefore was publike: and this is the ground of our comfort. The third point is, When he arose? Hee arose then, when he lay in bondage vnder death, and that in the graue, which is as it were the cattle and hold of death. When Peter saith, *That God loosed the forrowes of death*, hee significeth that Christ was made captiue for a time to the first death, and to the forrowes of the second. Now in the midst of this captiuitie and bondage, hee raised himselfe: and this argues, that his resurrection is a full victory and conquest ouer death and all our spirituall enemies. The fourth point is, That he rose by his owne power, as he saith of himselfe, *I haue power to lay downe my life, and to take it up againe*. If this had not bin, though hee had risen a thousand times by the power of another, hee had not bin a perfect Redeemer. The last point is, Wherein stands the resurrection of Christ? *Ans.* It consists in three actioes of Christ. The first is, the reuniting of his body to his soule, both which were seuered for a time, though neither of them were seuered from the God-head. The second actio is the change of this natural life, which he led in the estate of humiliation, into a heavenly and spiritual life without infirmities, & not maintained by food as before. For wee finde not that after his resurrection he euer tooke meat for necessity, but onely vpon occasion, to manifest the truth of his manhood. And this life hee tooke vnto himselfe, that he might conuey it to all that should beleuee in him. The third actio is, his coming forth of the graue; whereby death it selfe did as it were acknowledge him to be a conquerour, and that it had no title or interest in him. These fise things considered, the Article of Christs resurrection shall be rightly vnderstood.

Touthing the vertue of Christs resurrection, it is nothing els but the power of his God-

head,

a Chry
sostom
in Rom.
Quam
lumo
credide-
rit, con-
fessum si-
mul iusti-
ficatus est.

Rom. 5.
2.

Iam. 2. 11

Ioh. 17.
3.

Rom. 4.
23.

Eph. 2. 6.

A. & 2. 24.

Ioh. 10.
18.

Effects of
Christs
resurrec-
tion.

- 1.
- 2.
- Rom. 1.
- 4.
- 3.
1. Cor.
- 15: 17.
- Rom. 8.
- 34.
- 4.
- Rom. 4.
- 25.
- 5.
- Ioh. 7: 39.
- Euk. 24.
- 47.
1. Pet. 1.
- 3.
- Ileb. 2. 5.
- 11a. 65: 27
- 6.

head, or the power of his spirit, whereby he raised himself mightily from death to life, and that in our behalfe. The excellencie of it may be knowne by the effects, which bee in number eight. The first, that by it he shewed himselfe to be the true and perfect Saviour of the world. For it was foretold of the Mesias that he should die and rise againe. *Psal. 16. 10. Math. 12. 40.* And all this was accordingly accomplished by the vertue of Christs resurrection. The second effect is, that by it he shewed himselfe to be the true and naturall sonne of God. *Paul faith, He was declared mightily to be the Sonne of God, by the spirit of holynesse in his rising from the dead.* The third effect is, that by this vertue he declared himselfe to haue made a full and perfect satisfaction for the finnes of the world. For if he had not satisfied to the full, he had not risen againe. *And Paul faith, If Christ be not risen, we are yet in our finnes.* On the contrary then, seeing he is risen, such as beleene in him, are not in their finnes. Againe, *Who shall condemne vs? it is Christ which is dead, yete or rather which is risen againe.* The fourth effect is iustification, as *Paul testifieth, He died for our finnes, and rose againe for our iustification,* and that was in this manner. When he was vpon the Crosse, he stood there in our roome, haining our finnes imputed vnto him: and when he rose from death, he acquit and iustified himselfe from our finnes, and ceased to be any more a reputed sinner for vs: and thus, all that doe or shall beleene in him, are in him acquit, absolved, and iustified from all their finnes. If any demand, how they which liued in the time of the old Testament, before the resurrection of Christ, could be iustified thereby, considering the effect must follow the cause: I answer, that they were iustified by the future resurrection of Christ: which though it followed in time, yet did the value and vertue thereof reach euen to the beginning of the world. The fifth effect is, the conferring and bestowing of all such gifts and graces as hee had merited and procured for vs by his death and passion. Thus Christ testifieth that the giuing of the spirit in large and plentiful manner, was referred to his glorification of Christ, which began in his resurrection. And the preaching of repentance and remission of sins is referred till after his resurrection. And *S. Peter faith, that the Elect are regenerate to a lively hope by the resurrection of Christ.* By reason of his bestowing of graces and gifts, the resurrection of Christ is the beginning of a new and spiritual world, which the holy Ghost calls *the world to come*, in which shall be a new heauen and a new earth, as *Isaiah* speakech, and a peculiar people of God, zealous of good workes, keeping an eternal Sabbath vnto God. This one effect alone sufficiently declares the excellencie of this vertue of Christ. The sixth effect is viuification, which is raising of vs from the death of sinne to newnesse of life. And the reason hereof is

plain. For Christ in his resurrection put away his naturall life, which with our nature he received from *Adam*; and tooke vnto him a spiritual life, that he might communicate the said life to all that beleene in him. Againe, as the first *Adam* makes vs like himselfe in sinne & death: so Christ the second *Adam* renews vs, and makes vs like to himselfe in righteousnesse and life. And the head quickened with spirituall life, will not suffer the members to remaine in the death of sin. The seventh effect is, to preferre safe and found the gifts and graces which he hath procured by his death, and bestowed on them that beleene: and this hee doth by the vertue of his resurrection. For to this end hath he conquered all our spiritual enemies, and doth by his power conquer them still in vs; so as none shall be able to take his sheepe out of his hands. The last effect is, to raise the body from the graue in the day of iudgement to eternal glory. If it bee objected, that the wicked are also raised then by the power of Christ: I answer, that the power of Christ is two-fold. One is the power of iudgement, the other a power of a Saviour. By the first, Christ as iudge raiseth the vngodly, that hee may execute on them the curse denounced from the beginning of the world [*what is it then that eate the forbidden fruit, thou shalt die the death.*] The second power is here termed the power of Christs resurrection; & it belongs to him as he is our Saviour: and by it he will raise to life eternal, all those that by the bond of the spirit are mystically vniued to him. For by means of this vniou, this raising power shall flow from the head to the dead bodies of them that are in Christ. Thus we see what the vertue here mentioned is, and what *Paul* desires, namely, that he may haue experience of these effects in himselfe.

The vse of the doctrine followeth. First of all, in that Christ rose for vs, and in that his resurrection is of endless efficacy: here is the foundation of all our spiritual comfort. For by this vertue of Christs resurrection from death to life, all our spiritual enemies are conquered and subdued; and by the said vertue doth he daily more and more subdue them in vs. Vpon this ground said Christ: *I see shall haue affliction in the world: but be of good comfort, I haue overcome the world.* And this victory is for vs, and it is made ours by our faith, as *Iohn* faith, *This is the victory which ouercometh the world, euen your faith.* Art thou then terrified and affrayed with the conscience of thy finnes, with the cruelty of tyrants, the rage of the world, the paines of hell, the pangs of death, the temptations of the diuill? Be not dismayed, but by thy faith rest on Christ that rose againe from death to life for thee, & thereby shewed himselfe to be a rocke for thee to rest on, and to be the Lyon of the Tribe of Iudah: and thus shalt thou be sure to finde certaine remedie against all the troubles and miseries of life and death. Again, here we are taught to rise with Christ

from

Rom. 6. 4

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11.

Gen. 2.

17.

A. 3. 15.

Ioh. 16.

Ioh. 16.

I. Ioh. 5.

4.

from our finnes, and to liue vnto God in newnesse of life: and for this end to pray that we may feele the vertue of Christs resurrection to change and renew vs. Great are the benefits which we reape by this vertue, and we are to shew our felues thankfull to God for them: which we can doe no way, but by newnesse of life. Again, the end why Christ rose for vs, was that we might rise from our sins and corruptions, in which we lie buried as in a graue, to a new spirituall life. And the reward is great to them that make this happy change. For hee that is partaker of the first resurrection, shall neuer see the second death, *Rom. 2. 6.* as on the contrary, hee which neuer riseth from his owne fins and euill waies, shall certainly feele and endure the second death. And further, it must bee knowne, that the vertue of Christs resurrection, and the merit of his death, are inseparably ioyned together: and therefore he that findes not the vertue of Christ to raise him to an holy and spirituall life acceptable to God, failly perswades himselfe of the merit of his death in the remission of his finnes. Christ by rising put vnder his feete all our enemies, and led captiuitie captiue, euen sinne it selfe. It is therefore ashamme for vs to walke in the waies of sinne, and to make our felues slaues and captiuities to it. Christ by rising from death made himselfe a principall leader and guide to eternal life. What wickednes then is it to walke in the waies of our owne heart, and not to follow this heavenly guide? The care and purpose to keepe a good conscience is a certain fruit and effect of Christs resurrection. Thus *S. Peter* faith, *1. Pet. 3. 21.* that the effect of our baptism is the stipulation of a good conscience by the resurrection of Christ. Where the word which I translate, *Stipulation*, signifies an interrogation vpon an interrogation. For the minister in the name of God demands, whether wee renounce the world, the flesh, and the diuell, and take the true God for our God. And we vpon this demand, do further in our hearts demand of God, whether he will vouchsafe to accept vs being wretched sinners for his seruants; and thus we make profession of our mind and desire. When Christ rose, by the vertue of his resurrection the earth trembled, and thereby this brut creature in his kinde professed his subiection and homage to Christ that rose againe. If then we beleue that Christ rose from death for vs, much more should our hearts tremble and we yeeld our felues in subiection to him in all spiritual obedience. Some men may say, you bid vs rise from out finnes, as Christ rose to the glory of his Father, whereas this is wholly Gods worke in vs, and not ours: I answer, it is so indeed: yet can we vse the outward meanes of hearing and reading; & if we haue any spark of grace, wee can aske and desire the spirit of God that worketh in vs. Again, exhortations, admonitions, and such like, are meanes appointed of God, whereby he worketh in vs the things that he requirerth and commandeth.

Wherefore let vs listen to the voice of Christ, *Awake thou that sleepest, stand up from the dead, and Christ shall giue thee life.* And worldly cares must not hinder vs in this worke: for as *Paul* faith, they which are risen with Christ, must seeke the things that are aboue.

Again, here we are taught, that we may not content our felues, if we know Christ in the braine, and can speake well of him with a glib tongue; wee must yet goe further, and by all meanes labour, to see that taste and feele by experience how good & sweet a Saviour Christ is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which *Paul* aimed at which also we must seeke by all possible meanes to attaine vnto.

To proceede that we may haue right knowledge of our communion with Christ in his death, two points are to be handled. The first is, what are the sufferings of Christ? I answer, not only the sufferings which he endured in his owne person, but also those which are endured of his members. Thus *Saul* persecuting the church, is said to persecute Christ himselfe. And *Paul* faith, *Col. 1. 24.* that he fulfilled the rest of the afflictions of Christ in his *OWNE FLESH*. And whereas the Lord said of the people of Israel, *Hos. 11. 1. I haue brought my some out of Egypt:* it is supplied by *Matthew* to Christ himselfe. Yet here it must be remembered, that if the members of Christ suffer either ciuill or ecclesiasticall punishments, for euill doings; they are not the sufferings of Christ. For when *S. Peter* had said, *1. Pet. 4. 13. Reioyce in that you are partakers of the sufferings of Christ:* he addeth further, *v. 15. Let no man suffer as an euill doer*, opposing the one kind of sufferings to the other. Therefore our sufferings are then to be accoued the sufferings of Christ, when they are for good cause, and for the name of Christ.

For the second point, fellowship with Christ in his death is either within vs, or without vs. That within vs is called the mortification of the flesh, or the crucifying of the affections and the lusts thereof. The other without vs, is the mortification of the outward man by manifold afflictions: and of this *Paul* speakes in this place: and it may be thus described out of this text. Fellowship with Christ in his death is, nothing but a conformity in vs to his sufferings and death. And it is a thing worthy our consideration to search wherein stands this conformitie. For in two respects there is no conformitie betweene our sufferings and the sufferings of Christ. For 1. of all, God poured forth on Christ the whole malediction of the law due to our finnes: and by this meanes shewed vpon him iustice without mercy. Contrariwise in our afflictions God moderates his anger, and in iustice remembers mercie: because he layeth no more vpon vs, then we are able to beare. Secondly, Christs sufferings are a redemption and satisfaction to Gods iustice for our finnes: so are not ours; because before God wee stand but as priuate persons, and

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for

for this cause the sufferings of man can not satisfie for another, and there is no proportion betwene our sufferings and the glorie which shall be revealed. And Christ faith of himselfe, *Iſa. 63. 6. I have trod the wine-press alone.*

Now this conformitie stands (as I take it) properly in the manner of suffering; and that in foure things. First of all, Christ suffered for a iust and righteous cause: for he suffered as our redeemer, the righteous for the vnrigh- teousnesse sake. Secondly, Christ in suffering was a mirror of all patience and meekenesse.

And wee in our sufferings must shew the like patience. And that wee be not deceived here- in, our patience must haue three properties. It must be voluntary, that is, we must willingly and quietly renounce our owne wills, and sub- iect our selues in our sufferings to the will of God. Patience perforce is no patience. A- gaine, it must not be mercenary, that is, we must suffer, not for by respects, as for praise, or profit, but for the glory of God, and that we may shew our obedience to him. Hence it appears, that the patience of the papist, that suffers in way of satisfaction, is no right pati- ence. Lastly, our patience must be constant.

If we endure afflictions for a brunt, and after- ward begin to grudge and repine, casting off the yoke of Christ, we faile in our patience. Further, if it be demanded, whether the affec- tions of griefe and sorrow may stand with patience: I answer, yea, for Christian religion doth not abolish these afflictions, but only mo- derate them, and bring them in subiection to the will of God, when we lie vnder the crosse. The third point wherein stands our conformi- ty with the sufferings of Christ, is this, *Heb. 5. 8. Christ learned obedience by the things which hee suffered,* not because he was a sinner, but be- cause being righteous hee had experience of obedience. And we likewise in our sufferings must be more careful to take the fruit thereof, than to haue them taken away. And the fruit of them is to learne obedience thereby, speci- ally to the commandments of faith and re- pentance. When *Iob* was afflicted of God, not for his finnes, but that he might make a triall of his faith and patience, hee neuer thelesse in the end tooke an occasion thereby to renew his old repentance. And *Paul* faith, that hee re- ceived in his owne selfe the sentence of death, that he might learne by faith to trust in God alone. Lastly, Christs sufferings were euen to death it selfe: euen so must we resist sinne, fight- ing against it to the shedding of our blood.

Faith and good conscience are things more precious then the very blood of our hearts: and therefore if need be, we must conforme our selues to Christ, euen in the paines of death.

This is that conformity which *Paul* here speakes of, which also he magnifies as a speci- al gaine. And there be many reasons thereof. For first of all this conformity is a marke of Gods child. For *if we obediently endure afflictions*

1. Cor. 11. 28. God in them, and by them, offereth himselfe as a father vnto vs. Secondly, it is a signe that the spirit of God dwelleth in vs: as *Peter* faith, *1. Pet. 4. 14. If ye be reailed vpon for the name of Christ, the spirit of glory, and of God resteth vpon you.* Thirdly, the grace of God is most of all manifested in affliction, in which God seemes most of all in mans reason to withdraw his grace. *Gods power is made manifest in weaknes.*

Afflictions bring forth patience: not of it selfe, but because then the loue of God is shedde a- broad in our hearts. Hope of eternal life shew- eth it selfe most in the patient bearing of afflic- tions. In peace and ease naturall life reignes: Contrariwise in our sufferings naturall life de- caies, and the spiritual life of Christ apparent- ly sheweth it selfe. Lastly, this conformity with Christ, is the right and beaten way to eternal life. *By many tribulations we must enter into the kingdome of heauen.* That we may reigne & liue with Christ, we must first die with him. The estate of humiliation is the way of exaltation and glory, first in him, and then in vs.

The vse of this doctrine followes. Here we see what for this life is the condition of al true beleuers: namely, that after they are made partakers of Christ and his benefits, by the vertue of his resurrection, they must also be made conformable to his death. The com- mandement of our Saviour Christ to them that will be his Disciples, is, *To deny themselves, and to take vpon their owne crosse every day.* *Lucy. 9. 23.*

And there be three weighty causes, why God will haue it so. The one, that hee may correct finnes past; the other, that hee may prevent finnes to come: the third, that he may proue what is in our hearts. Secondly, we learne by this which hath beene said, to comfort our selues in our sufferings. For in them Christ and we are partners, and hee vouchsafes to make vs his fellowes. Hence it followes, that all our af- flictions are well knowne to Christ, and that they are laid on vs with his consent: and for this cause we should frame our selues to beare them with all meekenesse. And hence againe we learne, that he being our partner, will help vs to beare them, either by moderating the weight of them, or by ending them for our good. Lastly, here we learne that our afflictions, are either blessings or benefites, and such may we discern them to be, though not by the light of reason, yet by the eye of faith: because they are meanes to make vs conformable to our head Christ Iesus. Benefits of God are of two sorts, positiue and priuatiue. Positiue, whereby God bestoweth something vnto vs. Priuatiue, whereby God takes away a blessing, & couer- tly giues another. Benefits of this kind be afflic- tions. Of the twaine, these are the rarer for the time of this life: and the other for the life to come. And therefore while we liue in this world our duty is with *Paul* to labour to attaine to this conformity with the sufferings of Christ, when vpon any occasion we shall be afflicted

for then shall we be fashioned like vnto him,

1. Cor. 11.
2. Rom. 5.

Act. 14.
12.
1. Tim. 2.

and

and reape much comfort thereby.

Thus much of the second gaine: now fol- lows the third in these words, *(If by any meanes I may attaine to the resurrection of the dead.)* The word [resurrection] here signifies the reward of eternal life; the antecedent be- ing put for the consequent. For to rise againe of it selfe is no gaine, considering it is common both to good and bad, but eternal life that followeth is the reward. And the forme of speech, *[If by any meanes]* doth not signifie or imply any doubting in *Paul* of his owne re- surrection to life: for hee was perswaded that nothing should sepeate him from Christ: and it is an article of our & *Pauls* faith to beleue the resurrection of the body to eternal life. Wherefore it signifies properly a difficultie to obtaine the gaine desired: and an earnest af- fectiō in *Paul* to obtaine the same. And when hee saith, *[If by any meanes]* we must know that there be three waies or meanes to come to et- ernal life. One is a by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell and bloody end. And *Pauls* minde and desire is, to obtaine the crowne of eternal glory by a- ny of these waies: and if not by the first or second, yet by the third.

In these words foure things are to be con- sidered. The first is the gaine it selfe, and that is the reward of eternal glorie. And that wee may the more with *Paul* be stirred vp to a de- sire thereof, I will stand a while to declare the excellencie and the conditions of it. It is no- thing else but a certaine estate of life, in which all the promises of God are in, and by Christ accomplished vnto vs in heauen. And it will the better be conceiued by the answering of three questions: What shall cease in this estate? What we shall haue? What we shall doe?

For the first, seuen things shall cease. The first is, the execution of the Mediatorship of Christ, or of the offices of a king, priest, pro- phet. Thus much *Paul* teacheth, whe he saith, that Christ in the last day must giue vp his king- dome to his Father, *1. Cor. 15. 24.* And though the execution that then cease: yet nothing shall be wanting to them that beleue: because then shall be the full and eternal fruition of all the benefites of our redemption. Secondly, then shall cease all callings in family, Church, and common-wealth: because Christ shal then put downe all power, rule, and authoritie. In this blessed estate, there shall not be magistrate and people, master and seruant, husband and wife, parent and children, pastor and people: but all such outward distinctions of persons shall cease, and wee shall bee as the Angels of God. Thirdly, all vertues that pertaine to vs, as we are pilgrimes here vpon earth, shall haue an end, as faith, hope, patience, because the things beleued and hoped for shall then be ob- tained. Withal, the part of inuocation called Pe- tition, shall cease, as also the preaching & hear- ing of the word, & the vse of the Sacraments.

The fourth thing that shall cease, is original sinne with the fruits thereof: because no vn- cleane thing may enter into the heavenly Je- rusalem. Fifthly, then shall cease all miseries and sorrowes, all infirmities of bodie and minde: for then all the defects of eyes, armes, & legs, shall be restored. The fixt thing that shall cease, is naturall life with the meanes thereof, as meat, drinke, cloathing, physicke, recreation. For then our bodies shall be spiritual, that is, im- mediately and eternally preferred by the op- eration of the spirit of God, as now the body of Christ is in heauen. The last thing to be abol- ished is the vanity of the creatures, specially of heauen and earth: which in the last iudgment shall be restored to their former excellency.

The second question is, what we shall haue and enjoy in this estate? I answer, three things. The first is, immediate and eternal fellowship with God the Father, Sonne, and holy Ghost. For in this happy estate the tabernacle of God shall be with men, as *S. Iohn* faith: and God shall bee all things that heart can wish to all the Elect. *Augustine* saith notably, *There shall bee exceeding peace in vs, and among vs, and with God himselfe. Because we shall see him, and inioy him alwayes and euery where. Therefore blessed shall that life be, for the thing which we shall inioy, for we shall inioy him by himselfe, all other meanes ceasing. For the measure of inioying him: for we shall fully inioy him. For the time: for we shall eternally inioy him. For the certainty, whereby we shall know that it shall be so. For the place: for we shall inioy him in heauen. Lastly, for the compari- son, inioyned with vs: for they be the Elect.* From this fruition of God shall arise endlesse and vnsp- eakable ioy, *Psal. 16. 11. In thy presence is fulnesse of ioy, at thy right hand are pleasures for euermore.*

In the transfiguration of Christ, which was but a shadow of eternal glorie, *Peter* was ra- uished with ioy and delight: the ioy therefore that shall be in the kingdome of heauen, must needs bee vnsp- eakable. The second thing which shall be inioyed, is glory both in minde and body. In minde, because we shall then be partakers of the Diuine, not essence, (for then we should be deified) but nature, that is, di- uine vertues and qualities, more excellent then those which God bestowd on *Adam*, though of the same kinde. The third thing is, *Domini- on* and lordship ouer heauen and earth: which lordship once lost by *Adam*, shall then fully be restored. He that ouercometh, shall possesse all things, *Reu. 21. 7.*

The third question is, what we shall doe? I answer, briefly, keepe an eternal Sabbath in praising of God, and giuing thanks vnto him. And thus by the consideration of these things we may take a taste of the excellencie of this third and last gaine.

The second point here to bee considered, is the difficulty of obtaining this desired gaine of eternal life. And the reason is plaine. For the way to eternal life is full of impediments, which I reduce to foure heads. First of all, in

Reu. 21.
13.
Srr. de
temp. 148

Phil. 3. 21

this way wee are to fight, not with flesh and blood, but with principalities and powers in spirituall things, seeking the destruction of our foules. Secondly, there be within vs innumerable lusts that compass vs round about, presse vs downe, and draw vs away to the broad way of destruction. Thirdly, this way lies full of offences, partly in doctrines, partly in cuill examples; al tending to this end, either to make vs fall, or to goe out of the way. Lastly, it is beset with manifold and diuers tribulations; from the beginning euen to the ende. Hence wee learne, that we must giue all diligence that wee may attaine to the reward of glorie: and therefore we must struggle, strive and wrestle to enter in at the straight gate. The principal gaine, and the hardnesse to obtaine it, requires our principall studie and labour. Therefore they deale wickedly that vie no meanes, but (as they say) leaue all to God, thinking it the easiest matter in the world to wiane the kingdome of heauen. The like is their fault, that professe religion in a slacke & negligent manner, being neither hot nor colde.

The third point, is *Pauls* minde and desire of eternall life. If it be said, that wicked men haue the like desire, as for example *Balaam*: I answer, in *Paul* there was an endeaueur answerable to his desire, as appears, *Act. 24. 16.* where he saith, *that hee waited for the resurrection of the iust and vniust*: and that in the meane season *hee laboured to keepe a good conscience before God and men*: now this desire in the vngodly is barren, and yeelds not his fruit. Again, *Paul* being iustified, still desires to attaine to full fellowship with Christ, and to conformity with him in glorie. The like desire, with the like endeaueur, should be in all vs.

The last point, is *Pauls* courage and fortitude. Hee is content to endure any kinde of death, yea cruell death, so he may obtaine this third and last gaine. And thus it is verified, which he saith, *2. Tim. 1. 7. that God hath giuen him the spirit, not of fearfulness, but of courage.*

A Like was the courage of *Moses*, who was content to endure afflictions with the people of God, that he might wiane the recompence of reward. Like was the courage of the Martyrs, *That were racked and would not be deliured, that they might obtaine a better resurrection*. We likewise walking in the way to eternall life, must take the like courage vnto vs in all dangers. For this cause we must pray vnto God, to giue vs the spirit of courage: and wee must alwaies attend vpon the calling and commandement of God, making it the stay and foundation of our courage: and we must yet further stay our selues on the promise of Gods preface and protection, so long as we obey him. If it be alledged, that we are by nature fearefull in dangers, and therefore vncapable of courage: I answer, there is a three-fold feare. The first is, feare of nature, when mans nature feares, flies, and eschewes that which is hurtful vnto it. This feare was in Christ, whose soule was heauie vnto death, who also feared the cursed death which he endured. And therefore this feare of it selfe is no sinne, and it may stand with a true fortitude. The second feare is that which riseth of the corruption of nature, when a man feares without cause, or without measure. Without cause, as when the disciples feared Christ walking vpon the sea: or when they feared drowning, Christ lying asleepe in the ship. Without measure, as when men distrustful God, neglect their callings in time of danger, and the durie of inuocation, flying to vnlawfull meanes of deliuerance. Now this second feare is an enemy vnto all courage. The third feare is, when perils and death are indeede feared: but yet feare is ordered by faith in the mercy and prouidence of God, by hopes by inuocation; and it is ioynd with obedience to God in the time of danger. This is a proceeding of grace, and it may well stand with courage, and it serues to order the two former feares, the one of nature, the other of distrust.

Heb. 11. 26.

Verse 37.

A VVARNING

AGAINST
THE IDOLATRY OF THE
LAST TIMES.

AND
AN INSTRUCTION TOUCHING
RELIGIOUS OR DIVINE
WORSHIP.



LONDON,
Printed by JOHN LEGATT.
1626.

Trin-vni Deo gloria.

TO THE RIGHT HONOURABLE
LORD HENRY, EARLE OF KENT, LORD
of Hasting, Weisford, and Ruthyn.

Right Honourable, &c. Great hath bene the mercy of God to this our English nation, in that beside peace and protection, hee hath bestowed on us the treasure of his Gospell, now more then forty yeeres, and that under the government of a most gracious Queene. It is a benefit unspeakable: and England (as I thinke) neuer had the like before.

For this great mercy, we owe to God all thankfulness that heart can thinke, or tongue can speake. Our thankfulness must shew it selfe in the fruit of obedience to the Gospell. And obedience is to turne enen unto God from every evil way, to beloeve in Christ, and to walke in newnesse of good life.

But alas, in respect of the greatest number, we are a nation very unthankfull: yielding small obedience to the Gospell of life. If the things which have bene done in England, had bene done in Barbary, or Turkie, or America, it may be they would have repented in sackcloth and ashes, and have turned more earnestly unto God then we have done. And for this cause we have deserved, that God should take away his Gospell from us, and give it to a nation that will bring forth the fruits thereof. For the preventing of this evil which we have deserved, it stands us in hand to repent of our unthankfulness, to embrace the Gospell more then we have done, and to walke worthy of it in holiness of life.

For the furthering of this good worke, I have penned this small Treatise of Idols, and the true worship of God. For this is the right practise of the Gospell, to put from vs all manner of idols, and to sanctifie God in our hearts, that is, to serue him in minde and spirit, namely, with a pure heart, a good conscience, and faith vnfeined.

And having penned this Treatise, I now present it to your Honour, and presume to publish it in your name. First, because God hath made you Honourable, not onely by civil dignitie, but also by an vnfeined love and obedience to the Gospell of Christ. Again, my desire is, to giue some testimony of a thankfull minde for your vnderstanding. Thus I take my leave, praying God to establish the heart of your Honour, and all his people, without blame in holiness before him, euen our Father, against the coming of our Lord Iesus Christ with all the Saints.

Your H. in all dutie to
command, W. PERKINS.

To the Reader.

If any demand, wherefore I haue penned, and am allowed to publish a Treatise of Idolatry, now in the light of the Gospel, and in a Church, where Idolatry is condemned to the pit of hell: let them vnderstand that I doe it for sundry causes.

The first is, to declare and conuince the Church of Rome of manifest Idolatry: and consequently, to shew that they are deceived, who thinke that Protestants and Papists differ not in the substance of religion, but in circumstances.

The second is, to aduertise our Recusants (if they will vouchsafe to reade and consider what I haue said) that they ought to be Recusants to the Church of Rome: because thence is a maintainer and worshipper of idols.

The third is, to stirre vp and kindle in the minds of our country-men a further detestation and loathing of the Romish religion. For if it had no other fault or defect, the very crime of Idolatry vnexcusable, wherewith it is iustly charged, is a sufficient inducement to moue all men that regard their owne saluation, to an vnfeined loathing of it.

The last is, to informe the ignorant multitude touching the true worship of God. For the remainders of Popery yet stickie in the minds of many of them, and they thinke, that to serue God, is nothing else but to deale truly with men, and to babble a few words morning and euening, at home, or in the Church, though there be no vnderstanding.

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1. Iohn 5. verse 21.

Babes, keepe your selues from Idols.



He intent and scope of the Apostle in this Epistle is to set downe markes and tokens, whereby men may know whether they bee the children of God or no. Having performed this from the beginning of the Epistle to the end thereof, toward the end of this chapter in the 18. ver. he answers a secret obiection which may be framed on this manner. He that is the child of God may fall from God, commit a sinne vnto death, and so consequently loose his assurance. Therefore it seemes, that there is no comfort by the assurance of our adoption, but for the time present. To this the Apostle answers negatively in the 18, 19, 20. verses: the effect of the answer is, That hee which is borne of God so preserves himselfe by grace, that he cannot be drawne by Satan to commit the sinne that is to death. And in this last verse of this chapter, he sets downe a rule how men should preferre themselves that they fall not into this sinne; *Babes, keepe your selues from Idols*: that is, hold fast the true and spirituall worship of God; and for this cause avoide all things that may withdraw your hearts from God, especially take heede of Idols.

In this rule I consider two things: a commandment, *Keepe your selues from Idols*. The reason is infolded in the word *Babes*. That the right meaning of the commandment may appeare the better, I will stand a while to shew first, what is meant by Idols; & secondly, how wee are to keepe our selues from them. The word *Idol* generally and properly signifies as much as *Image*; that is, the resemblance of any thing either good or bad. For that which I magize in Latine, Idol is in Greeke. *Terrillan* faith, that Idol signifies a forme or little forme; and the distinction of Idol and Image was not observed of the (A) Latin interpreter. Yet by more narrow and more vsuall significatio, the word *Idol* is put for any such Image as is erected to represent either false or true God. That Idols are images of false Gods, all men grant; but that they are images also of the true God, there is the question. But I make it manifest thus. The golden calfe of the Israelites, was an idol, as it is called by Saint *Seuen* Act. 7. 41. and it was an image of *Iehoua*. For

after the calfe was once framed, *Aaron* proclaimed a day of solemnity, and said, *To morrow shall be the holy day of Iehoua*, Exod. 34. 5. That which the Israelites did in this case, was no doubt the same which they had often seene the Egyptians doe before them. Now the Egyptians represented and worshipped God in the formes of wilde and tame beastes, as *Strabo* the Geographer plainly faith, Images in vfe of religion, erected by the wisest of the heathen, were nothing but Idols: and many of them verily were images of the true God, as *Paul* testifieth, when he faith, *Rom. 1. 23*. They turned the glory of the incorruptible God, to the similitude of an image of corruptible man, and of birds, &c. Thirdly, idols often signify false gods themselves, 1. *Chrom. 16. 26*. The gods of the people are vaine things, or idols: Thus *Rahel* is said to steale Idols, or the Gods of her father. And *Paul*, 1. *Cor. 8. 4*. makes an opposition betweene an Idol and the true God. Yet are not false gods idols properly so termed, but by a metaphor. Because as images made in the way of Religion, draw the heart from the true God: euen so doe false gods, truly called idols. Thus then, an idol is any thing set vp to bee worshipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely false gods.

The general property of idols, is, that they are NOTHING in the world, as *Paul* faith, 1. *Cor. 8. 4*. and they are so termed, because they haue nothing in them of the diuinity or godhead, whether wee regard the nature or the efficacy thereof. And this appeares by *Pauls* reason, *An idol*, faith hee, *is nothing in the world: because vnto vs there is but on God*. Furthermore, it is nothing in respect of representation: for an idol sometime is nothing at all: sometime it representeth as God, that which is merely nothing: sometime it representeth the true God, otherwise then he is; and in this respect also it representeth nothing.

The Kindes and sorts of Idols are likewise to be considered, specially such as haue beene erected since the daies of the Apostle. For there is no question, but he did foresee, that the Apollolical religion would be corrupted by Idolatrie, & that made him say; *Babes keepe your selues from Idols*. That the diuers kinds of

b See pg 600.

Idol. 1. 3.

Gen. 31. 19. 30.

ver. 6.

De Idol. lacc. 3. a flicom in illa. 37. Pe idola intelligimus imagines mortuorum. Ezech. 7. 20. Imago simu. Richard. Aures 9. 11. imago idolatru.

Idols may be knowne, we must consider how many waies a man may erect an idol to himselfe. And this may be done three waies. The first is; If God be otherwise conceived, then he hath manifested and reuealed himselfe in his owne word: God is to be conceived as he reueales himselfe vnto vs, and no other wise if otherwise, God is not conceived, but a fiction or idol of the braine. *Augustine* vpon the words of *Iohn*, *Take away the strange Gods from among you*, faith on this manner: *The holy Prophet Iohn saith in their hearts, thoughts of God, not befeeming God, and he wils them to be taken away. For whosoener conceiveth God to be such an one, as he is not indeede, carries in minde a strange and false God*. Two famous examples we haue in this kind. The first is, when the true God is conceived out of the Father, Sonne, and holy Ghost; or out of Christ our Redeemer God & man. For when the minde abstracts the Godhead from the Father, Sonne, and holy Ghost, God is transformed into an Idol. The Ephesians before their conuerſion, worshipped God the maker of heauen and earth, and so did the Galatians. And yet neuertheless *Paul* faith of the first, that they were without God, Ephesians, chap. 2. 12. and of the second, that they worshipped them that were not god, by nature, Gal. 4. 8. because they worshipped God out of Christ; for he that denies the Sonne, hath not the Father. And the vnicie of the Godhead is to be adored in the Trinitie of persons. Here then behold the Idol-god of the great nations of all the world; of Turkes, of Iewes; yea of many that pretend Chritianitie, who vpon ignorance, worship nothing but an absolute God, that is; God absolutely considered without any relation to Father, Christ, or holy Spirit. Yea the multitude in all places set vp vnto themselves, a god that is all mercy, and no iustice: because they content themselves with the light of blinde nature, and frame God according to their owne desires and affections. And by this meanes they erect vnto themselves Idols within their owne hearts, and commit a most secret and spirituall Idolatry, which the world cannot discern.

The second example followeth, and that is, Christ Iesus falsly and farre otherwise conceived then hee hath reuealed himselfe in the word. For hee in one person is perfect God and perfect man: our only redeemer all sufficient in himselfe, and therefore perfect king, priest, prophet; without either partner or fellow in the worke of mans saluation. And hee which otherwise conceiveth of him, turns him into an idol or forged Christ. This doth that great and famous Italian *Diana*, I meane the religion that stands in force by the late Council of Trent. For it presenteth vnto vs Christ indeede, but yet a poore disguised and deformed Christ. For it spoylth him of his manhood, and degrades him of his offices. Hee is spoyled of his manhood by the presence in the sacrament: for if the bread be ve-

riely transubstantiated into the body of Christ, this very body must needs be made, not only of the substance of the Virgin, but also of the substance of bread: nay, it is made a very monstrous bodie. For being in his full quantitie and dimensions, and so remaining, it is supposed to bee included and contained in the quantitie of a small round cake: as if a solide bodie of many foot could be contained in a solide bodie of two or three inches. Againe, if Christ be bodily in the bread, & in the hand of the receivers, remission is to be asked of God, from that which wee hold in our hands, and receive with our mouth. For remission of sinnes must be asked and looked for at Gods hands for Christs sake, specially in the vfe of the Lords Supper. Communicants therefore must thus thinke with themselves, & speake vnto God; I pray thee, O heauenly Father be mercifull vnto me for this thine owne sonne, whom being now bodily present, I hold in this mine owne hand, and receive with my mouth. And this is the oblation of the Popish Masse, in which the Priest imagines that he holdeth and carrieth Christ bodily in his hands, and there offereth him to his Father, that hee may obtaine remission of sinnes for himselfe and others, and that for his sake whom hee holds in his hands. And this, no doubt, is horrible and detestable idolatry: and it were better to endure many deaths, then so much as once to be a doer in it. For wee are taught by the word of God, to waite for our saluation by Christ made man, and now appearing at the right hand of his Father in heauen, and not for him whom wee hold and carry in our hands. Touching his offices, the said religion degrades him of his priest-hood by sue things. The first is, the daily offering of Christ in the masse, & that in reall manner, and also for the sinnes of the quicke and the dead. For by this meanes, the sacrifice vpon the crosse is either continued as a thing but begun and after to be perfected, or it is repeated. If continued, it was not then accomplished on the crosse. If repeated, then also it is imperfect: imperfect, then no sacrifice of a Redeemer. The second is the doctrine of humane satisfaction. For if our sufferings considered as satisfaction for the temporall punishment of our sinnes, must concur in the worke of our redemption with his satisfaction for the fault and the eternall punishment of the same sin, then is this satisfaction of his in very deede imperfect, because it receiues an addition and supplement from ours. And if I satisfie for my selfe to my creditor, my friend doth not make full satisfaction for mee: neither is it requisite. And so farre forth as I satisfie for my selfe, I redeeme my selfe. The third is the doctrine of the merit of workes, which makes void the worke of redemption wrought by Christ. For if Christ merited by his death and passion, that we might merit by our workes eternall life: then is not Christ a

full

full and perfect Saviour, but only the principal cause of our saluation; or rather an instrument of God to make vs our owne Saviours. The fourth is the doctrine of venial sinne: for if manye manye sinnes are venial in their owne nature, so as wee our selues may satisfie for them, it was not needfull that Christ should die, and by his death redeme vs from all sinnes. The fifth is the doctrine of the Intercession of Saints; who in Romish doctrine make intercession not only by requesting, but also by meriting; (a) yeaby commanding. For thus the Virgin Mary doth; more then which Christ himselfe can not doe.

In the reformed Masse-booke there is ascribed to the intercession of Saints, first, protection. *Let blessed Sabbath by making intercession for vs, protect vs, O Lord.* Again, by (c) *thy Apostles keepe vs with thy continuall protection.* Secondly, appealement, *a Being appealed by the intercession of thy Saints, grant, O Lord, we pray thee, &c.* Again, *Let not the prayer of Saint Chrysostome be wanting vnto vs, which may cause our gifts robe accepted and obtaine thy pardon for vs.* Again, *By the prayer of Martin make us to be cleane of our sinnes and defended.* Thirdly, Confidence, (c) *by resting on their suffrages.*

What can be said more of the intercession of Christ? I know they adde in the end; *per Dominum*, but what is that to the purpose? If wee giue any point of supremacie to a subiect, it is treason; though otherwise in termes we magnifie the fouraignty of the Prince. Again, the false Catholike religion degrades him of his kingly office, by giuing vnto the Pope two royalties of the kingdom of Christ: One is, a power to giue pardon of sins vnto men, both fully and (f) properly, which none can doe but God. The other is to make lawes truly binding the consciences of all men in the Catholike Church vpon earth, and that as truly as (g) the lawes of God; whereas there is but one Law-giuer that can make and destroy the soule.

Lastly, it degrades Christ of his prophetical office. First, because it giues vnto the Pope a power supreme and infallible to determine in his Consistorie and in generall Councils, of all controuerfies in religion, whether concerning faith or manners; whereas this power in Christ is inseparably annexed to the person of Christ, who in and by his written word determines of all matters pertaining to saluation, and that infallibly and sufficiently to the contentation of an humble minde, and to the settling of any conscience. Secondly, it adde and takes away, it changes and renuerfes the doctrine Christ hath left vnto the Church, specially in the bookes of the new Testament, by an heape of humane traditions, specially by the law of single life, and the communion in one kinde, &c.

It may haply bee alleaged, that the Religion pretended to bee Catholike, holdeth the Vnitie of the Godhead, the Trinitie of

A persons, the distinction of natures in Christ; the personall vnion, the offices of the Mediator as we doe. I answer that in word it doth, but in deede by infallible consequence of doctrine it doth abolish Christ, as I haue shewed. Papists in word confesse him to be *Our Lord*, but with this condition, that the Seruant of Seruants may alter and change his precepts, whose power (they say) is of that greatnesse; that hee may bee iudged of none, and that he can open or shut heauen to whom hee please. They confesse him to be *Iesus Our Saviour*; yet a Saviour in vs, in that he giues vs this grace, that by our owne merits we may be our owne Saviours, borrowing also (if neede be) a supply from Martyrs and the rest of the Saints. They confesse him to be *crucified, dead, and buried*, for vs: yet with this condition, that the fault being pardoned, wee our selues must satisfie for some part of the punishment, either in this world or in purgatorie. They confesse, that he sits at the right hand of God the Father, to be vnto him the Mediator of intercession for vs; and yet withall, they hold that his mother is the Queene of heauen, hauing authoritie to controll and command her sonne. What a Christ is hee, that in sundry actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cause wee reiect this religion, because it turnes our onely and perfect Redeemer into a fained Christ of mans deuiling. It may be further said, that some false opinions conceived of Christ, doe not straight-way turne him into an Idoll. I answer with Hierome: *Euen to this day an Idoll is set vp in the house of God, or in the hearts and soules of beleaguers when a new doctrine is deuised.* Again, *A false opinion, is an Idoll of falsehood.*

The second way of erecting an Idoll is, when God is worshipped otherwise, and by other meanes, then hee hath revealed in the word. For when men set vp a deuised worship, they set vp also a deuised God, *Angustine* faith of the Gentiles, that they refused to worship the God of the Hebrewes, *Because, if their pleasures were to worshipping him in another sort then hee had appointed, they should not in deede worshipping him, but that which they had fained.* The Samaritans worshipped the God of Abraham, Isaac and Iacob: and they waited for the coming of the Messias; and yet Christ faith of them, *See worshipping ye know not what: because they worshipped the true God by a worship deuised of old, and set vp by men.* The Lord faith to the Israelites, *ye shall call mee no more BAALE: whereby he signifieth, that because the Iewes did sometime worshipping God in the same manner, with the same images, rites, and names, whereby the heathen worshipped the false God Baal, therefore they made him indec to be euen as the Idol Baal.* And this I take to be the right meaning of the former words; because the words following are: *For I will*

take away the names of Baalim out of her mouth: verse 17. When the Iewes in Ieremie chapter 2. vers. 23. denied that they worshipped Baalim, there can bee no reason (I suppose) of their denial, but this, that they intended to worship God in the Idols of Baal. Again, Saint Iohn faith; 1. Iob. 2. 24. *If that which ye haue heard from the beginning remaine in you, ye also shall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apostles, but set vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worshipping must bee according to his nature, heauenly; diuine and spiritual; but all deuised worshipping is according to the nature and disposition of the deuiler, foolish, carnall, vaine as Christ faith, *Math. 15. 9. In vaine doe they worshipping mee, teaching for precepts the commandments of men.* And according to this worship is the God that is worshipped. Therefore when God is worshipped, not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a God of mans inuention is set vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuiling, there is presently made a double Idoll, the one is the Image representing: the other is GOD represented, who is by this meanes turned into an Idoll.

That the Image made of vs to resemble and represent God, is an Idoll, I proue it thus: The Image which Michas erected was a statue Idoll: for it is called Teraphim, which all commonly translate, Idols. And it was an image of Iehonab. For before it was made, the filuer whereof it was made, was dedicated to God: and after it was made, when he had got a priest into her house, to offer sacrifice vnto it, shee said: *Now I know that Iehonab will be good vnto me.* The two golden calves erected in Dan and Bethel by Jeroboam, were Idols in the iudgement of all men: yet were they nothing else but Images to represent the true God of Israel. For the worship of them, is called the *fears of Iehonab*. Iohn neuer departed from the sinne of Jeroboam, and therefore hee was indec a patron and defender of the golden calves: neuertheless it was not his minde and meaning to make Gods of them, but to worship the Lord of hosts in them and by them. For when he was about to destroy the Images and priests of Baal, hee said, *Come see how zealous I will be for the Lord of hosts.* Grauen images and likenesses mentioned in the second commandment, are plaine Idols, and they are Images, not onely of false Gods, but of the true God. For Moses expounding this commandment, faith thus: *Deut. 4. 16. Take heede to your selues, that ye corrupt not your selues, and make you a grauen Image, for representation of any figure: and his reason is, ver. 15. for ye see saw no image in the day the*

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take away the names of Baalim out of her mouth: verse 17. When the Iewes in Ieremie chapter 2. vers. 23. denied that they worshipped Baalim, there can bee no reason (I suppose) of their denial, but this, that they intended to worship God in the Idols of Baal. Again, Saint Iohn faith; 1. Iob. 2. 24. *If that which ye haue heard from the beginning remaine in you, ye also shall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apostles, but set vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worshipping must bee according to his nature, heauenly; diuine and spiritual; but all deuised worshipping is according to the nature and disposition of the deuiler, foolish, carnall, vaine as Christ faith, *Math. 15. 9. In vaine doe they worshipping mee, teaching for precepts the commandments of men.* And according to this worship is the God that is worshipped. Therefore when God is worshipped, not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a God of mans inuention is set vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuiling, there is presently made a double Idoll, the one is the Image representing: the other is GOD represented, who is by this meanes turned into an Idoll.

A Lord spake vnto you in Flore out of the midst of the fire, that is, ye saw no image of the true God, but only heard his voice: therefore ye shall make no image, namely, of God, to represent him, or his presence. Notable is the testimonie of Strabo for the proofe of this point: his words are to this effect, *Moses (saith he) did affirme and teach, that the Egyptians did woridge aright, who represented God in the shapes of wilde and tame beasts: nor the Libyans and the Greeks, who figured God in the forme of men. For God is that thing alone which contains vs, and the earth and the sea, which we call heauen, and the world, and the nature of all things: that are: the image of whom, who in his right wits dare presume to make like to any of the things that are about vs?*

B But we must put away all making of (a) Images, and set a temple and a secret place before him, and worshipping him without any forme. A little after he addes of his owne, that (c) the Iewes are true worshippers of God. Origen faith against Celsus; that Angels may not bee adored, and that religion keepe Iewes and Christians from worshipping of God in temples, altars, Images; because the Law faith: There shall be no other Gods vnto thee before my face: and, thou shalt not make to thy selfe any grauen Image. Hence it followes, that the framing or erecting of an image, with an intent to represent or worship God thereby, is the erecting of an idoll, though it be not further applied to Idolatrous vse. It may be objected, that we may lawfully make an image of Christ and that this image is no Idol. I answer: it is not vnlawfull to make or to haue the image of Christ, two cautes being remembered. The first, that this image be only of the manhood: the second, that it be out of vse of religion. For if otherwise it bee made to represent whole Christ, God and man, or if it be vfed as an instrument or a signe in which, & before which men worship Christ himselfe, it is by the former doctrine a flat Idol. Again, friends of Images plead on this manner. Though we may not set vp what Images we will vnto God, yet may wee represent him in such formes and shapes, in which he hath vfed to manifest himselfe vnto men in the forme of a man, or in the forme of a done, &c. I answer first of all, that the formes in which the Son and holy Ghost haue appeared, were not their Images, but onely sensible signes and pledges of their presence; and signes not for euer, but only for the present time, when they appeared; and therefore neither signes nor images of Gods presence now. Hence it followes, that when the historie of the Bible is painted or pictured, as in some of our Bibles it is, there are no images of God described, but onely such visible appearances as (sometime) were signes of the presence of God, are expressed. Again, I answer that the commandment of God doth generally forbid images, not excepting the very shapes in which God himselfe hath heretofore testified his presence.

Georg. phar. lib. 16. de Syria.

(3) Or would wherein images are framed. Celsus is thus: *yeusit theuistis Graecisque. Origen. contr. Cels. l. 5 in principio & 7. in fine.*

Hieron. in Ierem. cap. 23. Dan. 3.

Idol. 17. 5.

refe. 3.

refe. 13.

Aug. de Conu. l. 1. c. 18. Si alio modo Deum colere vellem, quam le colendi ipe dixit, illic, non vique illum colerem, sed quod finxisset Ioh. 4. 23. Of. 2. 17. vith. 29. 12. 4.

1. King. 17. 38. 2. King. 10. 31.

take

And

And where the prohibition of God is against vs, it is vaine to deuise shifts or excuses. For there is no exception against Gods commandement. Thirdly, it is a fallshood for vs to thinke that we may lawfully doe whatsoeuer God doth. And therefore wee must warily reason from the example of God, when wee would defend our own doings. Fourthly, God will not bee so adored and worshipped as Idols are worshipped. *Thou shalt not doe thus vnto the Lord thy God.* Fifthly, God hath power to represent himselfe in what signes hee will; and to hath not any creature, neither hath hee given vs any power to represent him in this or that forme. Sixthly, God can at his pleasure auoid and cut off all occasions of idolatry, when hee represents himselfe in visible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God; and lay open themselves to the danger of Idolatrie. Lastly, Images which men set vp vnto God, abolish and deface his Maieestic, breede absurd opinions of God in the minds of men, and doe as little becommen his endlesse glory, as a picture of an Ape, or of a foole doth the excellency of an Emperour. Thirdly, it is objected that the Scriptures doe not simply condemne religious images, but onely because Iewes and Gentiles esteemed & held them for their gods; and that this opinion of theirs is confuted by *Paul*, when he saith, *They are not Gods which are made with hands.* I answer againe, it was not the opinion either of the Iewes, or of the wisest of the Gentiles, that grauen or carued images were their gods; the very light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appeares by the very distinction of the first and second commandement. In the first, are forbidden the false or strange gods themselves; in the second are condemned the Images, which are either of the true Iehovah, or false gods. And if images be onely forbidden, because they are reputed and worshipped for gods, then the first and second commandements of (*a*) ancient time distinguished, shall be indeed but one and the same commandement. Images (*I grant*) are called often in scripture gods, but for two other causes. First, because in mans intention they haue relation to God, and represent him. And therefore by a metonymie they borrow his name; as a painted man is called a man, or, as he that plays the part of a king, is called a king. Secondly, they are called gods, because men, though not in opinion and iudgement, yet in truth made them their gods, in that they gaue religious worship vnto them. And for this end both *Paul* say, they are not Gods which are made with hands, to draw the Ephesians by consequent of reason from doing of any worship to the image of *Diana*.

The second point to be confirmed, is, that God being either represented or worship-

ped, in, at, or before an image, is presently transformed into an Idoll. *Habakuk* saith, that Images are *dolours of lies*. Because so soone as God is represented in an Image, he is deprived of his glory, and changed into a bodily, visible, circumscribed, & finite Maieestic. Where the Iewes intended to worshipping God in the golden calfe, the Psalmist saith, they turned *God into the likeness of a beast that eateth grasse*. Secondly, we may not binde the presence of God, the operation of his Spirit, and his hearing of vs, to any thing, to which God hath not bound himselfe by word of commandement, or promise, or both. Now God hath not bound himselfe by any word to be present at images, & to heare vs when we call vpon him, at them, or before them. Hence it follows, that when men present themselves before Images, thereto worship God, they worship not God, but either a fained God that can and will be present and heare at images or the very Images themselves. For God is not worshipped of vs, but when it is his will to accept our worship; and it is not his will to accept our worship, but when it is according to his will. Patrons of images will here protest and protest, that they intend not to worship the images themselves properly, or any false God, but onely the true God maker of heauen and earth. I answer first of all, that this was the very excuse of the wisest sort among the heathen (as afterwards shall appeare) and it could not excuse them from Idolatry. Secondly I answer, that mans intention makes not Gods worship, but Gods will. And it is not his will to accept the worship that is done to him in images; and therefore hee indeeds is not worshipped, but something else in his name. It was the real intention of the Israelites (as I haue shewed) to worshipping the God of their forefathers in the golden calfe: and it was the intention of *Ieroboam* to doe the like in the calves of *Dan* and *Bethel*: and their meaning was not to adresse or direct their seruice to the molten images; yet hath the holy Ghost given his iudgement & sentence, that the Israelites in the wilderness worshipped the molten Image, and that *Ieroboam* offered sacrifices to the calves. The Gentiles are said to sacrifice to *Dionys*, whereas they at the least some of them, offered sacrifices to God in images. And the reason is, because God did not accept their seruice at their hands. And indeeds diuels were serued, though the Gentiles intended the contrary. For they thought verily that their images were the receptacles of celestiall powers, and good Angels, but *Paul* giueth sentence that they were diuels, or wicked spirits. Again, when God is adored in deuised Images, the worshippers are said to *forget God*, though they thinke that they well remember him. And the reason is, because they forget not onely his commandement, but also the true knowledge or acknowledgement of God, so soone as they represent him in an image;

um qui mouetur, & simul scilicet vt supplicet. Hab. 2. 18

Psal. 106. 28.

Psal. 106. 19. 1. King. 12. 31. 1. Cor. 10. 10.

Psal. 106. 31.

for

for then he is conceived to be otherwise, then he is.

By this which hath bin said vpon manifest grounds out of the word of God, wee may take a cleare view of the idolatry of the pretended Catholike Church of *Rome*. For it teacheth men to worship God and Christ, in and before Images; especially Crucifixes; which in very truth is nothing else but the idolatry before described. Again, this Romane Church adoreth Christ, in, at, and before a peece of bread in the Eucharist, and it teacheth men to doe so. Now to direct our adoration to the bread, or the place where the bread is, what is it lesse then idolatry? For first of all, it is manifest, that adoration is not tyed, either to the bread it selfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promise. And it is a practise very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine that God is to be adored, and that hee heares vs in any set place, in which he hath not expressly commanded himselfe to be worshipped, and made promise to heare vs. Again, in the new Testament, or after the ascension of Christ, it is certain, that spirituall adoration is onely required; and that worship which is tyed to any certain thing or place on earth, is utterly abolished and forbidden. This Christ himselfe teacheth, *Ioh. 4. 21, 22. The hour cometh and now is, when ye shall worship neither in Ierusalem, nor in this mountaine; and therefore neither in the bread nor wine of the Lords Supper, nor on the altar, nor in the hand of the Minister.* For by a figure *Synecdoche* he takes away all circumstance of place on earth, to which the worship of God may possibly be tyed & directed. And this appeares manifestly by the opposition in the words following; *But in spirit & truth.* If it be said, that the Iews worshipped God, at, and before the Arke: I answer, they did so: and for this deed of theirs, they had both commandement and promise; and therefore they which worshipped God at the Arke and Temple in Hierusalem, were accounted true worshippers of God. But they that worshipped the very same God in *Dan* & *Bethel*, before, & at the golden calves, or in the temple of Samaria without a word or warrant from God, were, though not equally, yet in like sort reputed Idolaters, as if they had worshipped the golde it selfe whereof the calves were made. For it is Idolatry to turne, dispose or direct the worship of God, or any part thereof, to any particular place or creature, without the appointment of God. Now they of the Church of *Rome*, direct their worship to God, in, at, and before Crucifixes, or before the bread in the Sacrament, hauing no warrant of their doing, either by commandement, or promise. If they haue, let them shew it: if they haue not, they are to know, it is a deuised worship which they performe; and it is a deuised God which they worship,

namely, a god that will be present and specially heare them, in, or at images. Their intention to worship the true Christ is nothing; vnto which they worship him according to his owne will. *Baal* in Israel sometime was worshipped for the true God; if we respect the intention of men; and yet for all this, *Baal* still remained an Idoll; and was nothing else but an idle and empty name: and so, considering there is no such Christ as will be corporally present, and lie hid vnder the forme of bread nor Christ which is now corporally in heauē, but a meere fiction of the braine of man is worshipped.

Furthermore, vpon the former ground it follows, that not onely false gods, but also Angels and Saints departed, when they are worshipped, at, in, and before their Images, are likewise turned into idolls: for if God thus worshipped be turned to an idoll, then they much more, because wee haue no warrant more to worship them on this manner, then God himselfe.

The third and last way whereby idolls are erected, is, when that which is Gods in propriety, is given to the creatures. For to whatsoever thing the glory which is due vnto God, is ascribed, it is made another God. The reason and foundation of this doctrine is this: When *Raebel* said, *Giue me children, else I die:* *Isaac* answered, *Am I as God who hath deprived thee of the fruit of thy wombe?* *Genes. 30. 1, 2.* When the king of Syria had written to the king of Israel, that *Rezean* might be cured of his leprosie: he rent his cloaths & cried out: *Am I God to kill and to giue life?* *2. King. 5. 7. I am Iehonah, this is my name, and my glory will I not giue to any other, neither my praise to grauen images.* *Isa. 42. 8.* And that which is proper to God is given to the creatures three waies.

The first is, when the godhead, diuinitie, or diuine nature is ascribed to any other things whatsoever, that are not by nature Gods: for then they are made false or strange gods: False gods are especially of two sorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue some little conceiving of the gods of the heathen, three points are to be explained: what be the sorts and kinds of them? what is meant by them? what images they had? Touching the first, the heathen gods are of two sorts: some superior, some inferior. Superior gods are these: (*a*) *Baal* the god of the Chaldeans and Assyrians (*b*) *Astarte* the god of the Sidonians: (*c*) *Moloch* or *Melcom* the god of the Ammonites: (*d*) *Chamos* the god of the Moabites: (*e*) *Rimmon* the god of the Syrians: (*f*) *Dagon* the god of the Philistines: (*g*) *Remphan* mentioned by *Isaiah* called *Cuijib* by *Amos*. The Scripture besides these mentioneth others, but I omit them. Inferiour gods were lying or dead men: for it was the manner of the Assyrians and Romanes to make their kings & princes gods, yea while they were living. King *Asuerus* exalted *Haman*. And this

a Numb. 22. 25. Psal. 105. 1. Iud. 8. 9. b Iud. 2. 13. 1. King. 11. 7. c 1. King. 11. 4. Numb. 22. 21. d Iud. 13. 2. e Reg. 1. 10. 1. Sam. 15. 1. A. 8. 7. f Amos 5. 26. Hebr. 3. 2.

M m

exalta-

A. R. 19. 26.

a Ioseph. antiqui. 3. c. 4. Orig. in exod. hom. 8. Ambr. de fide. in Ezech. 6. 1. Athan. in Synop.

Origin. contra Celsum. 7. non fieri id. p. 26. et d. c.

Vers. 23.

Tullin.
lib. 1. c.2 Reg.
23. 27.
3 Chron.
33. 34.1 King.
18. 27.
Caterius
de imagi-
Deor.
Naz. o.
rat. 1. in
Iulian.
2. Theop.
c. 16. de
reum.
Cito
pede la-
bitur 20.
23.c. Euf. de
prepar.
Euan. 1. 9.
cap. 4. &
Hieron.
in Isa. 46.
v. 27.
August.
quæst. in
Iudic. 16.
A. 17.
33.Nativit.
inact. 2.
in Iulian.
lib. 27.
6.2 Reg.
17. 30.

exaltation was not in respect of civill degree, but in respect of some higher & divine estate, whereby he was made a peti-god: For *Mardochai* refused to honour him whom the King honoured, and that because hee was a Jew which he could not have done with good confidence, if no more had beene expected but civill honour. And the fragments of the booke of *Hester* (as much to be beleev'd, as any humane historie) have these words of *Mardochai* Chap. 13. 14. *I did it because I would not prefer the honour of a man above the glory of God: & would not worship any but thee my Lord.* In like manner *Canon* an heathen man refused to adore king *Ariaxerxes*, as the manner of the Persians was. In like manner the men of *Lisrahele* hearing and seeing *Paul* and *Barnabas*; presently, say, *Act. 14. 12. they are Gods in the forme of men:* and would have offered sacrifice unto them:

In the second place, if it be demanded what is meant by the gods before mentioned: I answer, that the first and principally, namely, *Baal*, signifies *Jupiter*; the same in the firmament, or the host of heaven, yet not always: for the holy Ghost in the booke of the Kings distinguisheth *Baal* from the Sunne, y^e Moone, Stars, and the host of heaven. If I might conjecture, I would thinke it should sometime signifie *Saturnus*; that is, Time, which the heathen worshipped as a speciall God. For the Prophet *Eliakim* taking occasion (as I suppose) from the fashions of *Baal*, in mocke saies to his priests, *That he is a sheepe in his journey, or that he is a sheepe at noon tide*: which three properties fitly agree to *Saturne*; who hath of old beene vasily represented (as) pursuing and denouncing his owne children, that is, all things, which hee bringeth forth: having also foure wings, two alwaies spread, and two closed, to signifie, (b) that though he seeme to stand, yet is hee alwaies going swiftly, as in a journey: likewise with foure eyes, two open, two shut: whereby hee is alwaies waking and alwaies sleeping, even at noone tide. And in (c) ancient writers, *Baal* or *Bel* is the name of *Saturne*. *Moloch* is thought likewise to bee *Jupiter* or *Saturne*; and *Remphan* to be *Saturne* or *Lucifer*, that is the day-starre. And the rest signifie either the world, or nature, or time, or fortune, or fate, or the Sun, the Moone, or the Starres, or foules, or the foules of men departed, or some unknowne God.

Touching their images, *Baal* had many. One among the rest was the forme or representation of a flie: and hence hee is called *Baalezebub* the lord of flies, because hee was thought to be the chiefe flie in the world: and as *Nathan* saith, A flie was the god of *Accorom*. *Astharoth* Sidonian gods were worshipped in the formes of sheepe, as the name seemes to import: *Dagon* in the forme of a fish: *Diana* in silver plates, in which was stamped the figure of a temple, and the forme of *Diana*. When the *Affrians* came to inhabit *Samaritania*, they brought their gods with them, *Sam-*

conh; *Bennoth*, *Mergol*, *Asima*, *Nehobaz*, *Tharhaz*, *Acramelech*, *Anamelech*; all which in the Syrian tongue, are said to borrow their names of cockes, hennes, chickens, goates, dogs, asses, horses, mules, peacocks, &c. Thus we see in part what were the heathen gods commonly mentioned in Scripture. And here wee are to take knowledge of the mercy of God towards vs, that hath not left vs to our owne waies, as hee did the Gentiles in former ages, who went without God and without Christ, but he hath revealed himselfe unto vs, and his will, and chosen vs to be his owne people. For his mercie let vs bee thankfull, and shew it by electing unto him alone with our hearts.

The Romane false gods are two. The first is the Virgin *Mary*, whom the pretended Catholics of this time, of a Saint make a goddesse: for they call her the *queene of heaven*, the *queene of the world*: our *Ladie the mother of grace and mercie*. Shee is esteemed as an universall advocate to the whole world, and there be other mediators unto her, as to a queene: there be eight solemne feasts for the honour and invocation of her: besides this, there is no day passeth in which there is not invocated in hymnes or in the masse. And they ascribe to her, power to command and controll her sonne in heaven, saying, *Aske the Father: command the Sonne, and command him by the authority of a mother: againe, cause him to receive our prayers.* This is to make her not only a goddesse, but also to place her above God himselfe. Here they alleadge, that these formes of speech are spoken by a metaphor, or by a Prosopopoeie: but this cannot be. For the ground of these speeches is properly ascribed to *Mary*, namely, the right of a mother, and therefore also the act of commanding is without figure properly ascribed to her.

Wee take our selves beholden to *Thursell* the Iesuite for his five bookes of the *Ladie of Lauretto*, as she is called. For two things may plainly thence be gathered. The first, that she is made a goddesse, being worshipped with the very same worship wherewith God himselfe is worshipped. For when men be in any danger, necessitie, or extremitee, straightwaies they offer up their prayers to her with solemne vowes. Secondly, when in their Pilgrimages they come neere to the towne of *Lauretto*, and behold the place where her image is, as farre off they fall downe and worship her: and some goe bare-head afterward in the very midst of winter, till they come to her Temple, at the dores whereof they fall downe againe and worship. Thirdly, when they come before her image, all yea the greatest persons in the basest manner that may be humble themselves before her, kneeling or lying vpon the bare ground, and kneeling among the base multitude. Fourthly, she hath a quire of boies to sing praises to her. Fifthly, she is honoured with a double feast, one of her

In officio
B. MariaRogatio
trif. ubi
mar. iun
maris
impe-
— So
mar per
teptum.Lib. 4. 14.
& lib. 5.
c. 16.Lib. 3. c. 3.
Lib. 5. c.
vlt.

con-

Eand. 36.
f.Lib. 2. c.
17.
10.Lib. 4. c.
10.Lib. 4. c.
19.Lib. 3. c.
18.Bellar. de
summo
Pont. 2.
c. 31.
Sacrar.

conception, the other of her nativite: one in the Spring, the other in the autumn: the solemnitie of each of the last three moneths: and there resorts to her at every feast, two hundred thousand people. Lastly, shee is worshipped with Temple, altar, and offerings without measure: for none almost come to her emperie handed. The furniture pertaining to her image is of gold, silver, pearle, pretious stones, filke: and of all things of excellencie that heart can wish.

The second point is, that the thing worshipped under the name of the *Ladie of Lauretto* is indeed neither God nor Saint, but the diuell himselfe. For first her countenance appeares to be unsatiable, because shee finds no measure in taking & accepting of gifts; whereas God and his true servants doe the contrary. Secondly, her miracles bee as many as those which we read to be done by Christ and his Apostles. And yet they indeede are such as may be done by Satanicall operation. For the diuell knowes the secrets of nature more then all men doe, and by this means hee can doe things like miracles, which indeede are no miracles: and hee is the best physician in the world, & can cure diseases, which in the judgment of man seeme incurable: yet cannot hee give fight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mention of such. Thirdly, her apparitions and her miracles tend all to erect, establish, and mainaine the worship of her selfe: whereas the true Saints of God seeke not to advance their owne honour, but the honour of God. Fourthly, when men make absolute formes of prayer to the Virgin *Mary* for any temporal helpe or deliverance, they have neither commandement nor promise so to doe: and yet these prayers are commonly accomplished. Fifthly, our Saviour Christ, being King of heaven and earth, never medled with matters pertaining to the execution of civill iustice in private persons: but this *Ladie of Lauretto* sometimes breakes the halter when men be in hanging: and when they are hanging shee preferres their lives till they be taken downe: when prayers be made for infidels shee heares them; thus was the *Turkes Baga* cured of an impostume in his breast.

The second false god is the Romane Bishop, who though he be not called god commonly yet is hee made god. For first he takes to himselfe the titles of God, and suffers himselfe to be called god in his ownlaw, in which the tenour of a certaine canon is to this effect: *Hee that is God may be judged of none.* The Pope is God: for so hee is called of the Emperour *Constantine*. Therefore hee may be judged of none. And it must be remembered, that these words are found, not onely in the olde copies of the Canon law, but in the new corrected edition of *Gregorie* the thirteenth. Again, he suffers himselfe to be called the *Dei* and *spouse of the Church*, and the *spouse of*

the Church. And he himselfe calls the *Catholicke Church his owne spouse*, in expresse words, whereas this fauour is proper to Christ. And it had beene enough for him to be a friend of the apostle. *Bernard* saith of him, that he is by appointment Christ. Secondly, the Pope challengeth to himselfe infinite power, according to the place in *Matthew*. *All power is given to me in heaven and earth.* Thus saith the booke of the Pontificall Ceremonies; *This Pontificall sword doth figure that supreme Pontificall power, which is given of Christ to his Vicar upon earth the Bishop of Rome, according to that, All power is given to me in heaven and earth; and againe, he shall rule from sea to sea, and from the floods to the ends of the world.* And this is signified by that velvet cap which the Popes use to wear on the height of the navitie of our Lord. And this appears in that he usurpes power and authoritie over all creatures, yea over kings and princes: and will be deputy of Christ for the government of the universall Church. Thirdly, he takes to himselfe a souveraigne indgement over all persons and causes; so as if he carry innumerable people into hell with him, no man may iudge him. Lastly, he takes to himselfe fullness of power to dispense with the lawes of God. In his law it is said, *That men do with such reverence respect the Apostolical seat, that they rather desire to know the ancient infinites of Christian religion from the Popes mouth, then from holy Writ: that they inquire onely what is his pleasure, and according to it order their conversation.* And therefore in the Council of Trent he hath presumed to forbid under paine of Anathema, more degrees of consanguinity then God hath forbidden. What is this else but to verifie the saying of the Apostle, that he exalts himselfe above all that is called God or worshipped?

The second way whereby that which is Gods is given to the creatures, is when properties or proper actions of the godhead are ascribed to them. And thus are creatures made gods in part, and consequently idols. Heretofore it hath beene thought a kinde of idolatry, to appoint the constellations of heaven, and to make them signes to manifest secret truths, because that which is indeede proper to God is given to them. And the Church of Rome at this day affords vs foure notable examples. First of all, it makes the Saints in heaven idols. For it teacheth men to kneele downe to them, and to make prayer to them, being absent from vs, as farre as heaven is from earth. And by praying to them, men doe acknowledge, that they have power to heare & helpe in all places, and at all times, & that they know the secret minds and hearts of men. Now to heare and to discern the very heart, is a property of the Godhead. As *Salomon* saith, *Hear thou in heaven in thy dwelling place: for thou only knowest the hearts of all the children of men.* And *Paul* takes it for a granted truth, that there is one only that searcheth the hearts and knowes the meaning of the spirit, and

Cere-
monium,
1. 1. sect. 2.
In festo
de Im-
munit. c.
Quenit.
2. Cor.
12. 2.
Bern. de
Confid.
ad Eug. 3.
Lib. Ce-
reb. Pont.
lib. 1. fol.
736.In annot.
sup. dist.
40. c. Si
Papa. E-
dit Greg.De iure
podium
dispositio
supra text.
2. Thess.
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that no man knows what is within a man, but the spirit or conscience of man. Answer is made; that God heares and knows the hearts of men, of himselfe, and by his owne nature, and that the Saints doe it not of themselves, but by communication or reuelation. I answer again, that God doth sometime reueale to his seruants some particular and seeret sayings and doings of men, as he did to *Elías* and *Peter*, we denie not; but that God should reueale all the thoughts and desires of all that pray in all times, and all places, and that the Saints by reuelation should know thus much, this we denie. For this is to communicate the glory of God to the creature, and consequently to make the creature God: though not by nature, yet by communication. Such were the gods of the Gentiles for the most part, for they were men indeed, and were made gods by (a) participation, and no otherwise.

Secondly, the Church of Rome transformeth the Sacraments to idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words duly spoken; or both, in the administration of the Sacraments, doe as physall causes effectiually, actively, & immediately worke & produce in the heart, the grace of regeneration & iustification. To this effect the priest is appointed to pray, *that the nature of waters might conceiue the vertue of sanctification: that God would make the water fruitful by the seeret admixtion of his Godhead, that hauing conceiued sanctification, a new creature may spring out of the immaculate womb of the diuine fontaine, that it may be liuing waters, that it may be effectiuall to purifie our minds, that the holy Ghost would ascend into the fulnesse of the fontaine; that he would make the whole substance of the water fruitful in effecting of regeneration.* Now the worke of regeneration in man, is a proper and immediate worke of the godhead, and I proue it thus: To create, is a proper & immediate worke of the godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper & immediate worke of God. Nothing therefore can actually regenerate but God. Sacraments are said to regenerate as morall instruments, because when they are rightly vsed, God himselfe conferres grace; yet if they doe, and can effectiually and actively regenerate and iustifie, they are not onely morall, but they are more then physall instruments, nay they are as God himselfe in this regard. *Paul* saith; That in planting and watering he is not any thing. We receiue not new and spirituall life from the Sonne, but by the meanes of his flesh; apprehended by our faith: yet the power and efficacy of quickning or reuiuing, is not in the flesh, as in a proper subiect, but in the godhead. God will not giue his glory to men or angels, nor to the flesh and manhood of the Sonne of God, much lesse to creatures without life or sense: and therefore no to Sacraments.

Thirdly, the Romane Church makes very idols of worke; by ascribing the merit of iustification and saluation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefite God; and therefore God is not bound by the bond of mans desire to reward man for any thing he doth. If he be bound, it is because hee binds himselfe by his owne promise: and he is bound to make his promise, not for the goodnesse of any worke to be done by man, but merely vpon his owne goodnesse. If it be said that Christ meritteth, and yet he himselfe can doe nothing, to benefite God; I answer, that Christ meritteth properly vpon the dignitie of his person: for in that God incarnate, or God-ma suffered & fulfilled the law for vs, diuine iustice doth require that should be giuen him, which by suffering and obeying he hath deferred. This cause is found in no man or Angel. For God, as becoming the chiefe good, is to magnifie himselfe, and to maintaine his owne honour, and that by the order of diuine iustice: and he is not so bound to his creatures, but of his free & meeere good will he giues the blessings which he giues.

Fourthly, they of the Romane Church make the bread in the Eucharist to be that which it is not, and consequently an idol. For the chiefe of them say, that the bread after consecration, without annihilation, is made by conuersion, the very body of Christ; and by this meanes, bread is exalted aboue men and Angels, and is receiued into the vinity of the secd person. If it be said; that in their opinion the bread is no idol, because they beleue this conuersion: I answer, that Sacraments out of their vse, the administration being ended, cease to be Sacraments, and bread ceaseth to be the bodie of Christ. Therefore the Host, (as it is called) or the bread in the boxe, carried in procession & worshipped, is nothing else but a wheaten or breaden God, and an idol, not inferior to *Aaron* calfe, or *Ierobams* calves, or the *Nehustan* that *Ezechias* brake in pieces; nay, as vile and detestable, as any idol among the heathen.

The third way, whereby that which is Gods, is giuen to creatures, is, when his worship is giuen to them. And thus are they transformed into idols. For Gods worship is proper vnto him, as Christ our Saviour saith, *Mat. 4. 10. Him only shalt thou serue.* And whic diuine worship is directed or giuen to any creature, that creature is made a God, or equal to God; & therefore an idol. Now images made by the mis-applying of Gods worship, are of three sorts. First of all, creatures are made idols, when men giue their hearts vnto them, & fixe their principal affections on them. The Scripture binds vs straitly to giue our hearts and the affections thereof to God, and the obedience of the inward and outward man, *Mat. 10. 29. We must rather feare God than men.* *Mat. 10. 28. Feare not them that kill the body, 1. Pet. 3. 14. Feare not their feare, but sanctifie the Lord in your hearts. Psal. 118. 8. It is better to trust in the*

the Lord, then to put any confidence in man. *Ier. 17. 5. Cursed is he that trusteth in man.* *Mat. 10. 37. He that loveth father or mother more than me, is not worthy of me.* *Ierem. 10. 5. Feare not idols, they can doe neither good nor euill, There is none like to thee, O King.* And the Scripture requires these things at our hands, because by them we acknowledge God to be our God. Wherefore on the contrarie, when any creature is placed aboue God, or matched with him, in regard of obedience, feare, loue, confidence, &c. it is made another god to vs. For then the first commandment is broken, and there is no possible securing of two masters. *Matth. 6. 24. Sathan* is called the god of this world, *2. Cor. 4. 4.* because men rather obey his suggestions, then God. In this respect also *Antichrist* is called God: because he more traitly inioynes men to obey his owne traditions, then he doth the very word of God. *Saint Paul* saith, *Coloss. 3. 5. Couetousnesse is the worshipping of idols:* because the couetous man puts his confidence in his riches, for the preferuation of his life. Againe he saith; that some make their bellies their god: because they minde nothing but earthly things, and loue their pleasures more then God. (a) A learned man calls this, *Idolatrie in manners.* His words are these: *An idolatrie is due that is giuen to the creature, the worship that is due to the Creator. And there be two kinds of Idolatrie: for some are idolaters in opinion, as they which in opinion doe ascribe to the Sonne or Moone, or any other creature, a certaine diuinitie. Others be idolaters in manners, as they which prefer the creature before the Creator. For that which a man loues more then God, he makes his God. And therefore hee that preferres the pampering of his belly before God, makes it his God. He that preferres wine before God, makes Bacchus his god. He that preferres lust before God, makes lust his god. Of which sort, (I cannot speake it without grieue) are many at this day, rather serving their vices and sinnes then God, which though they say with their mouthes, they beleue in God, yet in their deeds and manners they denie him.* And thus doth the Church of Rome make idols of worke, because it teacheth, that men may put their confidence in them, touching their saluation; b^o fo they doe it in fobriety. This is indeed to deifie them, and to put them in the roome of God. *Hierome* (c) saith well; *If we must put our confidence in any, let vs haue our assistance in God alone.* (d) *Basil:* *As it is meete to worship nothing beside God, so must we fixe our hope in one God.*

Againe, Angels and Saints departed, are made idols, and that by the Church of Rome, foure waies. First, in that she giues vnto them religious worship or adoration; that is, the bending of the knee, or the prostrating of the body. The diuelli desired no more of Christ, but the bowing of the knee, in token and signification, that by Gods permission, hee was the disposer of the Kingdomes of the world: But answer was made, that he might not; because it was written: *Thou shalt worshipspe the*

thy God, and him only shalt thou serue. When *Iohn* the Apostle fell downe to worship the Angell, he meant not to worship him as God, for he had learned to distinguish betweene the creature and the Creator; onely he meant to worship him as a wonderful and diuine creature, & therefore to adore him with some portion of diuine honour. But hee is forbidden by the Angell, *Rev. 19. 10. See thou do it not, for I am thy fellow seruant: worship God.* Hence I reason thus: They which bee our fellow-seruants, are not to be worshipped with diuine honour: Angels and Saints are our fellow-seruants: therefore they are not to bee worshipped with diuine worship. It may be alledged, B that we adore kings and princes, yea inferior persons. I answer: Adoration or worship, is either diuine or ciuill. The bowing of the knee, or the prostrating of the body, is one and the same in both, and the cause of bowing makes the difference. Wherefore it is diuine adoration, when we bow the body vpon some diuine cause, properly concerning God: as when we kneele downe vnto him, in token of subiection, because he is Lord of all things, yea of our bodies and consciences: because he knowes all things, and knowes the heart; because he is e-uer where present, and can doe what he will; because he is the author and giuer of all good things; because he is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to bee adored. Ciuill adoration is vpon ciuill cause; as when we bow to men, either because they are in gouernement, or because they are indued with excellent gifts & graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or lesse. Vpon this ground I answer, that kings and princes are worshipped onely with ciuill, not with diuine adoration; whereas Angels & Saints are worshipped in the Romane Church with diuine adoration. For wee haue no outward society with them: and therefore if any worship be done to them, it is not for politike considerations, but for some higher respect. Yea, the cause for which they are worshipped, is properly diuine: for there is giuen to them, the faculty of hearing and helping all such as pray vnto them, in what place, & at what time soeuer; yea, though they be absent from the place, in which they are adored. And this kind of adoration giues vnto them, knowing and feeling of our hearts, preference in all places, and an infinite power to helpe all that call vpon them. And they that worship Saints and Angels, do suppose with themselves, that they being in heauen, can heare and helpe them at all times, and in all places, if they pray vnto them. Therefore it is nothing but a vaine shift, when the Papists say; they giue worship to God, and no more but a certaine kinde of seruice to the Saints: when they giue that which is Gods to the Saints. When certaine silly women vpon foolish deuotion, did not fo

the reason follows not. For when we bow to the chaire of Estate, or to the Seale of a Prince, it is but ciuill worship, for a publick end, that we may doe homage and signifie our loyalty and subiection to our lawfull Prince: whereas bowing to Images, is done in religious regard. Secondly, The chaire of Estate, is a signe of the Princes presence, and His, or Her letters, are signes of their pleasures, and that by Princes will: and so are not Images signes and monuments, either of Gods presence, or pleasure: because God will not be worshipped in them, by them, or at them: neither doth he binde his presence or his hearing of vs to them. Thirdly, Men vse not to bow to the chaire of Estate, when the Prince is present: yet men that worship Images, vse to bow to them, though God be present neuer so: as he is alwayes present. And I returne the argument on their owne heads, on this manner. He that sets vp a chaire of Estate, and faith, it is the Presence; he that sends a letter in the Princes name, and puts to a counterseit seale, is guiltie of treason: euen so they which set vp of their owne heads, Images, as signes and monuments of the presence of God, and of Christ, what doe they else, but commit treason against God himselfe? When *Nadab* and *Abihu* offered sacrifices, that God had appointed, with fire of their owne appointment, it was present death vnto them. When the Iewes worshipped the true God, with his owne worship, in places of their owne choice and appointment, the Holy Ghost faith; *They corrupted themselves, and did not prepare their hearts to the Lord.* What wickednesse then doe they that worship God in Images without commendement vpon their owne heads? When the Iewes set their thresholds by Gods thresholds, and their posts by Gods posts, that is, joined their traditions to Gods commandments, *They set a wall betwene them and God, and defiled his holy name with their abominations.* An oath may not be made by the creatures, though they be considered as signes and pledges of the presence and power of God: and though when they be named, all the worship in the oath be directed vnto God. For the right manner of swearing, which the Scripture allowes, is, that our oath be simple, without fraud; direct, and not oblique oaths: left the authoritie of God be diminished, or our neighbour deceiued (which is against the order of humane societie) or the Religion of an oath grow into contempt, as commonly it comes to passe, when it is made by the creatures. And therefore Christ said; *Ye shall not swear at all, neither by heauen, &c.* Now as one part of Gods worship is, so are all the rest, direct, and not oblique. And therefore we may not worship God, in, at, and before Images, though they be considered of vs as signes and pledges of the presence of God, and we onely intend to worship God in them.

Again they alledge: The wooden Crosse of Christ, was an instrument of our Redempti-

on; and therefore it is to be worshipped. I answer. First of all, it was an instrument of Christ death, but it was no cause nor instrument of mans redemption, which came by his death. Secondly, by the same proportion of reason, *Indus*, and the Iewes, pearses, and thornes are to be worshipped: because they were instruments of the death of Christ: yea, spitte and clay is to be worshipped, because Christ vsed them sometime in working of miracles.

Thirdly, the words vsed to *Moses* and *Iosua*, are vsed, *Put off thy shoes, for the place where thou standest is holy.* Answer. *Moses* and *Iosua* put off their shoes, not to the place where they stood, but to God, whose presence made the place holy. Secondly, the place was not holy alwayes, but onely for the time, in which God manifested his presence. Now images and reliques, are said to be holy at all times, and in all places.

Again, images and reliques are made idols, when incense is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when men go on pilgrimage to them. For all these are parts of religious worship: and when they are performed to images and reliques, it is because there is a secret perswasion in mens mindes, that there is some diuine power and presence, and operation in them, or at least about them. The brazen Serpent was an ordinance of God, a figure of Christ, and a monument of deliuerance, from fiery Serpents in the wilderness: yet when the Israelites offered incense to it, (b) incense being a part of Gods worship, it was turned into an idol: and for this cause was destroyed by *Ezechias*, whose fact is commended in Scripture.

Vpon this which hath beene said, we are to take notice of the professed idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other images of God, are to be worshipped with the very same worship wherewith Christ himself is worshipped. And as one faith, with the (d) same kinde of worship, with the same affection, and the same deuotion. What is this else, but to make gods of crucifixes? And the excuse, that crucifixes are worshipped with respect to Christ, and that the worship passeth by the image to him, will not serue the turne: because still the image is honoured with religious honour, which may not bee. *Agastius* conceiued the manhood of Christ to be a distinct person from the word or Sonne of God: and withall, hee faigned a co-adoration, whereby this manhood was to be adored with the word. Now the (e) Councill of Ephesus condemnes this co-adoration: much more then would it haue condemned a co-adoration of the crucifix with Christ. It will here bee said, that adoration is giuen to God properly and directly, and not to the image in the same manner, but in-

properly, and indirectly. I answer againe, there is more giuen to the image of God and Christ, then should be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they ascribe due things to images. The first is, an *Vnion* with God, whereby, when we see the image, the thing signified comes to the minde. Vpon this *Vnion*, standing in relation, followes a *relative Presence*: whereby God and Christ, are in their images and their images with them, as one and the same object. The third is, the *propertie of Signification*, whereby the image, as an image signifies God and Christ. The fourth is the *propertie of Representation*, whereby the image stands in stead, place, and roome of God; not onely as an ambassador, but as a vice-roy or depute is in the roome of a Prince. And by this means all things must be done about the image which should be done about God, or Christ, if hee should manifest his owne presence. And this is verily a portion of diuine honour. For the image is in the roome of God to receive honour for God, and God by it. The fifth is the *communication of religious worship* to God and the image. And that is two-fold, one, when the worship passeth by the image to God directly, and returnes to the image by (a) consequent indirectly: as when a man kneels down before an image, & praises, the worship is Gods properly, and pertaines to the image onely by consequent. The second is, when worship is directly to the image, and comes to God by consequent, as when a man passing by, salutes the image, or puts garments and Iewels vpon it. Vpon this communication of worship followes a *communion of worship* whereby God perakes in the worship of the image, and the image againe pertakes in the worship of God. Now this communion in religious worship abaseth the honour of God, and exalts the image into a diuine estate above the condition of men and angels. If a king shall make one of his subiects to be his image, and to be his Deputy, for worship, so as ordinarily the worship of the king shall be done before the deputy, though there bee neuer so many intentions in the mindes of the subiects to worship the king, and not the deputy; yet indeede the deputy is king, and the other onely beaues the name. And so images being not onely images of God, but also his deputies, haue indeede the honour of God giuen vnto them. Again, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for this worship is first directed to God, and secondarily by consequent in one and the same motion, it is extended to the image. Now that religious worship, whose termination is in the creature, is by common consent, Idolatry.

Hitherto haue I shewed what an Idoll is, and the kindes thereof, and the waies of erecting them: now I will proceede to a second

point, and that is, to shew how we should keepe our selues from Idols. And that we may thoroughly preserue our selues from the contagion of them, foure things must be done. We must auoide the making of them, the hauing of them, the vsing of them, the vlers of them.

The making of them must be auoided by the expresse commandement of God. *Thou shalt not make to thy selfe any graven Image, or the likeness of any thing.* In these words are forbidden Images of all kindes, grauen or painted: and images of all things in heauen, earth, vnderneath the earth: and therefore of God whose dwelling is in heauen. *Tertullian* saith thus: *Little children* (saith *Iohn*) *keepe your selues from Idols, not now from Idolatrie, that is, as it were from the seruice, but from the Idols, that is, (b) from the image of them.* Yet is not the making of images here forbidden simply. For there is a two-fold lawfull vse of images: one holy, the other common. The holy vse is, when they serue to signifie the holy things of God. Such Images are properly signes and types, and are onely at the appointment of God. Thus the Cherubims vpon the Mercie seate, were figures of the presence of God: the brazen serpent a figure of Christ crucified; the outward elements in both the Sacraments of the new Testament, signes and seales of the body and blood of Christ, with the benefits thereof. The common vse of images is three-fold. One is Symbolicall, or politically, as when they serue for the distinction of coynes. Thus the Iewes, who might not on their own heads erect images in the Temple or Synagogues, had libertie to make & vse images in their coynes. Christ hauing scene and acknowledged the Image and superscription of *Cesar* in the coyne, said: *Giue vnto Cesar that which is Cæsars.* The second vse is Historicall, when Images serue to represent humane or diuine historie. And here it must be remembered, that the painting of the historie of the Bible, though otherwise lawfull in it selfe, is not expedient in Churches: because danger of idolatrie may rise thence. And therefore commendable is the practise of the Church of England, that suffers not in places, that serue for vse of religion, images either painted or carued, no not in the historie of the Bible painted. And the cause is otherwise with such representations of the history as are found in sundry Bibles, because there is not the like occasion of Idolatrie. The third vse is, when Images are made for the beautifying of houses, either publicke, or priuate, that serue onely for ciuill meetings. Wherefore it is the scope and intent of the commandement of God, onely to forbid the making of images, in respect they are to be applied to diuine or religious vse, that is, to represent God in his nature or properties, or presence. Some man may thus object: when we thinke on God, wee conceiue an internal image or forme of

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3 Cui 20
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him in our mindes, and that which we conceive we may proportionally set downe by painting or carving. Again, if the eternall forme of God be lawfully conceived, why may not the externall be made? I answer, the right way to conceive God, is not to conceive any forme: but to conceive in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when hee is popishly conceived to be like an old man, sitting in heaven in a throne with a scepter in his hand) an idoll is set vp in the minde. And the formes of things internall conceived in mind are neuer worshipped of vs, as painted and carved images be. Lastly, God who allows internall images rightly conceived, forbids the externall in vfe of Religion.

The second thing to be auoyded, is the keeping and hauing of idolls, that is, images that have bene abused to idolatry, and are in likelihood still to be abused, specially if they stand in publicke places. The commandement of God is to destroy the idolls of the heathen, their altars, and their high places. According to this commandement Moses destroyed the golden calfe, *Exechias* the brazen serpent. And there be sundry weightie reasons of this commandement of God. First, idolls preferred are signes and monuments preferred of the worship of diuels, and of the contempt of the true God: and therefore this preferuation tends but to continue a memory of the dishonour of God, and of things that are an abomination to him, *Deut. 7. 25*. A good subiect will not preferre and keepe in store the signes of conquest made by the enemy: for thus he declares, that he carries no loyal mind to his owne prince. Secondly, our dutie is to make confession, not onely in word, but also in deede, that we are the people of God, and worship no idolls. And this confession is not made if wee keepe them in store and lay them vp. This reason the Lord himselfe vseth. Ye shall destroy them, *because ye are an holy people to the Lord*. Thirdly, the keeping of them is a scandall to them that carry idolatrous mindes: for hereby they conceive an opinion, that there is some reuerend regard had of the. Fourthly, our duty is to cut off all occasions of idolatry. This is not done when idolls are preferred: for hence they have often opportunity and occasion to worship them, that are superstitiously minded. Fifthly, occasion is giuen to the simpler sort to abuse them. When the idolls of the nations remained in the fight of the Israelites, they were a snare vnto them. Lastly, idolls are called by the holy Ghost, vanities, not as other things which serue for good vfe, but they are simply vanities, because they are altogether vnpurposefull: and therefore the keeping of them is to no good end: whereas among the people of God all things must in their kinde tend to the glory of God, either more or lesse. If it be said, they are Lay-mens bookes, and that in this regard they

may be kept: I answer, they are not bookes of Lay-men: for the Lord hath giuen the fence, that they are mere vanities. *Augustine* saith, they are worthy to be decciued that seek Christ and his Apostles, not in Scriptures, but in painted wallis.

The third thing to be auoyded, is the vfe of idolls in religious manner, which vfe stands in the worship thereof, vterly condemned in the second part of the second commandement: *Thou shalt not bow downe to them and worship them*. In which wordes the Lord makes two parts of the worship of Idolls, *Honour*, and *Serue*. Honour is either inward or outward. Inward, in the affection of reuerence. Outward honour stands in all gestures of the body, which signifie honour, as the putting off the hat, the lifting vp of hands, and eyes, bowing of the knees, prostrating of the body, and such like. *Serue* likewise is either outward or inward. Inward stands in the deuotion of the mind in confidence, hope, inuocation, vowes, and such like. Outward serue stands in all other duties that are beside the gesture of the body: as sacrifices, oblations, lighting of tapers, burning incense, the erection of Altars and Temples, and pilgrimages to them, &c. And all these, with all of like kinde are vterly forbidden. Furthermore, that there may be no place for the vfe of idolls among the people of God, he hath by law straitly barred vs the vfe of all such things as are properly memories and monuments of idolls: *Thou shalt make no mention of the name of other Gods, neither shall it be heard out of thy mouth*. Yea, all things that pertaine any way to the worship of idolls must be eschewed. Vpon this ground *Paul* disputes at large, that the Corinthians might not be present, or sit downe at the feasts, which were made to the honour of heathen Gods, though otherwise they abstained from the worshippe thereof. Thus *Tertullian* saith, *It is a custome of the ignorant of some that doe not know it is an oath by Hercules*: and yet he saith the former law doth not forbid vs to pronounce the names of false gods, which conseruation with men constraines vs to speake.

In the fourth and last place, we are to auoid the vfers of idolls, and that in two speciall regards. First, in respect of the vain decciets they vfe: secondly, in respect of fellowship. Touching the decciets whereof the idolaters of this last age paint ouer their idolatries, and beare the eyes of the world, we haue a speciall caueat giuen vs by the holy Ghost to beware of them. Take heede lest no man spoile or make a praye of you by Philosophy and vaine decciets, through the traditions of men. And that we may the better be auoyded, I will note sune of the principall.

First of all, they tell vs that they worship no idolls, but images of God, Saints, and Angels. Behold a poore & silly shift. For the golden calfe, *Ieroboams* calves in *Dan* and *Bethel*, and

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p. 79. et
p. 80. et
p. 81. et
p. 82. et
p. 83. et
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p. 88. et
p. 89. et
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p. 91. et
p. 92. et
p. 93. et
p. 94. et
p. 95. et
p. 96. et
p. 97. et
p. 98. et
p. 99. et
p. 100. et

Exod. 31.
13.

1. Cor. 10.

De idol.
ca. 10.

De ciu.
Deil.
7. c. 5.

Col. 2. 8.

and

and *Michas* *Terephim* were images of God (as I haue proued (& they were idolls as I haue proued) Against an image of a faired god, is a flat idol in the bottom iudgement of all. Now the image that is erected to the honour of the true God, is an image of a faired god: For God will not be honoured by any image of man appointing, though the honour be neuer so much directed to him in the minde and intention of man: and therefore the thing that is honoured is indeede a god of a mans deuoting, who will heare, be present, and giue his blessing in, at, and before images: Hence it followes, that the image which is supposed to be the image of God, is indeed the image, not of God; but of an idol: and every image of an idoll is an idoll. They say, that there is a difference betweene the images of the heathen, and the Images of Christians. Well, but let them consider the 115. *Psalm*, and let them shew, that their images can heare, smel, speake, and ge better then those of the heathen, and I will grant a difference, else not: for many of them were images of the true God, as well as theirs: *Irenaeus* reprooueth the Gnosticks, not onely because they made images of *Pithagoras* and of *Aristotle*; but also because they made the images of Christ, and *Paul*, and worshipped them. *Ambrose* hath these words, *The Gentiles adore wood, because they thinke it to be the image of God*. Furthermore they define an idoll falsely, for it is a false image (a) not onely representing that which is not, but that which is, as is said. This (b) Popish Diuines teach and write, and by name *Catharin* saith thus: *The adoration and worship of Saints which the Church of Rome especially vsith, hath his termination in God. For God is adored, not absolutely, but as he is laudable or glorious in this or that man; who is acknowledged for a Saint. Therefore, if he be not so acknowledged for a Saint, and God so worshipped, is Saint, it is false worship; and God so worshipped, is indeede a false God: For God is not adored absolutely, but as hee is existing in him by amicitia and grace: But this God is not: and therefore it may be called Idolatrie. And the case is like in the best not consecrated. For God and Christ is not adored simply, but as he is existing under the formes of bread and wine. Therefore if he be not there, not Christ; but a creature for Christ is found, to whom diuine worshippe is giuen, and therefore this is Idolatry also. For euen in this regard they also were Idolaters: who adored beuen (for example) or any other thing, supposing with themselves that they adored in it, whom they called the soule of the world, according to *Varro*s diuinitie. Therefore they are not to be cleared from idolatrie, because they intended to worshipspe one God, as indeede there was but one God: but because they adored him there, where hee was not, in that manner they supposed him to be.*

The second excuse is, that they worshipspe not images properly and principally, but Christ, Angels, and Saints in them; & attemeth I answer: so did the heathen. Thus witnesseth

Lactantius of them: *Wee feare not Images, say they, but them after whose likeness they be figured, and in whose names they are dedicated.* And in *Saint Augustine*, *I worship (say they) neither the Image, nor the Diuel; but in a bodily figure I behold the figure of that which I ought to worship*. Again, *I do not worship the statue or that image that is withoute soule; but I do adore that which I see, and serue him whom I see not. Who is that? the inuisible diuine power: which is president of that image*. And *Chrysostome* saith thus: *When we say vnto him that they worship an image: No, say they, not the image, but *Petrus* and *Mars*. And when we aske them what is this *Venus*, the greater sort among them answer, Pleasure. And who is *Mars*? A manlike and valiant courage. And yet could not this excuse free them from Idolatrie. Again, that worship only pleasest God; which he himselfe hath directedly prescribed in his word. It is a vaine thing to worship God by the precepts and inuentiones of men. Now for the worshipspe of God in Images, there is no word: may the word faith the contrary, *you shall not do so to the Lord your God*; namely, as the heathen due to their false gods. And that Christ is not to be worshipped in a crucifix, it is plaine: For when he is worshipped, the god-head is worshipped, and the persons thereof: because the Trinitie is to be worshipped in the vnitie; and the vnitie in the Trinitie. And the Godhead being a substance immaterial, and inuisible, is not to be worshipped in any sensible thing: as *Damasius*, otherwise a friend of Idolatrie, teacheth.*

The third excuse, is that they giue worship to God alone, and that they honour Angels, Saints, and Images with seruer. I answer first of all, that religious adoration, inuocation, vowes, & such like, are part of Gods serue, as I haue shewed before: and therefore they may not be giuen to the creature, by what termes fouer they be called. Inuocation and the rest, wherthey be called worshipspe or serue, they are still proper to God; who will not be mocked with words. And it is absurd to think, that a distinction of termes, should make the proper worship of God to be the worship of the creature. The diuell required no more of Christ but *Dulia*, serue. For he desired not to be worshipped of Christ with diuine honour, but onely to be worshipped as a minister of God, to whom he had (as he falsely said) committed the disposition of the Kingdomes of the world, *Luke 4. 6*. And this to doe Christ refused, because it is said, *Hum only thou shalt serue*. Therefore not onely religious worship, but also religious serue is Gods. Secondly, that we may the better arme our selues against this vaine distinction of worship and serue; wee must vnderstand that worship is of two kinds: The worship of religion; and the worship of society. The worship of religion is that, wherby the creature worships the Creator, because he is the author and giuer of all good things. And all the parts and the manner of the performance

De falsa relig. 1. 2. c. 20. Comm. in Plal. 115. concio 2. Aug. in Plal. 94.

Hem. 18. in epi. ad Eph.

Math. 15. 9.

Deut. 12. 4.

De fide 1. 4. c. 17. & Pe. Fab. de Deil. nomine. c. 5.

Exod. 34. 13.

Deut. 7. 27.

Exod. 32. 10. 2. Kin. 18. 4.

Deut. 7. 5. 6.

Iud. 2. 3.

Iai. 44. 10.

Proxi-
mos illi
tamen
occupa-
uit Pallas
honore.

gods, which rulerth the sea and land and the whole world with diuers seasons; so that nothing is wrought forth greater then he, neither is there any thing like him, or second to him. Yet Pallas receiveth the next honour to him. The very same say the Papists at this day of God and our Ladie. And even hence it appears, that the Gentiles having many gods, worship one as the chiefe, namely, Jupiter; and their inferior gods they worshipped, as Papists worship Saints. By this which hath bin said it appears, that heathenish idolatrie, and the worship of Images and Saints in the Romane Church, are for substance all one. Yet a difference I acknowledge. For the wisest among the heathen saw the vanity of their religion. Seneca said to this effect: We will doe worship; yet so, as we remember, that this worship is rather for fashion, then for anything else. Lactantius speaks in a certaine booke to Tully, in this manner: I see thou dost worship to these earthly things made with hands: thou seest they are vaine things; and yet thou dost the same things that they doe, whom thou confessest to be the veriest fooles of all. Nevertheless the vanitie of images, and the worship of them, the Papists will not acknowledge, neither can they abide to heare of it.

Again, as we are to take heede of all the vaine deceits of idolaters of our time, whereby they doe nothing else but varnish over the idoll service of the Pagans, and present vnto vs old things with new names: to must we auoide their fellowship. For S. Paul saith, 2. Cor. 6. 14. We may not carry one and the same yoke with infidels: and that there may bee no agreement between the Temple of God, & idols. Fellowship with them is either in religion, or in the things of this life. Fellowship of religion is two waies: One, when we are content to bee of the same faith with them. The second, when we ioyne with them in the exercises of their religion.

Touching the first, wee may not have any fellowship with them, in one and the same faith, or in the doctrine of the worship of God: for their religion ouerturnes the foundation of our saluation. Saint Paul saith, Colossians 2. 19. That they which worship Angels, hold not the head Christ. Now worshippers of Angels, were such as thought they might not approach vnto God, without the mediation of Angels: and therefore they prayed to them, that they would pray to God in their behalfe: as Theodoret testifieth. This error (saith he) touching the worship of Angels, remained long in Phrygia, and Pisidia. Wherefore, when a Synode assembled at Laodicea which is the mother City of Phrygia, by an ordinance forbade men to pray to Angels. And so this day we may see in those quarters, and in the country about, Chappels of Saint Michael. They therefore gaue this aduise, vsing for sooth humilitie, and saying, that the God of all things, can neither be seene, nor comprehended, nor that men can come vnto him, but that they must attaine the good will of God by Angels. And this is that which Paul saith, in humilitie and worship of Angels. A-

gain, Paul (saith he) commands that they give thanks to God the Father, by Christ, & not by Angels. And the Council of Laodicea, following this law, and willing to remedie that old disease, provided men should not pray to Angels, and forsake Christ. Further it appears by the words of Theodoret, that the Council of Laodicea iudged Angels when they were inuocated, to be idols, and inuocation of them to be abominable idolatrie. Papists alledge, that the Council condemnes them that denied Christ, and prayed to Angels in his name. Indeed Chrysostome saith as much; yet I answer two things. First, that Theodoret doth not speake of them that reiect Christ, and betooke themselves to the mediation of Angels: because he saith, they made a mixture of the Law and Gospell: which mixture cannot stand, vnlesse Christ, at the least in word be confessed. Secondly, that the error might be redressed which took place in Phrygia & Pisidia, (whatsoever it was) Theodoret saith, that the very act of inuocation, directed to Angels, was condemned. Thus much his very words import. Again, idolatrie is spiritual adultery; and therefore it breakes the band of spiritual wedlock, that is between man and God: and makes a people of God to become no people, and quite excludeth them from the covenat of God. By this it appears, that wee haue vpon good ground departed from the Church of Rome, and that we may not so much as dreame of any Vnion to be made, or Reconciliation of the two religions. It is not true which many suppose, that wee differ onely in matters of circumstance. Idolatrie is one speciall cause that makes vs to renounce the Romane religion.

Again, it is vtterly vnlawfull to ioyne with idolaters in their exercises of religion. Saint Paul exhorts the Corinthians on this manner: Flee idolatrie: that is, all feasts and meetings that tend to maintaine the honour of idols. And he vrgeth his exhortation by sundry reasons. The first is framed thus: They which are partakers in one and the same diuine seruice, haue fellowship with him whose seruice it is. This proposition is confirmed by a double example: the first of the Lords supper, in which they that partake of bread and wine, are also partakers of the body & blood of Christ. The second is, the Iewish sacrifices: of which, whoeuer did eat, were partakers with the Iews in their religion. The minor follows: they which are partakers of the feasts of idols, are partakers of their diuine seruice: they therefore which are partakers of the feasts of idols, haue fellowship with the idols themselves. The second reason is this, they which are partakers of things offered to idols, haue fellowship with diuels: but ye may not haue fellowship with diuels: therefore ye may not be partakers of things offered to idols. The third reason is this: they which are partakers of the Lords Table, may not be partakers of the table of diuels: but ye are partakers of the Lords

In cap. 3.
to the
Coloss.
Concil.
Laodic.
can. 35.

Hof. 1. 20

1. Cor.
10. 14.

verfe. 16.

verfe. 18.

verfe. 20.

verfe. 21.

Table

Magis ad
modum,
quā ad
tem per-
tinet.
Aug. de
ciuit. Dei.
l. 6. c. 6.
Laet. de
orig. er-
rorum. l. 1.
c. 3.

Comm.
in 2. Co.
loff.

Verfe. 22.

Verfe. 28.

1. Pet. 17.

Table: therefore yee may not be partakers of the tables of diuels. Now against these reasons the Corinthians might haply reply thus: That they did not present themselves at idol feasts, with an euill minde, as though they approved the idols themselves, & their seruice; that they went with their kindred and friends for this end; that they might preserue them in the faith, by keeping their old loue and acquaintance; or at least, winne them to Christ. To this Paul answereth, What shall we prouoke God to anger? are we stronger then he? signifying thereby, that albeit they had coloured shifts to defend themselves, yet indeed by so doing, they incurred the wrath of God. Furthermore he shewes it to be vnlawfull for the Corinthians to eat things offered to Idols, and that euene in private feasts, to be it they shall by their example offend their weake brethren, & draw them to doe that whereof they are not as yet peruerbed. Vpon this doctrine of Paul, it folloves by necessarie consequent, that it is wickednesse, yea flat idolatrie to be present at the Masse, though men keepe their hearts and their faith neuer so firmly vnto God.

Sundry things there be which are obiected to the contrary: And first of all, the example of Naaman, who saith to Elisba, 2. King. 5. 18. When I bow in the house of Rimmon, the Lord bee mercifull to me in this thing. & Elisba answered, Goe in peace. Therefore (say some) hee giueth leaue to Naaman, to bow in the house of Rimmon. A double answer (to omit many) is giuen to this place. The first is, that Naaman kneeled in the Temple of Rimmon, onely in ciuill respect, that the King might leane on his shoulders; and that he did this with open and publicke protestation, that he would indeede worship none but the God of Israel. The second answer, to which I rather incline, is this: In the words of Naaman, there be two things plainly to be gathered. The first is a confession, in which he doth acknowledge it to be a sinne to enter into the Temple of Rimmon, there to kneele downe before idols, or to giue any signe of reuerence to them. And therefore he saith twice, The Lord be mercifull to his seruant. The Lord be mercifull to his seruant in this thing. And by this also it appears, that his resolution and purpose, was no way to bow downe in the Temple of idols, but to worship the God of the Hebrewes, of whom he had beene healed. And for this cause hee craued that two Mules might be laden with the earth, where the Prophet dwelt: (a) no doubt for this end, to make an Altar thereon in his owne Countrey, that might be a monument of the health of his body restored, and a place of spiritual sacrifice in prayer and thanksgiving. The second thing in the words of Naaman, is a request to the Prophet, that he would pray for him, that he might be constant in his profession and purpose, and that if he were drawne against his purpose, and by humane frailty yeelded to bow againe in the house of Rimmon,

with his king, he would likewise pray, that God would pardon his sinne of infirmite. And to this request of his, Elisba answered, Go in peace: and hereby he signified, that he would pray for him, that he might no more fall to idolatrie; and if he fell vpon weaknesse, that he might obtaine forgiveness. This place therefore giues no warrant to them, that ioyne themselves to idolatrous assemblies; but rather it proues the contrary.

Secondly, it is alledged, that none refused to worshipping the image of Nebuchadnezzar, but the three children; and consequently, that Daniel bowed as the rest. Answer. There is indeed no mention made that Daniel refused to worship: because (it may be) he was neuer accused, as they were; and if he had beene accused, yet were not the accusations received of the King: because hee was in fauour both with Prince & people. Furthermore, that he did not worship the image, it appears by his constancie in godlines: & by his refusal in lesse matters, as namely, to eat the portion of the kings meat.

Thirdly it is obiected, that there is great difference betweene the feast of idols, & the popish Masse; and that the idolatries of the Gentiles were inuented of the diuell, whereas the Masse was at the first inuented by Christ, though now it be corrupted by men. I answer, that the Masse is an abridgement, or compendium of all superstition and idolatrie: there is adoration directed to bread, or the formes of bread: there is the body of Christ offered really in a sacrifice of propitiation, which was neuer offered; but once with shedding of blood: there is adoration of stockes and stones, inuocation of dead men, saying of Masse to the honour of Saints & Angels, worshipping of dead mens bones, and such like abominations.

Fourthly, it is alledged, that the godly, as Ioseph and Marie, Christ, his Apostles, & the rest, came to the Temple: & there worshipped God: the worship then being corrupted with many abuses. I answer. First, they were bound by commandement, to offer sacrifice, & to do other parts of Gods worship at Ierusalem, and they could doe it no where else. Secondly, the outward worship of God in Sacrifice and Sacraments, was not corrupted for substance: doctine indeed was corrupted by sundry errors, but the godly did not therein communicate with the rest. Now in the Church of Rome, doctrine and sacraments are corrupted in substance, & abound with idolatrous abominations (as I haue shewed): & their outward worship of God, hath more infirmitie with Gentilisme, then with the first institution of the Lord.

Lastly, it is said, if we goe not to Masse, men count vs for hereticks: hate vs, & take offence at vs; and all offence must be avoided. Answer. Offence is either active, or passive. Active offence giuen: passive offence taken. Offence active, must alwaies be avoided of vs: passive cannot possibly be avoided. And we must doe our dutie, though men be offended neuer so:

Dan. 1. 8.
& 7.

Deut. 16.
16.

Nun 2

remem-

remembering the rule of Christ, concerning them that be offended, *Mat. 15. 24. Let them alone, they are the blind leaders of the blind.* Furthermore, by hearing of Masse, weak ones are discouraged, and obstinate idolaters are confirmed, and made more obstinate. Thus they that feare lest offence be taken, give offence. Here it may bee demanded, whether it be lawful for Christian men to go into the temples of idols. I answer, they may, if they have a calling so to doe, and doe not communicate with idolaters in their superstitions, or give any honour to idols: but on the contrary, doe openly professe, either by word, or by their deeds, or both, that they abhorre both the idols, and their service. Thus was *Elia* present with the Priests of *Baal*. Thus were the three children present, when the golden image was worshipped. Thus was the Prophet of God present at the altar of *Bethel*, when *Jeroboam* stretched out his hand to offer incense to the idol. Thus *Paul* was present in *Athens*, and in the places of idolatry, that hee might behold their superstitions. The Protestant princes, in the crowning of *Maximilian* at Frankfurt, brought the Emperor to the Church, and to the place whereas he was to sit this done, they returned without doing any reverence at all, and thereby professed their dislike of popish idols, and their service. It may be objected, that the Prophet of the Lord prayed in the place where idolatry was exercised: because he prayed at the altar of *Bethel*, for the restoring of the Kings arme. Answer, He did not assimile. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatry of others, was cleane to the cleane Prophet. And the Iewes were commanded, when they were in the midst of idolatrous nations, to worship GOD towards the Temple at Hierusalem. And God heard his prayer, by miracle restoring the kings arme: and therefore hee approved it. And a prayer made in an idolatrous assembly is no approbation of idolatry, if there be an open profession of the milke thereof: and the prayer bee made vpon some necessity, as this of the Prophets was, that the king might be convinced of his impietie. It may be objected, that the Prophet, refusing to eat in the place, should also have refused to pray there. I answer, no: because God appointed abstinence from meate, to bee the signe of detestation of the idolatry committed in *Bethel*, and not abstinence from prayer. And this example of the Prophet, doth not warrant vs to bee present at idolatrous service, there to worship the true God: because he did not dissemble, but he openly professed the truth against idolaters.

On the contrary, if men resolute not to professe their detestation of idolatrous worship, either by word of mouth, gesture, or some other way: but only desire vpon curiositie, to see new fashions, and hereupon, enter into the

A Temples of idols; I thinke they ought not to doe it. For they themselves tempt God by so doing; they offend their weak brethren, and draw them by their example, to doe the like. And lastly, by their presence they confirme the obstinate idolaters, in their superstition. The like is to be said of them, that curiously without calling, go out of the precincts of the Church, into idolatrous countries, for this end only to see, and to be seene.

Touching ciuill societie with them, two points are to be handled. What societie may be vsed with them, and what not. For the first, we may vse their societie vpon necessitie, that cannot be avoided, vntill we will vterly reiect the fellowship of mankind. *Paul*, who forbids the Corinthians, to company with a brother that is an idolater; for all this giues them libertie to conuerse with the idolatrous of the world. This may seeme strange, but the reason is, because the companie of beleeuers was then but small, and the whole world beset with them; but idolaters: and therefore it was impossible for beleeuers to auoid their societie, vntill they meant to goe out of the world. And vpon this necessitie, *Paul* permits the Church in his daies, to vse the fellowship of idolaters: and for the very same cause hee saith, *1. Cor. 10. 27. If any of them that beleue not, bid you to a feast, get if ye will.* Secondly, beleu-ers may lawfully ioyne with idolaters, in the societie of Concord. For by the generall calling of Christianitie, they are bound to haue peace with all men. Vpon this ground may the Church make covenants of peace with idolaters, vpon euene and iust conditions. *Heb. 12. 14. Haue peace towards all men, and holiness.* *Rom. 12. 18. Haue peace with all men, if it be possible, and as much as in you lyeth.* Thus *Abraham* made a league of peace with *Amer* and *Eshel*, king of the Amorites, & with *Abimelech*: and *Isaac* with *Abimelech*: and *Jacob* with *Laban*: and *Heber* the Kenite, with *Isab* a forraigne king: and these examples haue sufficient warrant. For that which we may doe, we may bind our selues to doe. Thirdly, we may vse any such fellowship with them, as is, or shall bee occasioned by vertue of our particular calling.

Thus Christ being the Sauour of the world, conuerfed with publicans and sinners. Thus *Paul* being the Apostle of the Gentiles, enters into *Athens*, and their beholds their deuotions. It is Gods commandement, that the beleeuing wife, shall not forsake her vnbelleu- ing husband, if hee be willing or desirous to dwell with her. If it be alledged, that *Ezra* constrained the Israelites to put away their Ammonitish, and Moabitish, and the rest of their heathen wiues: I answer, that their marriages were in deede voided, and no marriages. First, because the nations with whom they married, were people according to Gods law, ciuilly dead: in that God had commanded their destruction, vntill when peace was offered, they accepted of it. Secondly, in that

1. Cor. 5.
10, 11.

Iudg. 14.
4.

Deut. 22.
10, 11.

Gen. 33.
14.

Iudg. 4.
17.

Ab. 17.
13.

1. Cor. 5.
13.

Ezra 10.
3.

Deut. 20.
10.

that

that they were not onely idolaters, but also infesters to idolatry, God by expresse commandement, did simply forbid the Iewes to marry with them; vntill they did repent & change their religion. And in regard of this commandement, the foresaid marriages were nullities, as incestuous marriages are no marriages, by reason of the absolute prohibition of God.

Touching the societie forbidden vs with idolaters, it is the societie of Amity: that is, of familiarity and speciall loue. Two examples, whereof we finde in the word of God. One is of contracts of marriage with idolaters, which the Scripture precisely condemneth, as an abominacion in Israel, & a prophanation of the name of God, *whē Iuda marries the daughter of a strange god.* *Mal. 2. 11. Boaz* indeed married *Ruth*, a Moabitess; but shee was entred and receiued into the body of the Israelites, by a former marriage: and shee was one that beleued in the God of Israel: *Thy people* (saith the Lord to *Namias*, *Ruth 1. 16.*) *shall be my people, and thy God, my God.* *Samson* likewise married a woman of the Philistines, but that was by diuine intinct, and consequently, by a speciall appointment of God. Againe it is alledged, that God by expresse law, gaue leaue to the Israelites, to marry heathenish women taken captiues in warre. *Ans.* That is a law onely of toleracion, without approbation: in which, God for the hardness of their hearts, permits the euill, which cannot by policie be quite taken away.

And this appeares by two things: First before the marriage, the woman by Gods appointment must bee deformed, by cutting off her haire, by the growing of her nailes, by putting off the garments of her captiuitie, & by mourning for her father and mother: for the space of a moneth: and the end of this was, to cause a dislike in the Israelites, of their intended marriages, or to signifie a change of religion at the least in pretence, in the parties espoused. The second example is of leagues of mutuall aide & protection, which may not be contracted between beleu-ers and idolaters. *Iehaphaz* for making this kinde of league with *Abah*, is thus reprooued, *2. Chron. 19. 2. Wouldst thou helpe the wicked, and loose them that hate thee? Therefore for this thing, the wrath of the Lord is upon thee.* Again, that which we may not doe, we may not couenant to doe; now we may not mutually giue and take aide and protection of idolaters. This tends to the dishonour of God, because it makes idolaters boast, that the people of God cannot stand without their aide. It is further an occasion of idolatry; and this league often inuols the people of God in the same plagues and iudgement with idolaters. It hath bene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amitie with the Turkes. It may be objected, that *Abraham* made this couenant of protection with the Amorites, *Amer, Eshel, Mamre*: and that thereupon they aided him in refusing of *Lot*, and in the slaugh-

ter of the Kings. I answer, First, it may be they were beleu-ers, embracing the faith of *Abraham*: nothing can be shewed to the contrary. Secondly, if they were infidels, the couenant that was betweene them, was of peace onely: and they ayded *Abraham*, not by request made by him, but by secret & speciall motion of God. Thirdly, the Fathers did sundry actions vpon bad custome, which God by law afterward redressed: and their examples may not be followed in all things. Lastly, I suppose that *Abraham* ioynd with them, as against a common aduersary: and therefore the protection they ministred to *Abraham*, was as necessary for themselves, as for him and his people.

Here one exception must not be omitted. Put the case; that the husband is an idolater, and is content to dwell with his beleu- ing wife: shee then is to liue with him, not onely in the societie of peace, but also in the societie of amity, by doing all duties of loue that concerne a wife, so far as may stand with good conscience. For the precept of *Paul* is, that marriage and marriage duties, are to be preferred of the beleu- ing party with an infidell, so be it the said infidell be content. It may be alledged, that thus the beleu-er exposeth himselfe to danger of idolatry: I answer, no; because God defends them that call vpon him, who thrust not themselves into danger, but beare the danger and calamity into which they are fallen, attending vpon their callings. Again, if the vnbelleu- ing partie shall sollicit the other, & vse all means, both faire and foule, to draw him or her to idolatry, the beleu- ing party in this case, may goe aside for a time, and omit the duty of marriage. For this is all one, as if the idolatrous & vnbelleu- ing partie should depart. For indeed, that partie is said to depart, in whom the cause of departing is; as in the Church, he is schismaticke, in whom the cause of the schisme is, and not alwaies he that separates. Secondly, it may be objected, that a Christian may not become the member of a harlot, much lesse of an idolater; considering idolatry is a great sin. I answer: the reason is not like. For the fornicator consents to the fornication: and so doth not the beleu- ing party, by doing duties that pertaine to marriage, consent to the idolatry of the vnbelleu- ing party. And the fornicator willingly ioynes himselfe with an harlot; whereas the beleu- ing partie, desires hee might be yoked with a beleu-er, and not with an infidell. Lastly, it may be objected, If for adultery, diuorce may be made, why not for idolatry which is spirituall adultery? I answer, That not any sinne by it selfe, as it is a sinne, not breaking the troth and bond of marriage, is the proper cause of a diuorce; and not any kinde of idolatry, but the sinne of adultery breaks this troth.

Hitherto haue I shewed the meaning of this commandement: *Keepe your selues from idols.* Now I come to the reason of the commandement, in the word *Babes*, or Little chil-

1. Cor. 7.
13, 14.

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den, The word (child) in Scripture, is given to them that be any way inferior to others: And it is applied ten waies. First, they which come of others, in respect of blood & generatio, are called children. It needs no prooffe. Secondly, they are called children, which are in the right descending line. Christ saith to the Iewes, *John. 6. 58. Your Fathers eat Manna: and this was about 1500. yeeres after.* Again he saith, *Luke 11. 47. You build the tombs of the Prophets, which your fathers killed: and that was at the least 500 yeeres after.* A widow to her nephew, is as a parent. Yea they which defend in the line collateral, are children, or as children. Thirdly, subjects be children. *David* speaks thus to *Saul*, the King my father, *1. Sam. 24. 11.* Thus *Abimelech* is named father and Kings. Fourthly, they which succeed others in the title or right of inheritance, are called children. Thus *Leconian* that neuer had child, is said to beget *Salathiel*, because *Salathiel* was the next of *Dauid*es stocke, who therefore did succeed *Leconian*, in the kingdom of *Iuda*. Fifthly, they who were guided by the counsell of others, are called children. Thus *Ioseph* saith, *Gen. 45. God hath made me a father to Pharaon.* Sixty, seruants are called children. The seruants of *Naaman* say vnto him, *2. Kin. 5. 13. Father, if the Prophet had bidden thee do a great thing.* Seventhy, yonger men & womē, in respect of their elders, are as children. *S. Paul* saith, *1. Tim. 5. 1. Rebuke not an elder: but exhort him as a father.* V 111. They which be in the tuition of others, are children. Christ commending his mother to *Iohn*, saith, *John. 19. 26. Behold thy mother, behold thy sonne.* *Ioh. Ioh. Ioh. 29. 16. he was a father to the poore.* IX. They which learn arts inuented of others, are children. Thus *Iubal* is called the father of all that play on Harpes, *Gen. 4. 21.* Lastly, scholars are called the sonnes of the Prophets. *Elizus* saith to *Elisha*, *2. Kin. 2. 12. My father, my father.* And hearers are called children, in respect of their teachers. King *Iosai* said to *Eliakim*, *1. King. 13. 14. O my father, my father, the charers of Israel & horsemen.* *Paul* saith to the Corinth. *1. Cor. 4. 15. I have many teachers; but not many fathers: and to the Galath. 4. 19. I have begot you by the Gospel.* And in this place *Iohn* faith to all true belecuers: *my little children.* And hereby he signifies his tender loue, & his fatherly care to the Catholike Church in generall, and to all in singular, that imbrace the faith of Christ: that the commendment touching idols, might take the better place, and be the more respected.

Thus much of the reason. Now I do earnestly exhort and with all persons that tender their owne saluation, to remember it, & to be doers offit to the end. And that they may the better be refouled, let the first consider the greatnes of the sinne. The Prophet saith, *1. Sam. 15. 23. That disobedience is as much credit, & transgression as idols.* The greatnes hereof appeares in two things. Firsh to erect any image to God, is to abolish his maiesty & glory: *Paul* saith; *Rom. 1. 23. the Gentiles turned the glory of the incorrupt-*

ible God, into the similitude of man and beast. He that shall goe about to represent the person or presence of a mightie Monarch, by setting vp the image of any beast, as namely, of an Ape, with a scepter & a crown, doth no doubt; greatly abuse himself, & disgrace the said Monarch: much more then is our heavenly King disgraced, when men take vpon them to represent, either his maiesty, or his presence, with the image & picture of any creature. Secondly, the worship of idols, is the worship not of God, but of the diuell himselfe: because it is prescribed by the diuell, according to his pleasures, against the will of God. Again, we are to consider the foule attendants & companions that goe with the worship of idols, namely, adulteries and fornications. For in the iudgement of God, they are left to bodily fornication, that giue themselves to that which is spiritual. *Paul* faith, that the Gentiles because they dishonour God in idols, were for the cause given up to the lusts of their owne hearts, vnto uncleannesse, to defile their owne bodies, and to commit sinnes against nature, *Rom. 1. 24.* When the Israelites fell from God to idols, oftentimes they fell to Sodomie. In Italy, for their idolatries, men are left to themselves to permit the stewes, and to abound (as the same is) in whoredoms and fornications. Thirdly, such as worship idols, sever themselves from God and Christ, as I have proued. Lastly, the punishment of idolatry is detable. For the foule, *Ren. 21. 8. a portion in the lake that burnes with fire and brimstone:* for the body, *captiuitie or destruction.* Thus saith the Lord, *Deut. 32. 21. because they have provoked mee to jealousy in them that are no gods, I will also provoke them to jealousy in them that are no people.* Thus in this last age, Horle-men from *Empyras*: that is, (4) Saracens or Turks, shall destroy them that worship idols of gold or silver: that is, the idolaters of the Romane Church.

If any here shall say, that they are not yet refouled, that the Church of Rome is a worshipper of idols, let them consider these reasons that follow. The first is this:

Babylon is a worshipper of idols.

Rome is Babylon. Ergo

Rome is a worshipper of idols.

The maior is manifest. For Babylon is called the mother of fornications, *Ren. 17. 5. & the dwelling place of diuels*; chap. 18. ver. 2. by reason of her idolatries. The minor is also manifest. For Babylon is called, *Ren. 17. 18. A city that rules over the kings of the earth*; & that is Rome which was the seat of the Empire in the daies of *Iohn*. Here answer is made, that *Saint Iohn* speaks of heathenish Rome, after it had received the Gospel. I answer, it is false: for Rome ruled by the Emperor, did not make the kings of the earth drinke the wine of her fornications; because it left every nation and countrey to his owne religion and deuotions. For this was the common error of the heathen; to approve of all religions; & to admit the sects of all Philosophers. Themistius the Philosopher went

about

Socras.
hist. v. 4.
ca. 17.
Leo serm
1. de Per.
& Paulo.

about to perswade *Valens* the Emperour, that the varietie of sects was pleasing vnto God, while he was worshipped in iudry forts. *Leo* saith thus: *This came not knowing the author of her aduancement, when she ruled almost ouer all nations, she serued and gaue her selfe to the errors of all nations, and seemed to haue taken vp a great height of religion, when she refused no manner of falsehood.* Therefore heathenish Rome dranke of the wine of the nations, and did not cause the nations to drinke of her cup. This therefore is spoken and meant of Rome governed by the Pope. Again, *Reuelat. 13. 1.* there a beast is rising out of the sea with seven heads and ten hornes, which by common consent of interpreters is the Romane Empire; and the other beast, ver. 11. arising out of the earth with the voice of the dragon, and the hornes of the lamb, is the estate of the church of Rome governed by the Pope. For it doth all things that the other beast did, and that in his fight: and it giues a spirit, to the image of the beast, because it reuiues and puts in practise the dignitie, authority, and tyrannie of the Romane Emperours. Thus *Irenaeus* of old vnderstood this chapter, who saith, that the number of the name of the beast is contained in the word *Laticius*, which signifieth a Latine or Romane. *Abbat Isachim* in his Commentary vpon the *Renel*, hath these words: (a) Some that carry a shew of the face of God, that is, the Catholike Church, are made the state of the beast, which is the kingdom of *Antichrist*, reigning euery where in his members, from the beginning of the Church. Again, *We have by Tradition from our Fathers, that Rome is spiritually Babylon.* Again, *The Merchants of the earth are Priests themselves, who sell prayers and Masses for (b) pence, making the house of prayer a place of merchandise.* Again, *We know that not only Bishops and Priests, are entangled in the affairs of Babylon; that they may grow rich: but also some Abbots, Monks, and religious persons, or rather, which seeme to be and are not. Honorius* signifies in platonic words, that the Pope and his Cleargie is the very Babylon of the Apocalyps. The summe of his words are these: I turne thee to the citizens of Babylon, and looke what ones they are, and by what fires they goe. Behold her Princes and Iudges: for in them is the state of the Beast. Turne to the Cleargie, & in them thou shalt see the Tent of the beast. Behold be Cloysters of Monks, and in them thou shalt see the tabernacles of the beast. Behold the houses of Nunnes, and thou shalt see in them also prepared for the beast. Now then the conclusion must needs follow, that Rome governed by the Pope, is a worshipper of idols. If please some to auouch, that if the learned papists and Protestants might conference together, they should be found to differ, not in substance, but only in circumstances: but in substance which they say, vntill by skill they be able to make idolatry a circumstance.

A second reason. A thing faint in the mind by imagination is an idoll. This is the

A expresse doctrine of *Theodoret* and *Origen*: of whom, not only the Images of things fained, but also the things themselves, as *Titan*, *Sphinx*, *Centaurs*, men with dogs heads, and such like are called idolls.

Now I assume: But Images which the Church of Rome faith are the Images of the true God, and of Christ, are indeed the Images of things that are not. For there is no such God that doth annex his presence to painted or carued Images, that doth heare and helpe such as pray before them, more then any where else: that will be worshipped in, at, and by Images: if there be such a God, he hath either revealed himselfe, or not. If he haue revealed himselfe, let the promise of his presence and of his hearing, of vs at images be brought forth. Again, let his commandment binding vs to worship him in images be shewed. And if neither (as I verily thinke) can be shewed, the worship if it life is but a vaine thing. And the thing worshipped is but a fiction of the braine.

Again I assume: The image of the virgin *Mary*, is the image of a thing that is not. For there is no such mother of Christ, that is present with her image, and heareth men and women praying to her there. And there is no man vpon earth that can possibly by sufficient reason prouoe it to bee: whereas for all our actions, speciall fractions of religious worship, faith must be the ground.

The third reason. To turre the glorie of God into the image of a corruptible man, is idolatry: thus *Paul* proues at large, *Rom. 1.*

Now the papists represent God in the image of a man, and the learned among them defend it. I say (saith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghost in the forme of a dove. And such kind of paintings turne the glory of God into the similitude of a corruptible man. Let *Austine* speake in this case. *Wee must not therefore forbid (saith he) that God the Father be circumscribed as it were with an humans shape, that when we thinke of him, a right or left side should come into our mind: or that which is said, that the Father doth sit, wee must not thinke so bee done with the bowing of the legs; that we fall not into that sacrilege wherewith the Apostle censurh them that haue changed the glory of the incorruptible God into the similitude of a corruptible man. For it is extreme wickednesse, that a Christian man should place such an image for God in the temple, much more it is wicked in his heart where the temple of God is inuade, if it be cleauid from earthly desire and error. Furthermore, the Father neuer appeared in this forme, but the Sonne.*

The fourth reason. To inuocate a brute creature, is idolatry. Now the Popish Church inuocates a brute creature when they say, *All hail, O Croffe, our onely hope in this time of the passion, increas of righteousness to the godly, and give pardon to guilty persons:* If any thail say these words are directed to Christ: I say again they are spoken

In Exod.
ca. 38.
Hos. 8.
In Exod.

Bellarde
imag. 1.
c. 8.

Aug. de
Sym &
fide cap. 7

In Breni-
ar infra
hebdom.
4. qu. 1.
drag.

ken to the very wood of the croffe. For the words in the *Hymn* immediately going before, are these: *Blessed is that Croffe on whose armes the price of the world did hang, it was made a beam to weigh his body, and took the prey for hell.*

The fifth reason. The worship of God that is deified and taken up by man, is indeed effect idolatry: because it is a worshippe that God doth abhorre & detest: who will precisely be worshipped according to his own word; without any addition, detraction, or change.

Now the worship of God in the Church of Rome, is deified and taken up by man. And this I declare in five particulars. The first is, the invocation of Saints departed, of which I propound these conclusions. The first is, that for 350. years after the death of Christ, there was no practise or acknowledgement of prayer to Saints in the true Church of God. For till 200. years after Christ, the intercession of Saints was utterly unknown: as appears plainly by the writings of *Irenaeus, Iulian, Clement, Tertullian*; and about the year of our Lord, 240. *Origen* began to broach the doctrine of intercession of Saints: notas the publicke doctrine of the Church, but as his owne private conjecture. And after three hundred years from Christ, the learned disputed against the Arians on this manner: Christ is invoked, therefore Christ is God. Which kinde of reasoning had bene vnusit, if prayer to Saints had then taken place.

2. Concluf. Vpon the point of 400. years, *Basil, Nyssen, Nazianzen* gave further occasion of prayer to the dead. For by a rhetorical figure they vsed to speake to the dead, and as it were to talke with them after the manner of Orators. And these speeches of theirs may seeme to be prayers, but indeede they are no prayers, but wishes. For in the same manner they vsed to speake to the soules of damned men, as the soule of *Julian*, and to things without life, as to the *Passouer*. Secondly, their speeches were directed to Saints in doubtfull and wauering termes, to this effect: (a) *Heare vs if there be in thee any care of vs, if there be any sense in thee.* Thirdly, they supplicd the Saints to be (b) present with them, to heare them when they spake vnto them.

3. Concluf. Till 500. years after Christ were expired, invocation of Saints was not receiued into the publicke Liturgie of the Church. After 400. years Saint *Augustine* faith of publicke prayer: *Wee doe not make gods of Martyrs: they are not made of the Priest, but no prayer is made vnto them.* After 500. years *Petrus Gnaphan* an heretike is said to put invocation of Saints into the publicke prayers of the Church. And *Gregorie the Great*, about 600. years after Christ brought prayers to the dead into the Letanies of the West Church.

The second particular is touching Images of Saints, of which I set downe foure conclusions.

1. Concluf. There was no use of Images a

mong Christians specially in their Churches; for 370. years after Christ. The contrary cannot be shewed.

2. Concluf. Solitary or single Images of God or Saints were not allowed to be set up in Churches for any use of religion, till more then 400. years after Christ. And the contrary cannot be shewed.

3. Concluf. Images erected in Churches for Lay-mens books, were not publicly allowed to be worshipped, till after sixe hundred years. *Gregory the great*, faith thus to *Sirenus*, *And indeede because you forbid images to be worshipped, we altogether praised you, but that you haue broken them, we haue reprehended you, I say, publicly; because sundry priuate men, and particular Churches, after 400. years began religiously, or rather superstitiously to adore the wood of the croffe and the peeces thereof; but this was then a particular and priuate act: not the act of the Catholike Church.*

4. Concluf. Adoration of images was neuer publicly authorized, till 789. years after Christ, in the second Councell of Nice. And in the writings of the Fathers there is nothing for that religious worshipping of images which is more then veneration or reuerence, till about the former time. And this authorisment in that Councell wanted vniuersalitie. For shortly after a Synod at Frankford (in which *Charles the great*, and the Legates of the Bishop of Rome were present) condemned the Councell of Nice, as hereticall. *Homon* an English historiā faith well of this point. *Charles* (saith he) *King of the Franks, sent the booke of a Synod to Brytayne, directed to him from Constantinople. In which booke, alas, many things are found very true comment and contrary to true faith, specially that it is confirmed by ioynt consent of almost all the Doctors of the East, being three hundred, or there abouts, Bishops, that Images are to be worshipped: Which thing the Church of God doth altogether a curse. And against which Albin, write an Epistle marvelously confirmed by the Authorities of the Scriptures, and brought in with the same booke to the king of the Franks, in the name of our Bishops and Princes.*

The third particular is of religious worship. One Conclusion. The distinction of religious worship into Latrine worship, & Dulia-grace, was not knowne & received into the Church till 400. years after Christ. *Augustine* was one of the first that vsed this distinction in another sense. For hee puts Latrine for religious worshipping, prescribed in the first table, & when he puts Dulia for more then ciuill worship, he flatly denies it to be due vnto Saints, as in these words of this. *We honour Saints with charitie, & not with seruice. Again, Let it not be our religio the worshipping of dead men. And I would faine see the Author within 500. yeeres after Christ, that ascribes Dulia to any meere creature, when it signifies an higher worship the positive or ciuill honor.*

The fourth particulars of the crucifix. Of which I set downe one conclusion: That crucifixes were not in use till 400. years after Christ.

Lib. 7. in dist. 4. Epist. 9.

Prudent. l. 2. con. Symm. Paulinus. Ep. 11. Hier. in Epist. Philo. Paul. Euz. l. 4. c. 25.

Houd. in continuatione Bedae. 24. 664. & Ado. V. c. 11. in 20. Pleodis. modus septim. Graecopellane. pro ad. rando. i. magis. bus ad. cata. p. 11. tus.

a Dulia. de ver. relig. c. 55.

The

The single croffe was, I grant, but not the croffe with the image of Christ put thereto. The testimonies of *Iustin*, (a) *Lactantius*, (b) *Minutius Felix*, (c) *Tertullian*, (d) *Cyprianus*, are alleaded to the contrary. But they indeede, speake onely of the real crucifix, that is of Christ himselfe crucified vpon his owne proper croffe: and not of the formed crucifix. The booke of visiting the sicke, that goes vnder *Augustines* name, mentions the painted crucifix. But that is a knowne counterfeit of latter times. *Metaphrastes* reporteth that a christall Croffe with the image of Christ appeared to *Procopius* the Martyr, and that hee was bidden to make the like of gold and silver, which he carried about him, & obtained victory against the Saracens. This testimonie of *Metaphrastes* is of no value, for he is but a fabler. Yet his testimonie declares thus much, that in the daies of *Dioscorus*, which was vpon the point of 300. yeeres, Popish crucifixes were not in vfe. Because *Procopius* made the crucifix which he wore about him, vpon the speciall occasion of a reuelation. And it seemes that crucifixes were not publicly receiued in the Church till 700. yeeres after Christ. For then the sixth Councell of Constantinople, whose Canons are not counterfeit, commands that the image of Christ be set vp in the roome of *Adams* dei.

The last particular, is touching the worship of Christ, and his Image. The first conclusion. The adoration of the Sacrament or of Christ after the Romane manner, in, at, and vnder the forme of bread, was not knowne or vsed in the Church of God, within eight hundred yeeres after Christ. For Transubstantiation the ground of adoration was not knowne or receiued of the learned, till after this time. Let them of the Romane religion study till their heads and hearts ake, they shal neuer be able soundly to prooue the contrary. And *Honorius III.* is said to haue instituted this adoration about the yeere of our Lord 1220.

The 2. Conclusion. The worship Latrine or diuine honor, was not giuen by the learned any way to the image of Christ for a thousand yeeres after his ascension, and vpperward. This the Papists see & confesse. *Catharin* faith, *Indee more of the ancient (as farre as I could reade and marke) neuer said, that images are to be worshipped with the worship of Latrine, but they all deified this king of speaking.* Again, *It is not found in ancient writers, that an image (considered as an image) is to be adored with Latrine, but contrariwise that it is not so to be adored.* And we reade this often protested in the answers of the Bishops of the fourth Synod, & in the Decree most manifestly, which I lately beleue neuer came to the hand of *Thomas*. Of the same opinion is *Francis Suarez* the Iesuite, who thinke that *Thomas* neuer saw the fourth Synode, or the second councell of Nice.

Vpon this which hath bin said, it appears that sundry maine points of religious worship haue bene deified by men in the Church

of Rome, & consequently that their worship is in effect idolatry. For all this, pur case that the Romane worship bee no idolatry: neuerthelesse it is subiect to a possibility of being idolatry, and therefore naught, and thus I reason.

The true worship of God is not subiect to a possibility of being Idolatry. For there is no possibility of darknes inlight, no possibility of euill in goodnes. The worship of God in the Romane Church is subiect to a possibility of Idolatry. For it is possible that he which by signes manifests his presence, and heares them that pray before images, be the diuel himselfe, and do it by Satanical operation. There is no such likelihood in the Sacraments and word preached: because they are founded in the institution of God, & so are not images or worship at them. Again, in the adoration of images, three caueats must be obserued, as they teach.

The first, that no confidence be placed in images: the second, that wee aske nothing of them: the third, that we doe not ascribe any diuinity vnto them. Now it is a possible thing (nay it is not ordinary) that the common people omit these, or some of the cautions. *August. faith, Who doth worship or pray beholding an image, which is not so affected that hee thinketh hee is not heard of it, and hope that shall be performed by it, which he desireth? Again, the similitude of a shape, and the counterfeit composition of lines doth leade, and with a certaine weak and sicke affection, doth brauise the weaker sort of mortall men.*

Again, it is possible that the priest faile in his intention, by wandering-by-thoughts when he is in the consecration of the Host, or hee may of bad purpose intend not to consecrate: or he may of negligence omit some word or words of consecration: & then there is no right consecration: if no consecration, no transubstantiation, if no transubstantiation, Christ is not adored, but a peece of bread for the liuing God.

Again, there is a possibility that some of them that bee worshipped for Saints in heauen, bee no Saints, but damned in hell. And *Hierom* said, *Wee worship the bodies of many vpon earth, whose soules are tormented in hell.* Sundry images in the Church of Rome at the first, in all likelihood were inuented to represent, not the persons of men, but mysteries after the manner of Emblems. The figure which is called Saint *Margaret*, destroying a dragon after she was deuoured of it, in former times serued to represent the calling of the Church of the Gentiles, being gathered by the preaching of the Gospel out of the bowels (as it were) of the diuel, of whom they were deuoured. *S. George* on horse-backe was in former times a representation of Christ our Saviour, who vanquished the diuel for the deliuerance of his Church. *S. Christopher*, who was indeed a meere fiction, was in former times nothing else but a representation of the life of a Christian man as the very name declares. For *Christopherus* is one that beares the name of

Christ

In P. 11. 113. & Epist. 49. ad Doct. gratias.

Christ before men. Now these and the like pictures of mysteries, were in proceffe of time reputed pictures of Saints; and are worshipped at this day of many, as they haue bene heretofore, for the images of Saints indeed. To this I adde, that reliques are very often counterfeits: that the feast of the Assumption of the virgin *Mary* is of no better stamp: because there is no certentie in historie to prooue this assumption. Thus much of the Idolatrie of our times.

Having thus declared, what is meant by Idols, and how they bee to be avoided, I must yet proceed further. For it is the property of a diuine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worship of God is commanded: and it is the very scope of this place to inioyne vs to preferre our felues in the true worshipp of God. Of which durie I will speake a little, because it is of special weight and moment. That we may the better keepe our felues in the right worship of God, we must consider first, what is meant by the worship of God; & secondly, what are the spirituall heads and parts thereof. That wee may conceiue aright what is meant by the worship or seruice of God, fixe points are distinctly to be considered. The first is the foundation of Gods worship. For they that would truly worship God, must lay downe a foundation thereof in their hearts; and that consisteth of two parts, the knowledge of God, and of our felues. Of the knowledge of God, the Prophet *Isay* speaks thus, *The Egyptians shall know the Lord in that day, and doe sacrifices and oblations, and shall vow vowes, vnto the Lord.* And *Paul* saith, *How shall they call on him, of whom they haue not heard?* If it bee demanded, what knowledge of God is required, I answer, we must not only know God as he is in himselfe, that is, the vnitie of the Godhead in the Trinitie of persons, with the properties and workes thereof; but we must know him as hee is to vs, that is, our God, extending his mercie and his prouidence ouer vs. For the sense, or experimental knowledge of the fauour and goodnes of God, breeds in vs the true worship of God. Concerning our felues we must know two things. The first, what we are by nature, namely, vile, wretched, and miserable sinners, vnable to doe any good, prone to all euill, deserving many thousand damnations. This knowledge of our miserie is indeed no cause that moues vs to worshipp God, yet is it an occasion thereof. The woman of Samaria did no better then scorne Christ, till shee was brought to a sight of her finnes, and then afterward shee reuerenced him as the Messiah. The prodigall sonne, when hee was touched with a feeling of his owne misery, came & yielded himselfe in subiection to his father. Again, we must further know, what we are by grace, namely, the children and seruants of God, and the heires of the kingdom of

heauen. And this knowledge is a notable inducement to the worshipp of God. For the mercies of God are they which moue men, to bring vnto God the true and reasorable seruice.

Vpon the former doctrine, two things offer themselves to be considered, the fin of our times, and our duty. The fin is noted by the Prophet, *There is none that understandeth, and seeketh after God.* This we see by daily experience. Men content themselves with that knowledge of God which nature affordeth, & they endeavour not to know and acknowledge him as hee hath reuealed himselfe in the written word, specially in the covenant of grace. And so great is the force of selfe-loue in most men, that they cannot abide to consider of themselves, as they are in themselves out of Christ. Thus most men present a worship vnto God, but it is without ground or foundation. Now the duty of all men is to study for the knowledge of God & of themselves; and to increase herein. For hence it is, that al godly men haue stirred vp themselves to duties pertaining to the honour of God. *Daniel* blesteth God, praefeth him, and brings gifts & offerings to him, vpon the knowledge he had, that kingdome, power, & glory, was Gods, and that all things were his. *Daniel* makes solemne prayer & confession to God, because he considered him to be great and terrible, and to be a keeper of covenants with them that loue him. The ground of the nine latter commandments is the first, *Thou shalt haue no other gods before me.* And the ground of this commandment is a knowledge and faith, that *Iehovah* is our God. And this appeares, because the words, *I am Iehovah thy God, which, &c.* are closed vpon the first commandment, and shut vp with it in one & the same period in the Hebrew text. Moreover when God is not known aright, he is not worshipped aright, but either the idols of our braine are worshipped, or diuels. Thus *Paul* saith, that the Galatians, when they knew not God, worshipped them that are no Gods by nature. For such as our knowledge is, such is our worship.

The second point, is the rule of the worship: and that is. That nothing may goe vnder the name of the worship of God, which hee hath not ordained in his owne word, and commanded to vs as his owne worship. For we are forbidden vnder paine of the curse of God, either to adde, or to take away any thing from the precepts of God, in which hee prescribes his owne worship. When the Iewes worshipped God after the denised fashions of the Gentils, though their meaning was to worship nothing but God, yet the text saith, *they worshipped nothing but diuels.* Again, the Lord forbids vs in his worship to follow after our owne hearts and eyes, or to walke in the ordinances of our forfathers, but only in his commandments. And he holds it as a vaine thing, to teach his worshipp and feare by the precepts of men. That we may worshipping

God

God with reasonable seruice, wee must prooue what is the good, acceptable, and perfect will of God. And those are good workes indeed, acceptable to God, which hee hath prepared for men to walke in. *All voluntarie religion, and will-seruice, is utterly condemned.* Therefore nothing may goe vnder the name of Gods worshipp, but that which hee prescribes. It is alleadged to the contrary, that when a work is done without commandment, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may bee the worship of God, foure things are required; the person or doer must be regenerate; the matter of the worke must bee a thing commanded: it must be done in faith; and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnlesse it be an intention to honour him, by yielding obedience to that which hee commandeth. Again, it is alleadged, that a work done in loue to God, though there be no commandment thereof, is the worship of God. I answer, that loue keeps it selfe to the word, & will of God: and things done without a word from God are not of loue. For *loue is the fulfilling of the law.* Thirdly, it is objected, that vows in the old Testament were a part of the worship of God, and that they were not commanded. I answer, though God did not bind all men by a commandment to make vowes: yet hath hee testified in his word, that vowes were acceptable to him: for hee prescribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Mary who annointed Christ, had no commandment so to doe, and yet shee did a worke acceptable to Christ. I answer, though shee had no particular commandment, yet had shee a general. For the worke shee did, was a confession of her faith and loue to Christ, and that is commanded. Likewise *Pauls* example is vrged, who preached the Gospel freely, and looked for his reward of God: and yet hee had no commandment so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the Church of Corinth, by reason of the offence of many. And therefore *Paul* preached freely: and hee could doe no otherwise, vnlesse hee would haue abused (as hee saith) his authority. For a thing indifferent, in the case of skandall, ceaseth to be indifferent, & is a thing commanded. Lastly, some object, *Luk. 10. 16. He which heareth you, heareth me.* Therefore (say they) the very commandments of Pastours prescribe Gods worshipp. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation: for thus is the Ministerie of commission, *Teach them to observe all things which I haue commanded you.* As Christ

was sent of the Father, so are the ministers sent of him: but he was sent to do his Fathers will: *As my Father hath commanded me, so doe I.*

Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, & neuer suffer our felues to be deprived of it; for the vse of it is great. By it we may discern the prophanes of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worship wherewith they honour God? Surely, what they list themselves. Some worshipp God with their good meaning; some with their good dealing; some with the babbling of a few words, as namely, of the Apostles Creed, and ten Commandments for prayers. This seruice of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth; but the will of him which is honoured. Secondly, here we learne to detest the seruice and worship which is performed to God in the Church of Rome. For it contains many parts and points of will-worshipp, hauing no warrant from God, either by commandment or promise: of this kind are the Sacraments of penance, confirmation, matrimonie, orders, and the last anointment: The consecration of the bodie of Christ by fine words, *For this is my bodie;* the oblation and sacrifice of Christ in the Masse for the finnes of the quicke and dead: the vow of continencie, perpetual poeuitie, and of regular obedience: the religious distinction of meates, garments, times; the hallowing of ashes, palmes, bread, water, &c. for the driving away of diuels, and for the health of the body and soule. For these and many other practises, let them bring forth the word of God, if they can. They plead for many things: that they haue the word of Traditions. I answer, that Traditions Ecclesiasticall are no word of God; but the word of man: and Traditions which are called Apoltolical, are either of no moment, or doubtful. For how shall we know certainly, that they were the Traditions of the Apostles, considering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to error?

The third point, is the end which God hath appointed of all his worshipping: and that is, not to giue or adde glory to God: for nothing can be added to absolute perfection. But the end is, to acknowledge, praise, and confesse the infinite glory of GOD. Furthermore, the end of this acknowledgment or confession, is our happinesse & saluation, *Ioh. 17. 3. This is eternall life, to know thee the only true God —, & I will deliver thee.* *Paul* saith, *God times is our gaine:* & the reason is, because it hath the promise of this life, and the life to come. Vpon this we must be admonished euermore to worship God, and that with all care & diligence, because the worship of God is not his benefit, but our benefit & saluation.

The

Pareus de Trad. par. 3.

Ih. 19. 21

Rom. 10. 14.

Ioh. 4.

Luk. 17. 21.

Ioh. 10. 21. Luk. 14. 31.

1. Tim. 4. 8.

The fourth point is concerning apt & able persons to performe worships acceptable vnto God. And they are onely such as turne vnto God, and are reuened by the holy Ghost. And the worship of God performed by any other persons, is not worship, but sinne. *Prou. 15. 8. The sacrifice of the wicked is an abomination vnto the Lord.* The Lord by the Prophet *Iſay* protesteth, that the oblations and sacrifices of the Iewes were an abomination to him, and that he hated them, because their hands were full of blood. Againe he saith, *That he which killeth a bullocke, is as he which killeth a man, and he which offers a sheepe in sacrifice, as he which cuts off a dogs head;* because of their vile abominations. *Ioh. 9. 31. God heareth not sinners.* Whatfoeuer is not of faith, is sinne; whatfoeuer worshop of God is performed by vnrepentant sinners, it is not of faith, because they want that faith, without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt, he that doth not acknowledge his guilt, doth neither acknowledge Gods iustice, nor his mercie; he that doth not acknowledge the iustice and mercy of God, can not truly worship him: he therefore that turnes not to God, can not vnfainedly worships him. If it be demanded, how the worship of God should be a sinne in any man, considering it is commanded: I answer, sinnes be of two sorts. The first, is, when something is done that is flat contrary to the commandement of God: the second is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worship of God in wicked men is a sinne. Because though they doe that which God commands, yet they doe it not as he commands. Againe it may be said, if the worships of God be a sinne in the vnregenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not be made for the doing of any thing that is a sinne of it selfe: now the worship of God is not a sinne of it selfe, but onely by accident; that is, because it is performed by vngodly persons, to whom being vnclane, all things are vnclane. Againe, vngodly men are not to be exhorted to the worship of God, but in meete and conuenient order. For first, they must be admonished to turne vnto God, and then afterward to worship him.

Here let vs take notice of the ouer-sight of many, who liuing without reformation and amendment of life, thinke neuerthelesse if they pray vnto God, heare his word, come to the Lords Table, that they doe great matters, and that the Lord is highly bound vnto them; whereas indeed they doe nothing elsse but offend him and prouoke him to anger: not because they worships God, but because they worships him without faith and repentance. Likewise their loue of God, their strong and lively faith (of which they boast,) their confi-

dence in Christ, are but fictions of the braine, so long as they are seuered from amendment of heart and life.

Here againe we are taught, that if wee indeed would serue and worship God, we must first turne to him with all our hearts; yea continually make a renouation of our first conuersion, and seek reconciliation with God and man. *Mark. 11. 25. When ye shall stand and pray, forgive.* The beleeuing *Corinthians*, because they wanted this renewed reconciliation, when they came to the Lords Table, did eate iudgement to themselves.

It may here be demanded, in what part the man regenerate worships God. I answer, in the whole man both body and soule, as *Paul* saith, *1. Cor. 6. 20. Glorifye God in your bodies and in your spirits.* Yet there must some distinction and difference be obserued. For principally and properly God is worshipped in our spirit. *Ioh. 4. 24. The true worshippers shall worship the Father in spirit.* *Rom. 1. 9. Whome I serue in my spirit.* *1. Pet. 3. 15. Sanctifie God in your hearts.* By the spirit, I vnderstand the thought of the minde, the conscience, and the affections of the heart. For in these is the first and principal seate of diuine and spirituall worship. As for the body, it is but a secondary instrument of the seruice of God. By this wee may discern the vanity of Popish religion. For it consists for the most part, vpon externall and bodily rites, gestures, & ceremonies, borrowed partly from the Iewes, and partly from the heathen; whereas the true Religion of the new Testament, hath but few prescribed ceremonies, and for the most part is diuine and spirituall.

The fifth point is, concerning the particular thing or place to which the worship of God is to be directed. And this rule must be remembered. The worship of God both inward and outward must be directed towards that thing in which, and at which, God will be worshipped. Now God hath straighly bound the worship of the Sonne, and consequently of himselfe, to that masse and lump of humane nature, receiued into the vinity of the second person. For this is the vniuersall commandement of God touching his Sonne Christ, *He is thy Lord, and thou shalt worship him.* And, *Adore him al thy Angels.* Therefore in euery place, in which we know him to be bodily present, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which he is, or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the person to euery place, in which we certainly know the said manhood to exist substantially. And it matters not whether it be seene with bodily eyes or no. For it is sufficient, if we be certain, either by sense, or by the word of God of the bodily presence of Christ. By vertue of the former commandement, the wise men fall downe before the childe Iesus and worships him, turning eyes and mindes to that part of

Math. 11.

Dial. 46.
21 and
97.

the house in which they saw him present. The woman of Canaan comes and falls downe at the feete of Christ, and worships him at the place in which hee stood. *Thomas* as soone as he knew that Christ stood before him, he directs his speech vnto him, and saies, *Ioh. 20. 22. My Lord and my God.* The disciples adore him in the cloudes, so long as they could see him: and when he was taken out of their sight, they still adored him, by directing minde, and gesture of body, not to Sonne, Moone, Starres, ayre, cloudes, much lesse to any earthly creature or place, but to the place of celestiall happiness, which is about and beyond this visible world, into which hee ascended bodily, where also *Steuens* worshipped him, and all the people of God euer since, directing hand and heart to heauen. As concerning the Arke of the couenant, the commandement of God is, *Exalt the Lord your God, and fall downe before his foot.* *Isa. 66. 1. for he is holy.* By means of this commandement, the Iewes were bound to worship God by directing themselves toward the Arke or mercy-seate, euen as if they had seene God himselfe there visibly present. Now the manhood of Christ is the true Propitiatory, and comes in the roome of the Arke of the couenant now in the time of the new Testament. And further seeing it is a part of Christ the Mediator, God will rather be worshipped in it, than at the arke of the couenant, and carries with it the adoration and worship of God to the place, in which it is knowne certainly to be more then the Arke. Furthermore, considering adoration is styed to the manhood of the Sonne of God, and God in it is worshipped, now in the daies of the new Testament, we are not bound by any commandement to direct our worships toward any place or creature vpon earth: but on the contrary without reuerence or respect to this or that place, to worship in spirit and truth. *Ioh. 4. 23.* lifting vp heart and minde to heauen, where our Redeemer is at the right hand of God.

The sixth and last point is, concerning the properties of the worship of God, & they are three. The first is, that the worship of God is incommunicable, *Iſay 42. 8. I will not give my glory to any other nor my praise to graven images.* *Math. 4. 10. Him onely shalt thou serue.* It may be objected, that diuine adoration is giuen to the manhood of Christ, which is a creature. I answer, that adoration or inuocation pertaines, and is to be giuen to whole Christ, lest we should seeme to diuide the person; and separate the natures. And yet a distinction must be made of the godhead and manhood. For the godhead is the proper object to which religious adoration is properly and simply directed, & so is not the manhood. For no creature is simply to be honoured with diuine adoration. *Athanasius* saith, *God is to be adored in regard or respect of the Godhead.* *Cyril* saith, *Do we adore Immanuel as (a) a man? God forbid. For*

Dial. 5, in
Arianos.
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this were a detage, deceit, and error. For in this we should nothing differ from them which worship the creature beyond the Creator and maker. Againe, *The godhead in Christ is a nature to be adored, and the humanity is the nature adoring.* Neuerthelesse though adoration bee directed simply to the godhead, yet is not the said godhead to be adored without the flesh. *Athanasius* saith thus: *When wee are about to adore, we doe not separate the Word from the flesh. For who will say, stand apart from the flesh, that I may adore thee?* Lastly, wee are to holde that the very manhood of Christ, is to be adored of man and angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is receiued into the vinity of the second person. But how to be adored? not directly as the godhead: but in (b) oblique manner, by reason of the vinity with the godhead. When subiects civilly worships their Prince wearing a crowne, and bearing a scepter: in this worship they doe not separate the Prince from his crowne and scepter, but they honour the person directly, and the crowne & scepter onely by consequent, namely, as signes and testimonies of Princely Maieste. And so is the manhood adored in the person of the Sonne, yet not properly and simply as the godhead (for that were damnable idolatry) but so far forth as it is vinity to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the second person: so as the Mediator worshipped shall bee God-man or Man-god in the vinity of one person. And the Catholike Church hath accused them which hold, that the flesh of Christ is not to be adored; considering it is the flesh of God: & that in one and the same adoration Christ is to be adored with his flesh. *Thomas* the school-man saith, *The adoration of Latria or diuine worship is not giuen to the humanity in respect of it selfe, but in respect of the diuinitie to which it is vinity, according to which Christ is not lesse than the Father.* Here by the way, let it be obserued; seeing *Latria* diuine worship is giuen to the manhood of Christ, onely in respect of the personall vinity, that therefore the images of God and Christ, as crucifixes, are to be worshipped with *Latria*. For there is no vinity betweene them and God, but only in the blinde conceit of man. Furthermore, beside this religious oblique adoration, there is due to the manhood of Christ greater honour then to any creature beside. For euen as he is man, hee hath receiued a name about all names, at which all things bow in heauen and earth, *Philip. 2. 10.* to wit, the name of a Iudge and Governour of all things in heauen and earth, *Math. 28. 18.* in which respect we are commanded to kisse the Sonne, *Psalm. 2. 12.*

Againe, if the worship of God bee proper to him, and not to be giuen either to man or angel, it may be demanded, how Angels and Saints in heauen are to be worshipped? I an-

Dialog 3.
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Aug. in
Pl. 38.

Cyril.
anath. 8.
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de fide ad
Regin.

Thom. in
3. 2. q. 25.
art. 2.

swer, whether they appeare vnto vs or not, a certaine generall kinds of worship is to be giuen to them, and it consists of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerend remembrance of their persons and vertues. Of this faith the virgin *Mary* in way of prophesie, *All nations shall call me blessed*, Luk. 1. 48. Of this commemoration we haue a notable example in the eleuenth chapter to the Hebrewes, where the worthy deeds and vertues of the Saints of the olde and new Testament are rehearsed. Here two caueats must be obserued: first, that we fixe not our mindes vpon the Saints, but lift them vp to God, by giuing thanks to him for his mercies vpon them, & for their vertuous example towards vs. Thus the Church of *Galatia glorified God for Paul*, Galat. 1. 23. Secondly, wee must not keepe a memory of Saints departed in hypocritie, as the Pharisees did, who builded the tombes of the Prophets, but despiſed their doctrine: & as the Papists doe, who magnifie the Apostles, and persecute their doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthy praise and commendation, ſue caueats must be remembered. First, wee may not imitate actions done vpon singular cōmōdement; as for example; we may not imitate *Abraham* in offering his sonne *Iſaac*. Secondly, we may not imitate actions done by extraordinary and herōical instinct. Whē the disciples would haue commanded the fire to come down from heauen vpon the Samaritans, as *Eliaz* did vpon the captiues with their fisties. Christ said, Luk. 9. 54. *To know not of what spirit ye are*. Thirdly, we must not imitate personall actions, as *Peters* walking on the water. Fourthly, we must not imitate their miracles: For they serued onely for a time, to confirme the doctrine which they taught. Lastly, we must not follow them in their attire, gestures, infirmities of body or vices: for this is but apish imitation, specially to imitate their fashions: but wee must follow them in substantiall duties of the morall law. *Paul* saith, 1. Corinth. 11. 1. *Fellow me, as I follow Christ*: now he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againē, if Saints or angels certainly appeare vnto vs, wee may then worship them with bodily gesture, but it must bee remembered, that this gesture be altogether ciuill. For there is no other kinde of honour due vnto them, but that which appertaines to princes & great personages. But whē they appeare not to vs (as now in these last times) wee may not worship thē at al, either by gesture or speech.

The second propertie of the worship of God is, that it must be free and voluntary, without all constraint and compulsion; *Pſal.* 110. 3. *Thy people shall come willingly in the day of assembly. If there bee a minde, God accepts a man according to that which he hath, and not according to that which he hath not*, 2. Cor. 8. 12. This is the seruice of

the kingdome of God: & earthly princes haue not the like. This seruice is not from nature, but from the spirit of grace: and therefore with *Dauid* we must pray to God to bee established and guided by his free or voluntary spirit.

The third propertie of the worship of God is, that it must bee ioynd with honesty and comelines, 1. Tim. 2. 1. *Pray for kings & princes that ye may line in godlines & honesty. Add to your faith vertue*, 2. Pet. 1. 5. Whereby honesty and vertue is meant, a graue, sober, decent, comely, modest behaviour towards all men, and before all men. For this ciuill and vertuous honesty is the ornament of diuine worship, and therefore the commō saying, must not be despiſed: That good conscience, and good manners must goe together. The Lord condemnes all such as doe but take his word in their mouth, when they haue to be performed in their liues.

Comelines is, when the worship of God is performed with meete and conuenient circumstances of time, place, person, gesture. Publike worship must bee performed by publike persons, in publike places, and it must haue publike and solemne gesture. Priuate worship is to be giuen to God by priuate persons, in priuate places, with priuate gestures & signes. Secret worships must secretly be yielded to God; and the signes thereof concealed from the eyes and hearing of men. Thus *Nebuchadnezzar* prayed in the presence of *Affertus*, *Nebe.* 2. 4. And *Anna* before *Elie* the priest, 1. Sam. 1. 13. *Her lips moued onely, but her voice was not heard*. Men therefore are deceiued that thinke the open Church the fittest place for the priuate & secret prayers which they are to make to God.

Vpon the former points of doctrine ioyntly considered, a definition of the worship of God may be framed thus: The worship or seruice of God, is when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts, according to his owne will.

Worship thus defined, must bee considered as a distinct thing from that honour which is called (a) *Veneration*. For worship properly belongs to persons, and *veneration* to things which appertaine to persons. And *veneration* is to haue a reuerent estimation of any thing, or to preſerue and keepe it without hurt, as making store of it: and to vſe it reuerently if it be to be vſed. In this sense *Augustine* saith, we worship or reuerence the baptisme of Christ. And in the Canon law it is said, *Let them diligently heare, and faithfully reuerence the words of God*. And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When *Dauid* fetched home the Arke and danced before it, hee gaue no worship to the Arke, but veneration.

The worship of God is two-fold, principall, or lesse principall. The Lord saith, *Oſe.* 6. 6. *I will mercy, not sacrifice, that is, rather mercy then sacrifice*. Where mercy is made the maine and principall worship of God, and sacrifice also

Pſal. 50. 16.

1. Cor. 7. 35. 36. and 14. 40.

a Hierop. 11. ad hi. parati.

De doctr. Christi. l. 3. c. 9. c. 146.

is worship, but the necessary or lesse principall.

The principall worship of God, is a worke of God in vs, whereby wee are made conformable to him in holinesse and goodnesse: and whereby his image is renewed or restored to vs. That this conformitie with God is indeed the maine and proper worship of God, it appeares by these reasons: It is the commandment of God, Luk. 6. 36. *Be mercifull as your heavenly Father is mercifull*: and again, *Leu.* 11. 24. *Sanctifie your selves, and be ye holy, for I am holy*. Now the intent of these commandments is to set downe the maine worship of God, as *S. James* testifieth, *Iam.* 1. 17. *Pure religion & undefiled before God, is to visit the fatherlesse & widowes in their aduersitie, and to keepe himselfe vnspotted of the world*. Againē *Christ* saith, *Ioh.* 4. 24. *The true worshippers worship God in spirit and truth*. Where by Spirit, is to bee vnderstood, not onely the heart, but also the spirituall renewed motions thereof: or as *S. Paul* saith, 2. Tim. 1. 5. *Love out of a pure heart, good conscience, and faith vnfeined*. And this appeares by the opposition: for Christ here opposeth Spirit, to the ceremoniall worship of the Iewes, which was carnall, vpon a carnall commandement (as the holy Ghost speaketh) because it stood in outward and bodily rites & actions, which had no power to sanctifie. And by truth, is meant not sincerity, but all such duties of ours, as were figured by Iewish types and ceremonies, namely and specially our mortification, viuification, and such like. *Paul* saith notably, *Rom.* 14. 18. *Hee that seruet God in theſe things, that is, right consciences, peace of conscience, and ioy in the holy Ghost, is acceptable to God*. And againe he saith, chap. 12. 1. *that our reasonable or spiritual seruice of God, is to dedicate our selues in body and soule to his honour*. Euerie man talks of the seruice of God: but few there be that thinke of this seruice which stands in the conforming of our selues to the image of God, which is in iustice and holinesse.

This principall worship hath two properties. The first is Eternitie: for it begins in this life, and is perfected in the life to come. Because it is that eueraſtling worship, wherwith Angels and Saints shall for euer worship God in heauen. And herein it differs from ceremonies and sacraments, which haue an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments, or ceremonies: so there be no contempt of them: as it was in theſe vpon the croſſe. And the reason is plaine. God is not only a spirit or spiritual substance, but he is euery way infinite and hath sufficiency of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodnes to vs, and in all such duties whereby we conforme our selues to him & magnifie his goodnes. Thus *Paul* saith, *Ad.* 17. 25. *That God needs nothing*: and therefore he is not worshipped with any thing made by the

hands of man. And the Lord saith by the *Pſal.* 50. 8. 14. *that he doth not principally respect our gifts and our sacrifices: because all things are his, but he respects praise and thanksgiving*.

The principall worship of God hath two parts: one is to yield subiection to him, the other to draw neere to him, and to cleaue vnto him. By the first we put adifference betwene our selues and God, by reason of the greatnes of his maiesty. By the other we make our selues one with him as with the fountain of goodnes.

Subiection to God is, when we put away, & as it were banish from our selues our own reason & will, and make the wisdom of God to be our wisdom, & his wil to be our wil, euen then when it is against our will: by causing our will to be subiect to his wil, & to depend vpon it. This will of God, to which we must be subiect, is reuealed, partly by the written word, in commandments, promises, threats; and partly by the euent of any thing: as when a man is sicke, we know by the euent in that he is sicke, it is the will of God he should be sicke: nothing fails out without the will of the heavenly Father. If it be alledged, that subiection is due vnto men: I answer, that the subiection due to God is absolute: first, because it is to be giuen by the whole man in body and soule, and confidence: secondly, because it is to be yielded to him in all things without exception, whereas subiection to men must alwaies be in the Lord.

In subiection there be two things. The first is, the foundation thereof, & that is, a knowledge, and faith, that God is our soveraigne Lord and King, and our Iudge of infinite iustice, able to saue and to destroy body & soule. The second is, vpon this knowledge a *Recognition* of our selues to the pleasure of God. And that is againe in two things: wē we suffer him to rule vs by his word: and when we suffer him to dispose of our bodies and soules, and all things that belong vnto vs, as shall make for his glory and our good. This is the right subiection and right seruice of God. Take an example in *Dauid*, when he fled out of his kingdome being pursued by his sonne *Achishai*. *Let him say, that I please him not, behold, here I am, let him doe vnto me as shall seeme good in his own eyes*, 2. Sam. 15. 26.

Subiection to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to God, that bids vs beleue him, and trust him in his word. Of this faith I haue spoken at large, when I shewed how we should liue by faith. Only one thing I adde, that faith is the finglee of which our Saviour speaketh, *Mat.* 6. 22. *which giueth light of directiō to all the actions of our hearts and liues*. Adoration is, when we subiect our selues to the greatnes and maiesty of God. In it be two actions: the exaltation of God to the highest degree: and the abasing of our selues to the lowest degree: Thus *Abraham* in prayer calls God his Lord, and himselfe dust and ashes, *Gen.* 18. 27. Thus *Daniel* in prayer giues all glory to God, to himselfe and the people, *Shema* and

Pſal. 50. 8. 14.

Dan. 9. 7. 8.

confusion of face. Thus the woman of Canaan adores Christ by calling him Lord; and by acknowledging her selfe to be but a dogge.

Fear is a subiection to all the threatnings and commandements of God. In feare which is the worship of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of God, *Deut. 4. 10. I will cause them to heare my words, that they may learne to feare me.* The second is, knowledge of his threatnings and iudgements. *The righteous (saith David, Psal. 52. 6.) shall see this, that is, the destruction of Doeg, and feare.*

The third is, the knowledge & consideration of the presence of God. *Carnelius* is said to be a man fearing God: and the holy Ghost hath noted the ground of his feare in his owne words: *We are here, (saith he, Act. 10. 2. 33.) in the presence of God, to heare all things which God hath commanded thee.* The propertie of true feare is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God. *Pro 8. 13. The feare of God is to hate enill, pride, arrogancie, & the enill way.* *Exod. 20. 20. His feare must be before you that ye sin not.* If it be demanded, why we are to feare the offence of God; I answer, it is first of all to be feared for it selfe, because it is the offence of God; though there should no punishment issue, considering it is the greatest euill that can befall the creature, to offend the Creator. And in the second place it is feared for punishment. And that feare in which nothing is feared but punishment, is no worship of God.

Thus we see what true subiection to God is: now we are to be exhorted euermore to yeeld this subiection vnto him. For first it is Gods commandement so to do, *Mat. 11. 26. Take my yoke vpon you, learne of me that I am meeke & lowly, and ye shall finde rest to your soules.* Now this yoke is subiection to God in his precepts, and in his corrections. Secondly, subiection is a thing of great excellency. That we are subiect to God, it is not for his benefit, but ours. To be in this subiection, is to be in perfect liberty, & to haue the kingdom of God within vs. Thirdly, subiection is a matter of absolute necessity. The diuels & damned spirits, will they nil, they must yeeld a subiection, & there is no way to auoid it. Let vs therefore willingly subiect our selues to God. Fourthly, to deny subiection, or to grudge therat, is the propertie of a wicked man: *Who is the Almighty, saith the wicked man, that we should serue or be subiect to him? Job 21. 15.* Lastly, the punishment of them that will not be subiect, must be considered. *Theisme enemies, saith the Sonne of God, Luk. 19. 29. that without that I should reigne ouer them, bring them hither and flay them before me.* And contrariwise subiection brings rest to our soules.

The second part of the principall worship of God, is to cleaue vnto him: and that is to be knit vnto him in heart without purpose of any separation. Of this we haue commandements:

Serue the Lord thy God, & cleaue vnto him. Likewise a promise: *Draw meere vnto God, & he will draw meere vnto you.* Again, *The Lord is with you while ye be with him: if ye seeke him, he will be seene of you: if ye forsake him, he will forsake you.*

Furthermore we cleaue vnto God by two vertues, Loue and Confidence. In Loue I consider two things; the foundation, and the properties. The foundation is the knowledge of the loue & mercie of God towards vs. *1. Joh. 4. 19. We loue him because he loued vs first.* *Psal. 116. 1. I loue the Lord because he hath heard my prayer.* And *Psalm. 31. 23. Lone the Lord all ye Saints, because he sauerh them that be faithfull.*

The properties of loue are two. The first is, to maintain an heavenly fellowship and communion with God and Christ. For the nature of loue is to unite it selfe as much as may be, to the thing loued. Again, in the want of this fellowship, Loue makes vs desire & seek it according to Gods will about all things in the world. The spouse of Christ, that is, the Church, or euerie Christian soule faith of Christ, *Cant. 2. 2. 5. I greatly desire to sit vnder his shadow, and I mislike of leuents* at is, I faint because I do want that fellowship with Christ my head which I desire. I add this clause *[according to his will]* for two causes. The first, because true loue seeks fellowship with God only, in such meanes as he hath appointed to communicate himselfe vnto vs, as the word preached, prayer, sacraments, and not in visions, dreames, reuelations. The second is, because our loue, if it be without hypocrisy, doth communicate it selfe vnto God in things in which he will be loued of vs; as namely, in the person of our neighbour, & specially of the poore. For God will haue our neighbor, in respect of loue, to be in his room & head: and in the loue of our neighbor, with whom we conuerse, will he be loued of vs. Hence it is that Paul saith, *Gal. 5. 13. That the loue of our neighbour is the fulfilling of the whole law.*

The second property of loue is, to stirre our minds to a doing and fulfilling of the will of God. The nature of loue is to make vs accomplish the mind and will of him whom we loue. Christ saith, *Joh. 14. 21. He that hath my commandments, and doth them, he that loueth me.* And *S. John, 1. Joh. 5. 3. This is the loue of God, that we keepe his commandments.*

The second vertue whereby we cleaue vnto God, is Confidence: the foundation whereof is knowledge of the wisdom, goodness, iustice, and mercy of God, specially of his power and will in performing his promises. This we see in *Abraham*, who trusted God because hee was perswaded, as he had promised, so he was able to performe. The property of confidence is, to cause vs to rest and depend vpon the bare and naked promise of God without meanes, and against meanes, and to quiet and pacifie our minds in the will of GOD when it is come to passe. Thus *Abraham* depended vpon God for issue, when hee was aged, and *Sara* barren, and when hee put the knife to the throat of

Deut. 10. 12. I am 4. 8. 2. Chron. 15. 2.

his onely sonne *Isaac*. *Iehosaphat*, when the great army of the Ammonites and Moabites came against him, said in a liuely confidence, *Lord we know not what to doe, but our eyes are toward thee.* 2. Chron. 20. 12. And thus in time of danger and distresse, to rest our selues on the word of God, when we see neither helpe nor comfort, and hauing nothing to stay our selues on, but the bare testimony of God, is the right honouring and seruing of God.

Besides the heads and points of the worship of God before described generally, there is a certaine mixed and compounded worship of God, when men in one and the same act both yeeld subiection and cleaue vnto God. And that is done by foure things: Humilitie, Patience, Prayer, and Thanksgiuing.

Humilitie is, when in our hearts we humble our selues before God. Of this the Prophet saith, *Mich. 6. 8. He will shew thee, O man, what is good, and what the Lord requireth of thee; to doe iustice, to loue mercie, and to humble thy life, in walking before God.* Of this we haue a notable example in *Manasse*, who in tribulation prayed vnto God, and humbled himselfe exceedingly before the God of his fathers, and was heard & deliuered. 2. Chron. 33. 12. In true humilitie there be two things; the first, is the glorifying and exalting of God; when we doe wholly giue and ascribe vnto God, whatsoever we are, haue, or can doe that is truly good. The second is, *Pouerie* of our spirits, which shewes it selfe in three actions. The first is, *Annihilation* (as some call it) and that is, when we in our hearts acknowledge, that we are nothing in our selues, and of our selues, and that we do nothing that is truly good: nay, that we are most vile and wretched sinners, deserving nothing but euermalting perdition. The second is *Despaire*: not the despaire of the damned, but a good despaire, when we are vntirely out of all hope of saluation, in respect of our owne strength, vertues, workes, or any thing that we can possibly doe. The third action is, vpon the sense of our spirituall pouertie, to goe out of our selues as beggars out of their houses, and to flie to the throne of grace, and to plead nothing but mercie: yea meere mercie in all times both in life and death.

Thus we see what humilitie is, and how we are to humble our selues before God. Now I would perswade all men that desire truly to serue God, to take out the lesson which our Saviour Christ teacheth, *Mat. 11. 29. Learn to be meeke and humble, and learne of me.* And there be many weighty reasons to moue vs to condescend to this counsell. First, humilitie is the way to obtaine heavenly wisdom. *Psa. 25. 9. He teacheth the humble his way.* Secondly, it maketh a blessed & happie alteration of our liues wher it takes place in the heart. For it restrains hatreds, griefes and forrowes, that commonly arise in the mindes of all men, because others haue better gifts and callings then they haue. When *Ishma* was grieved that *Eldad* and *Me-*

had prophesied in the campe, humilitie made *Moses* to say, *Numb. 11. 29. Enuieist thou for my conquest? would God that all Gods people were prophets.* It was no griefe, but a ioy to *Iob*, Baptist, that *Christ* increased, and he decreased, *Iob. 3. 30.* Again, humilitie makes vs not to come and condemne others, but to thinke better of others then our selues: not to fret and chafe, but to be content, that others haue better gifts then we our better places, or callings: to giue honour cheerfully to all whom any degree or measure of honour belongs: to be content with our own gifts, be they more, be they lesse, and to be content with our own estate & condition, & to range our selues within the compass of our own callings, & not to seek to be exalted, and to be content to be dispised, when we see our selues despised, because we know our selues worthy of contempt. Thirdly, humilitie is as it were an estate or condition in which we obtaine the grace of God, & haue fellowship with him. *Luk. 1. 53. He resisteth the proud & giveth grace to the humble.* *Esa. 57. 15. I dwell with him that is of a contrite & humble spirit, to reuine the spirit of the humble, & to giue life to them that are of a contrite heart.* Again, *66. 2. To him will I look that is poore, and of a contrite spirit, & trembleth at my words.* Lastly, humilitie is the way to eternall life. Christ humbled himselfe; and therefore was he exalted of his Father. They that would enter into the kingdom of heauen must be conuerted, and become as little children in respect of humilitie. Wherefore let vs giue our selues now & euermore to serue our God in humbling our spirits before his Maiestie. This is the right seruing of God: hee respects not the seruice of the multitude, which stands onely in the performance of certaine ceremonies, and is nothing but lip-labour.

In patience we must consider first of all the ground, and that is faith and hope. By faith I vnderstand that perswasion, whereby we are assured that God is iust in his corrections: wise, imposing them for good ends: and mercifull, not dealing with vs according to our deserts. *S. Paul* saith, *Rom. 5. 3. that afflictions bring forth patience,* not properly of themselves, but because they are ioyned with the sense & apprehension of the loue of God shed abroad in their hearts: who are afflicted, *v. 5. Saint James* saith, *Jame. 1. 5. the trial of your faith bringeth forth patience;* that is, faith exercised by afflictions, and proued to be true faith, causeth patience. Hope likewise is the ground of patience: because while it is begun by faith, it is continued and preferred by hope: which makes vs in our afflictions to looke for some ease, or end, or for euermalting life. And therefore patience is called the patience of hope, *1. Thess. 1. 3.* The propertie of patience is to moue vs quietly and willingly to yeeld subiection to the hand of God in all our afflictions to the very death: & to moderate our afflictions by the consideration of the will & pleasure of God. *David* saith, *Psal. 4. 4.*

Eph. 1. 8. Mat. 18. 3.

Examine your selues vpon your bed, and bee still: Again, 37. 7. *be silent to Iehouah.* Now this is the silent of the heart, whereby without grudging, repining, or rebelling, men subiect their wills, and resigne themselves to the wil of God in their aduerities, and are well content therewith. When Gods hand was heauie on Job, he worshipped God, and gaue thanks, saying, Job 1. 21. 10. *The Lord hath giuen, the Lord hath taken away, blessed be the name of the Lord:* anouncing also that we must be content to receive euill things of the Lord as well as good things. Christ our Saviour was the mirror of all patience; who in his agony said, *Mat. 26. 39. Father, let this cup passe from me: yet not my will, but thy will be done:* againe he saith, *verf. 53. he could pray to his Father, and he would giue him twelve legions of Angels to deliuer him,* but hee would not because his Fathers will must be fulfilled. And this is right patience. The diuell and his angels yeeld subiection to God in their punishments, not feely vpon consideration of the wil of God, but by constraint, because they can no otherwise choose. The childe of God in his afflictions yeelds himselfe to the pleasure of God, and will not seeke to be free from them, when he knows it to be the wil of God that he must endure them. As *Paul saith, Phil. 4. 12. I haue learned, in whatsoeuer state I am, therewith to be content.* And this practise of patience, is the true seruice of God: and therefore is the promise made, that if wee subiect our selues to afflictions, *God offereth himselfe vnto vs as to children, Heb. 12. 7.*

In the prayer of the heart, distinguished from vocall prayer, I consider two things. The first is the rule thereof, and that is the wil of God: according to which we must aske whatsoever we aske. And therefore for euery petition we direct vnto God, we must haue either commandement, or promise, or both. Secondly, prayer contains in it a double action of the heart. The first is, from touched and feeling hearts to present vnto God the honest desires, and the godly sorrows thereof. For these are before God liuely & real requests. *Dauid saith Psal. 10. 17. The Lord heareth the desires of the poore.* And *Paul, Rom. 8. 26. The spirit maketh request for vs with groanes that cannot be uttered.* By honest desires, I vnderstand the desire that we may glorifie the name of God, the desire that his kingdom may be erected in our hearts, the desire of obedience to his will, the desire that we may depend on his providence for the things of this life, the desire of mercy and forgiveness, & the desire of strength, & the presence of God in temptations. By godly sorrow, I mean griefe conceiued for want of the grace & blessings of God before named. The second action of the heart in prayer, is by faith to depend on God, and to put o trust in him for the accomplishment of our honest desires. For we must aske in faith and waite not, *1. am. 1. 7.* By means of these two actions, prayer is (as the pouring out of the soule before God: and the (b)

seeking of God, that is, of his fauour, providence, presence; and our (c) *lying vnto him for refuge.*

In thanksgiving vnto God, there bee two things. The first is memorie, meditation, and serious acknowledgement of the blessings of God bestowed vpon vs, specially of our redemption by Christ. The second is in way of thankfulness to God, to dedicate and consecrate our bodies and soules and all we haue to diuine vles, that is, to the honour and seruice of God. This thing was figured in the sacrifices of the old law, which were first set before the altar, and so presented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpose of our hearts, and in all our affections, we giue vp and set our selues apart to the seruice of God; and this was first done in our Baptisme, and is continually renewed in the Lords Supper.

Thus haue I shewd the heads of the maine and principall worship of God. Now we are to bee admonished to present vnto God the worship of our spirits, in our faith, feare, loue, confidence, humilitie, patience, thankfulness of heart. For this cause we must labour to be renewed in the spirit of our minds. It is neither circumcision nor vncircumcision, as *Paul saith;* it is neither Baptisme, nor the Lords Supper: it is neither preaching nor hearing that auaileth, nor the profession of the Gospel, but the new creation in a pure heart, good conscience, and faith vnfeined, that is the spiritual seruice of God.

Thus much of the principall worshippes of God. The lesse principall is the outward worship of God, standing in sundry exercises of godlinesse. Of outward worship two things must generally be considered. The first, though it bee the lesse principall, yet it is altogether necessary. Wee are commanded to loue God with all our strengths: and therefore loue must not only be conceiued in minde, but also testified in the actions of the body. God created as well the body as the soule: Christ redeemed both body and soule: therefore saith *Paul 1. Cor. 6. 20. Glorifie God in your body and in your spirit.* Christ is an head to the whole man, as well in respect of body as soule. For this cause not only soule, but also body must stand in subiection to Christ. *Paul saith, Rom. 10. 20. With the heart we beleene to righteousnes, and with the mouth we make confession to saluation.*

The worship of the body is called *Adoration*, which stands in the bowing of the knee, the bending or prostrating of the body, the lifting vp of hands or eyes. Here it may be demanded, whether it may be giuen to any other thing then God, and how farre forth. I answer thus: The gesture of adoration is properly a signification of reuerence and subiection. And therefore adoration may be yeelded to them to whom reuerence, humiliation, obedience, or subiection is due. Now Gods pleasure is, that men shall be subiect, first of

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Gen. 23.
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2. Sam. 9.
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all to himselfe, and secondly, to some of the creatures: but in a diuerse kind of subiection. The subiection which is due to God, is absolute, and for himselfe, first, in regard he is soueraigne Lord of our bodies, and soules, and consciences: secondly, in regard of the infinite excellency of his Diuine attributes, especially that hee is the Author and giuer of all good things; that he heares and helps men euery where calling vpon him in the secrets of their hearts. And the adoration that is done euen for the acknowledgement and signification of these things, is the adoration that is proper to God, and is therefore called diuine or religious adoration. And of it Christ saith, *Thou shalt worship the Lord thy God: & him only shalt thou serue.* The Angels refused this adoration, when it was giuen them. *Daniel* chose rather to be cast to the den of the Lyons, then to giue this kind of worship to *Darius*; or at the least, to offer an occasion to mento suspect the giuing of it.

Subiection likewise is due to the creatures that are set ouer vs, or about vs, by God: either by reason of greater gifts bestowed on them, or by reason of the office of gouernment which they beare. And this subiection is not absolute, but in part according to Gods will, and for God: that is, to signifie the reuerent regard we beare to the gifts of God, and the order which he hath set among men. And the gesture of adoration done to acknowledge and signifie these things, is called *Ciuill Adoration*. And according as the degrees of dignity, by reason of diuersity of gifts and offices are among men, so are the degrees of honour, and the signes of honour or reuerence in gesture, whereof the chiefe is the prostrating of the body. Vpon this ground it appears to bee the wil of God, that man should yeeld subiection, and consequently adoration, onely to creatures that are more excellent and worthy then himselfe. Therefore it is not the wil of God, that man shall be subiect to unreasonable creatures, and giue to them either ciuill or religious adoration, much lesse to Images. Secondly, God will not that we adore the wicked spirits being his enemies, adidged to eternall paines, but that we hold them accursed, as God himselfe doth. Thirdly, good Angels, considering they excell both men in nature and gifts, were rightly honoured of the Patriarks when they appeared: but seeing they appeared not now, as they were wont heretofore, no adoration at all is to be giuen them. Lastly, ciuill or politicke adoration, or the bending of the body, without sinne or iniurie to God, is giuen to men that be in office, or excell in gifts: and oftentimes is due by the ordinance of God, and cannot without sinne be omitted. Thus *Abraham* honoured the Hittites. *Joseph* his brethren, *Mephibosheth Dauid*, and *Paul* saith, *Honour to whom honour belongeth.* Of ciuill adoration two cautes must be remembered: one, that it must not exceede

the custome of the Countrey, where it is performed: the other, it must bee done as to a meere creature, though it be a Prince. If it exceede in either of these, it inclines to religious worship. *Cornelius* worshipped not *Peter* as though he had bene a God by nature, for he knew him to be a man: but he worshipped him as one that was by extraordinary grace exalted above the condition of men and Angels, as though hee had bene more then a man, though not so much as God himselfe: and the adoration that is done vnto him to signifie and acknowledge this condition of his, is disallowed of *Peter* himselfe. The worship that is done to the Pope, is ciuill adoration, inclining to religious honour: because the kissing of the foot is not giuen to any man or prince vpon earth besides: and it is giuen to him as hee is vicar of Christ, hauing power to make lawes binding conscience, and to forgiue finnes.

The second point is, that the outward worship doth not please God of it selfe, but by means of the inward before described. Again, it is spiritual, not by it selfe, because it stands in bodily actions; but by reason of the inward worship, whence it proceeds, & whereof it is a signe. Moreover, being seuered from inward worship, it is worship in shew, and not worship in truth. If the eye be euill, the whole body is darke. Christ bids the Pharisees to wash the inside of the cup, & platter, and then all shall be cleane. To the vncleane their very minde and conscience, and all things else are vncleane.

The outward worshippes of God, is either generally to all, or speciall to some. Worship common to all, is either Church-seruice, or household-seruice. Church-seruice is that which is performed publicly in the Congregation of the people of God. The ground of this worshippes is, that we separate, not onely from idols, but also ioyne our selues to the true Church and people of God. For the Church of God vpon earth is the Kingdom of Heauen, in which righteousefnesse, peace of conscience, and ioy in the holy Ghost, with all blessings else, are to be found: and out of it is nothing to bee found but shame and confusion. Again, the Church of God vpon earth is as it were the suburbs of the citie of God, and the gate of heauen: and therefore entrance must be made into heauen, in and by the Church. Hence it is that *Luke saith: And the Lord added to the Church from day to day, such as should be saved.* When *Isaiah* erected golden Calues in Dan and Bethel, Priests and Leuites, and such as set their hearts to seeke the Lord, ioynd themselves with Iuda and Ierusalem. And thus also must we doe so oft as we liue among idolaters and superstitious persons.

Church-seruice stands in foure things, the doctrine of the Apostles (as *Luke* calleth it) *fellowship, breaking of bread, & prayer.* By doctrine I vnderstand the hearing of Apostolical doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessity,

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A. 2. 10.
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Math. 6.
13. and
23. 62.

A. 2.
47.

1. Chron.
11. 16.

A. 2. 42.

47. Sam.
15.
Psal. 77.
5.

and then the manner of hearing. The necessity of this duty appears by sundry reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at Mount Sinai say unto Moses, *Speak thou unto vs, and we will heare thee: but not the Lord speake unto vs, lest we die.* Exod. 20. 16. To this request of theirs, the Lord yields first his approbation, *They have spoken well:* and then his promise; *I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speake unto them all that I shall command him.* Indeed these words are spoken directly & principally of Christ, yet other Prophets and teachers must together with him bee understood: because so much was the request of the Iewes. And if it bee not so, I see not the reason of adding the words following, *Deut. 18. 20. The Prophet which shall presume to speake a word in my name, which I have not commanded, or to teach in the name of other gods, shall die.* Because these things are not incident to Christ. Thus then (as I take it) the hearing & preaching of the word by man, was ordained & founded by God himselfe in Mount Sinai. This ordinance Christ renewed, when he said, *The Scribes and Pharisees sit in Moses chaire, Heare them.* And that this ordinance must continue to the end of the world, the Prophet *Isai* teacheth, *In the last daies the mountaine of the house of the Lord shall be prepared in the top of the mountaines: & many people shall goe and say: Come let vs goe up to the mountaine of the Lord, to the house of the God of Jacob: and he will teach vs his waies, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and usually means of God to begin and confirme faith and all graces of God that depend on faith, and consequently to worke our saluation. *Rom. 1. 16. The Gospell is the power of God to saluation to all that beleue,* *verf. 11. from faith to faith.* And *cap. 10. v. 14. How shall they call on him, in whom they haue not beleuened? and how shall they beleue in him of whom they haue not heard? and how shall they heare without a preacher?* *1. Cor. 1. 21. It hath pleased God by the foolishnesse of preaching to saue them that beleue.* That we may be faued, we must haue a speciall faith: speciall faith requires a speciall word: and the written word beinge otherwise general, is made speciall by application: and this application is effectuall made by the ministerie of the word, in which men called thereto, apply particularly to the consciences of their hearts, the commandements and the promises of God, & that in the name of God. By this it appeares of what weight & moment this ordinance of God is. Thirdly, vntill a man be borne anew by the holy Ghost, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the means of the new birth. *2 Cor. 4. 15. In Christ Iesus I haue begotten you through the Gospell.* *Gal. 4. 16. My little children, of whom I*

travell in birth againe, vntill Christ be formed in you. And hereupon the word of God is called the *immortall seede.* The hearing therefore of the word is not (as many thinke) a matter of indifference. Fourthly, the hearing of the word is a note of seruice & subiection to God. *Iob. 8. 47. He that is of God heareth Gods word.* And *10. 27. My sheepe heare my voice and follow me.* Fifthly, the want of the preaching and hearing of the word, is one of the great curses of God vpon earth. *Salomon saith, Prou. 29. 18. Where vision faileth, the people are made naked.* The greatest famine of all, faith the Prophet *Amos*, is the famine of hearing the word of God. *Of. 9. 7. The daies of visitation are come, the daies of recompence are come, Israel shall know it: but why? mark what follows: The Prophet is a fool: the man of the spirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word, is a meane to beate downe the kingdome of the diuell, and it is the key of the kingdome of heauen. When the disciples returned from preaching in *Iudea*: Christ saith that he saw *Sathan* fall downe for heauen like lightning. And promising to *Peter* authority to dispense the word, he saith; *I will giue thee the keys of the kingdome of heauen.* Lastly, it is the old ancient practise of the people of God to frequent and heare sermons. When the *Shunammite* craued leave of her husband to goe to the Prophet, he said, *Wherefore wilt thou goe to day? it is neither new Moone nor Sabbath day.* Hence it appeares to be the ancient practise, to resort to the prophets vpon Sabbath and other dayes. And the Prophet *Isai* foretels what shall be the practise of men in the new Testament, who shall say, *Come, let vs goe up to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his statutes.*

To put the matter out of question, I will answer the principall objections that are made against this ordinance of God: and they are made either by the heretickes called *Enthusiastes*, or by the common multitude. The *Enthusiastes* alledge on this manner. First, they say: No creature can worke faith, and regenerate vs: the word preached is but a creature: for it is no more but a found confisting of letters and syllables: and the vertue of it can doe no more but signifie to vs the will of God. I answer thus: The word preached and the right vse of it must be distinguished. And the right vse of it is, when we vnderstand it, meditate thereon, endeavour to beleue and to obey it. Now the word preached is of force, not simply, because it is preached and vttered, and the found thereof comes to our eares; but because when it is preached, wee heare it by the blessing of God, which docible, attentue, and tractable hearts. And the word, when it is rightly vied, is no principall cause of faith and regeneration, but only an instrument. And it is not an instrument, because it hath vertue init to worke faith, and to regenerate, as a medi-

Amos. 3. 11.

Luk. 10. 18. Math. 18. 19.

2. Kin. 23.

Eph. 1. 4. 1. Theff. 14.

2. Kin. 23.

Rom. 8. 30. A. 13. 48.

cine hath to heale the body (for then it should be a naturall instrument) but it is an instrument in this respect, because when we heare and meditate on the word, God withall giues his spirit to worke that in vs which the Word signifieth and testifieth, and to make vs not onely to heare with our bodily eares, but also with the eares of our hearts, by yecding subiection. The Lord saith, *Isa. 59. 21. My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth.* Now by reason of this coniunction betwene the word and the spirit, in that the word by the senses comes to the minde that which the spirit works in the heart: the preaching of the word is said to be an instrument of grace, and no otherswife. Secondly it is objected, that the preaching of the word ferues for the conuersion of the elect: and that no man knowes who be elect: whereupon they say, that all exhortations to repentance are in vaine. I answer two things: the first, that the minister of the word in preaching, is in the iudgement of charitie to presume that all his hearers be elect, leaning all ferer iudgement to God. Thus *Paul* in his Epistles calls the Ephesians, Philippians, Thessalonians, &c. elect. The second is, that the word preached ferues indeed: principally for the calling and conuersion of the elect, but not onely. For it ferues also for the hardening of obdurate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet *Isai*, *Isa. 6. 9. 10. Goe & say to this people, ye shall heare indeed, but ye shall not vnderstand, make the heart of this people fat, make their eares beate, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts & conuert, & be heale them.* And we may not maruel at this, that the word should be the means of the conuersion of some, and an occasion of hardening others. For they which are hardened deserue to be hardened, and God will haue mercy on whom he will haue mercie. Thirdly, it is objected, that they which are ordained to saluation, shall be faued, whether they heare the word preached, or no: and consequently that there is no such need of hearing. I answer, it is false which is said. They which are ordained to life euertlasting cannot but heare the word. They which are ordained to the end, are likewise ordained to the means which tend to that end. Whom God hath predestinate, them he hath called. And as many as be ordained to euertlasting life, shall beleue in Christ. In the counsell of God, the ordination of the means is as certain as the ordination of the end. The fourth obiection is this. The hearing of the word is vnpromittable without the spirit of God, which is not giuen to all: therefore we must waite till we receiue the spirit: and then afterward heare. By the like reason we might refuse meate, drinke, apparell, and all meanes that serue to preferue life. For without the blessing of God, they are all vnpromittable, and therefore according to

this wicked counsell we should first of all waite till we feele the blessing of God in our bodies: and then afterward should we feele the means. And this were to commit murder. For wee must vse the means first, and then in the means shall wee finde the blessing of God. Lastly, it is objected, that the ministers of the new Testament, are not ministers of the letter, that is, (as they say), of the written and vttered word. I answer, that by the letter we must vnderstand the bare law without the Gospell; and it is so called, because it was written by the finger of God in tables of stone.

Obiections of the common people are many. First, say some, if Christ himselife would preach, or an Angell from heauen, we would heare; but seeing men like to our felars speake vnto vs, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his name, or stead, and that their doctrine should be accepted, as if the Lord himselife did speake. *Luk. 10. 16. He that heareth vs, heareth me: he that despiseth vs, despiseth me.* *2. Cor. 5. 20. Wee are ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.* *Paul* commends the Thessalonians, that they receiued his doctrine, not as the word of man, but as the word of God: and hee adds, *that it was founded.* Again, it is the will of God, that the treasure of his word, should be deliuered to vs in earthen vessels, that all glorie might be giuen to him. Lastly, it was the mind of some in Corinth, that they would heare none but Christ: and for this *Paul* condemnes them. Secondly, there are others that say, they can reade the Bible in their houses: and that there be the most perfect sermons of Christ and the Apostles: and hereupon they say, that they can as well serue God at home, as they which heare all the sermons in the world. To this I answer, first, that the sermons of Christ though they bee most perfect in themselves, yet are they not so profitable vnto vs, till they bee explained and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is vsit for nourishment till it be quartered and shued out vnto vs. Secondly, the publike preaching of the word is a part of the publike seruice of God: as *Paul* testifieth saying, *Rom. 1. 9. Whom I serue in my spirit in the Gospell of his Sonne.* Therefore men may not at their pleasure lie lolling at home, but they must ioyne themselves to the congregation, and serue God in the Gospell of his Sonne. Thirdly, there be others that say, or at the least thinke, that they haue knowledge enough: and therefore neede not heare and frequent sermons. But such must vnderstand, that they know but in part: that the ministerie of the word ferues to build vs up till we become perfect men in Christ; and that is not till after this life: that the preaching of the word ferues to teach not only knowledge, but

2. Cor. 3. 6.

Vesef. 7.

1. Theff. 2. 13.

2. Cor. 4. 7.

1. Cor. 13. 12. Eph. 4. 13.

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also practise of our knowledges & in this latter respect all men must be hearers. Fourthly, some alludge, that sermons be sometime erroneous, & consequently occasion of errors; and that there is no such thing, that comes by readings: therefore say they, they will content themselves with reading. To this *Paul* answers, *1. Theff. 5. 20. Despise not prophesie.* And whereas some might object, that Prophets teach falsehood oftentimes, he adds further in way of answer, *Verf. 21. Proue all things, hold that which is good.* Again, if by reason of the defects of teachers, preaching should be abolished, then reading both publicly and privately, though it bee an ordinance of God, should much more bee abolished: For in reading there is sometimes misreading, sometimes no understanding, sometimes mis-understanding, sometimes mis-applying of the word read; and all these defects are helped by preaching. Fifthly, some say, that if they should frequent sermons, they should bee accounted precise, and be mocked for their labour. But we must know, that whosoever is ashamed of Christ & of his word, the heavenly Father will be ashamed of him in the day of iudgement. It was *Nicodemus* fault, not that hee came to Christ, but that he came to him by night, being ashamed openly to professe himselfe to be a Disciple. Again, others say, that there is no good that comes by sermons; because they say, there is none worse then they that are common hearers of sermons. I answer, this badnes is not the fault either of preaching or hearing: it is onely the fault of the persons that heare. There are none worse then such as be common frequenters of tauerne; and yet the buying, selling, and drinking of wine is not vnlawfull. Such as were hearers of the sermons of our Saviour Christ, were of foure sorts; three of them bad, and one onely good. Lastly, some say, they will provide for their bodies, and leaue their soules to God. But the commandement of Christ is, *Matth. 6. 33. Seeke first of all the kingdom of God, and his righteousness.* By this which hath bin said, it appears, that wee are all bound in conscience to frequent sermons so oft as liberty, ability, and opportunitie serues; and that they greatly offend God, that seldome or neuer frequent the congregation, but giue themselves libertie for hearing to do as they list; and such ought to bee reformed by the authority of the Magistrate.

Thus much of the necessity of hearing: now follows the manner of hearing: In the right hearing of the word, two things are required. The first, that we yeeld our selues in subiection to the word we heare: the second that we fix our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, must be done with reuerence and respect to his word. Subiection to God must be yeelded in giuing subiection to his word: and our cleauing vnto God must be by fixing our hearts vpon his

word. Subiection to the word is prescribed when *Paul* saith, *Col. 3. 16. Let the word of God dwell in you plentifully.* Now it dwells in vs, when we keepe in memory, and withall giue vnto it a foueraignty, and superiority ouer vs, suffering our selues to be ruled by it. Subiection is yeelded by faith, feare, humility.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promise, commandment, or threat. For this *Paul* commendeth the *Theffalians*, that they received the word with much assurance. Without this faith, the word is but a dead letter. When the old *Hebreues* had the word, it was not profitable vnto them, *Heb. 4. 2. because it was not mixed with faith.*

Faithlikewise in respect of the word which we heare, is required. It is the right feare of God, to feare God in his word, and to auoide the breach of it. The Prophet *Isai* saith, the Lord hath respect to them that are of a contrite heart, *Isai. 66. 2. and tremble at his word.*

Humility in hearing is necessary, that wee may humble our selues before God, by meanes of the word we heare. In this regard Saint *Iames* bids vs receive the word of God with meekenes. When *Iosias* heard the law read, his heart melted within him, and he humbled himselfe. The *Iewes* at the sermon of *Peter* cried out, pricked in their hearts, *Act. 2. 37. Men & brethren, what shall we doe to be saved?*

To come to the second point. Our hearts are fixed on the word of God two waies. First when we make it our treasure by louing it above all things, and by placing our principall delight in it. Consider the example of *Dauid*: *The law of thy mouth (saith he) is better vnto me then thousands of gold or silver: And Oh how I doe loue thy law! it is my meditation continually.* And he that will be a good hearer, and make any proceeding in the schoole of Christ, must in the true affection of his heart preferre the law of God above all earthly things.

Again, we fixe our hearts vpon the word, when we make it our stay or foundation; to build our selues vpon it. Thus *Iude* bids vs build our selues on our most holy faith. That is, vpon the word of God beleued. The world in which we liue, is like a troubled sea: in it we find no stay or footing for our selues: therefore we must lift vp our hands to the word of God, and make it our stay or foundation. It is a foundation two waies. First, of our actions. Thus *Dauid* said that the statutes of God are the men of his counsell. When *Rebecca* felt two twinnes to striue in her wombe, shee went straight to aske the Lord, that is, the Prophet of the Lord. And the like must we do for all our actions. Furthermore, the word and doctrine of saluation is the foundation of our comfort both in life & death. Remember (saith *Dauid*) the promise made to thy servant, wherein thou hast caused me to trust: it is my comfort in my trouble: For thy promise hath quickened me. *Paul* saith, that the hope we conceiue, is by patience

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and the comfort of Scriptures. God hath made promise of his presence, fauour, aide, and protection of life and death, to them that trust in his word: in this must we establish our hearts in all our sorrows and troubles, and against the feares of death and damnation.

Thus much of the first part of the public worship of God in the hearing and frequenting of sermons, the second followes, namely, Fellowship.

Fellowship is a worke of mercy, standing in the reliefe of them that be in need. And it is an excellent part of the worship of God: as hee himselfe testifieth; *To doe good and to distribute forget not: for with such sacrifice God is well pleased.* The almes of *Cornelius* did ascend vp in the presence of God into heauen, as incense.

For the better vnderstanding of this Fellowship, I will consider five things. Who must relieue? how reliefe must be giuen? and how many waies? In what order? and with what minde?

For the first, the Scripture makes two kinde of men, one that haue possessions, and are giuers: the other, such as be in need, and are receivers. And there is no third sort mentioned in the word: for all must either be giuers or receivers. The man that gets his liuing with the labour of his hand, must labour for this end, that he may haue to giue to him that needeth. The poore widow call her misse into the treasure. Christ was poore, and yet he gaue almes. Such as could not bring vessels of gold to the building of the Tabernacle; yet, if they brought goates haire, and rams skins, it was accepted. And they which are of any ability at all, be it neuer so small, should giue something, be it neuer so little, in regard that reliefe is the honouring and worshipping of God.

For the second, how much? I answer, two things: First, that euery particular man must giue according to his ability, and, if neede require, beyond his ability. *Paul* commendeth the *Macedonians* for their liberality. For (saith hee) to their power (I haue record) yea beyond their power, they were willing. And where hee saith, beyond their ability, he sets downe a caueat afterwards: *Neither is it that other men should be eased, and you grieved.* The second point is, that euery Body or Church, yeeld sufficiency of reliefe to their owne poore, and that from themselves, if it be possible: if not, by helpe from others. And this *Paul* teacheth, when he requires, that Churches bee not charged; to the end that there may be sufficient for them that are widows in need. And that there alwaies be a sufficiency, three caueats must be obserued. The first, that they which can labour, must be forced to labour, and if they will not, they must not be releued. This is the order that God hath set downe. Ability to labour in his kind, is as good as land and renewewes; and therefore the neglect of labour, is as much to the hurt of Church and common-wealth, as the contempt of gold, silver, and land. Again, the Lord

requires, that men labour for this end, that they may eate their owne bread, and that (as much as possibly may be) nothing bee wanting vnto them. The second is, that vaine and superfluous expences, in feasting, costly apparell, and gaming, be cut off. For by these things, mendicable themselves, to doe the good they ought to do. The third is, that in extreme necessity, where there is no other way of reliefe, men must sell their goods, that the poore may bee relieued. Thus must the commandement of Christ be vnderstood, *Sell that which you haue, and giue almes.* And the *Psalmes*; *The righteous hath dispersed and giuen to the poore.* And in this case did they of Hierusalem sell their possessions, and giue to euery man according as they had neede.

Touching the third point, there bee three waies of relieuing. The first, is the giuing and bestowing of any part of our owne goods, and this is commonly called Almes: and it is to be giuen for the reliefe of such as want both possessions and ability to helpe themselves by labour. The second is, *Free lending* of goods, or money to such as can liue of themselves by part, if they be thus helped. This duty hath the Lord straightly commanded, in respect of the poore, that they borrow freely, and borrow sufficient. But alas, this worke of mercy, is little or nothing regarded. If there be hope of any thing to be lent, the rich presently cease vpon it, with their interest: so as there is no place for the request of the poore. The third way of reliefe is, to forgive dues and debts to them that are fallen to decay, without their owne default. Reade and consider the practise of *Nehemias*, chap. 5. verse 9.

The fourth point is, what order is to be vied in releuing. The answer is, that the poore may not be suffered to gather their almes far doore to doore by begging. For this is a proclamation to the world of mens hardness of heart, and want of charity, when reliefe is not to be had, but by crying & calling. Again, in the almes that is obtained by begging, no proportion is obserued: for the bold and instant begger gets al, & the rest haue nothing. Lastly, to suffer wandering & begging for reliefe, is to set vp a schoole of idleness. For wile it is known, that the poore may be suffered to begge, all thought of taking paines for aliuing, by many is laid aside, and begging is made an occupation, and beggars shall haue their apprentices, as men of trade; as if that bin heretofore. What then is the right order of dispensing reliefe? I answer, that conuenient reliefe must be collected, and accordingly deuoted to the poore, by fit and able men. Among the *Iewes*, tithes and offerings to the poore, were brought into fower-houses, and into the treasury of the Temple: that they might afterward be diuided according to euery mans need. Possessions sold to releue the poore in the Primitive Church, were laid down at the Apostles feete. And the Apostles moued by the spirit of God, set downe this order; that

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wife and godly men, must be choſen to gather and diſpenſe the reliefe of the poore. By Gods providence, like order is eſtabliſhed in our Church and land: & becauſe it is the ordinance of God, all men muſt ſecke to further it: and they that ſhall neglect their dutie here-in, wittingly & willingly, are not in this point, friends of God and their country.

The laſt point is, with what mind muſt wee giue reliefe? I anſwer, Firſt, with a thankfull mind to God. For we muſt conſider, that God hath giuen Chriſt to vs: and hereupon in way of thankfullneſſe, we muſt giue our ſelues, our bodies, ſoules, and goods, and all we haue, to God for his honour and glory. And hauing thus dedicated and giuen our ſelues to God; then ſhall we be able to giue part of our goods in way of reliefe to the poore. *Paul* commendeth the *Macedonians* for their rich liberality. But what was the ground of it? They gaue their *owne ſelues* (ſaith he) *ſirſt to the Lord*, and after *unto vs by the will of God*. After the conuerſion of *Tyrrus*, the *merchandise* and the *gaine thereof*, is *ſanctified to the Lord*. And what is this? marke what the Prophet addeth; *her merchandise ſhall not be laid up and kept in ſtore, but it ſhall be for them that dwell before the Lord, ſo as each ſufficiently, and to haue durable clothing*. Secondly, reliefe muſt be giuen in loue; becauſe the poore bee our *ſelf*. *If a man giue all his goods to the poore, and haue no loue, it is nothing*, ſaith *Saint Paul*. Thirdly, in reliefe, there muſt be the pitee and compaſſion. The Prophet *Eſay* ſaith, *We muſt plucke out our hearts to the hungry*. And wee are commanded, *to remember them that be in bonds; as though we were bound with them; and them that be in affliction; as if we were afflicted with them*. Fourthly, reliefe muſt be giuen in ſimplicitie. *Rom. 12.8. He that diſtributeth in ſimplicitie*. Now ſimplicitie is, when in this action, wee aime neither at profit, nor praife, but only in tend to pleaſe and obey God. To this purpoſe ſaith Chriſt, *Matth. 6.3*, that when we giue our almes, *The left hand muſt not know what the right hand doeth*: becauſe we may not ſecke to pleaſe our ſelues or men in our almes, but ſimply to approue our hearts to God. Fifthly, cheerefulneſſe is required: The Lord loueth a cheerefull giuer. *Paul* bids rich men, that they be ready to diſtribute and communicate. To this purpoſe *Salomon* ſaith; *Say not to thy neighbor, goe, and come againe to morrow, and I will giue thee, if thou haſt it now*. And *Iob* ſaith; that he neuer reſtrained the deſire of the poore, nor made the eye of the widow to ſaile. The fixth thing required, is bountyfullneſſe, which the Lord commandeth, by bidding vs to open our hands to the poore: and promiſing plentiful reward. He that ſoweth bleeſſings: that is plentifully ſhall reape plentifully. The ſeventh, is iuſtice, whereby we giue reliefe of our owne. Mercie will not ſtand with iniuſtice: and the Lord biddeſ vs deale our owne bread to the poore. The laſt thing is, that reliefe muſt be giuen, not in hypocriſie, but in truth: *1. Iob. 3.18. Let vs*

not loue in word, neither in tongue only, but in deed and truth. *Saint Iames* notes, It was a vaine thing to ſay to the hungry and naked, *Warme your ſelues and fill your bellies*, when as things needfull are not giuen them.

Thus much of reliefe. Now we are to be exhorted, to praſtice this dutie beforeſaid, and that in the manner before ſcribbed. Inducements hereto are many. Firſt, It is the commandement of God, to giue reliefe: and for the better enforcing hereof, he hath added his promiſe; *Bleſſed are the mercifull, for they ſhall obtaine mercie*: and his threat; *There ſhall be iudgement mercileſſe, to him that ſhowes no mercie*. Hereupon the ſentence of condemnation ſhall proceed, according to the neglect of workes of mercie: *I was naked, and ye clothed me not, I was hungry, and ye fed me not, &c. Goe ye curſed into hell fire, prepared for the Diuel and his angels*. The ſecond inducement to giue reliefe, is from the excellencie of the worke, and that in ſix reſpects. Firſt, of all reliefe is the beſt kind of thrift or huſbandry that is: *He that ſowes plentifully, ſhall reape plentifully*, ſaith the Lord. Where the poore are compared to ground, ready dreſſed and tilled to our hands, without any coſt or labour on our parts: and our reliefe, is ſeed caſt vpon this ground: and for our paines in ſowing of it, we are promiſed by God, to reape the whole crop our ſelues. Secondly, Giuing of almes, is not giuing, but lending; and that to the Lord, who in his good time, will returne the gift with increaſe. Thirdly, Reliefe is the beſt exchange that can be: for thereby, we change an earthly treaſure, into heavenly, as our Saviour Chriſt ſaith: *Giue almes* —: and *lay up treaſure in heauen*. Fourthly, Reliefe is a ſigne of Gods mercie to vs-ward. *Salomon* ſaith; *By mercie and truth, finnes are forgiven*, that is, within our conſciences we know them to be forgiven. And in this ſence, *Paul* bids rich men; *Lay up a good foundation againſt the time to come*: not becauſe our ſaluation is founded on the workes of mercie; but becauſe by them, we are to make our ſaluation ſure and certaine vnto vs. Chriſt bids vs make friends of the mammon of iniquitie, that they may receive vs into euerlaſting Tabernacles: and this they doe, when they pray for men that are mercifull, and giue teſtimonie of them, that they are ſuch as are to enter into the Kingdome of Heauen. The mercie and bowels of compaſſion that is in vs, as it were a print or ſtampe of the mercie of God ſet in our hearts; and therefore by the little ſpark of mercie in vs, we know the fullneſſe of his mercie. Sixthly, By giuing reliefe, we come to a right vie of our goods: *Giue almes*, ſaith Chriſt, and *all things ſhall be cleane vnto you*: that is, whereas ye are giuen to couetouſneſſe, and oppreſſion, repent hereof, and teſtifie your repentance by Almes-deeds: then ſhall this ſinne of couetouſneſſe be redreſſed, wherewith your liues are deſiled, and yee

[am. 2.16]

Mat. 5.7.
lam. 2.23Mat. 25.
41. 42.

1. Cor. 13

Iob 31.16

Prou. 15.
17.

Luk. 12.33

Prou. 16.6
19.

Luk. 16.9

Luk. 11.
41.

ſhall

ſhall likewiſe haue the pure vie of your goods: which now ye want. The Philitiſt ſometimes ſpakes in like manner: your diſeaſe comes of fullneſſe, abſtaine of faſt, and ye ſhall be well. Laſtly, reliefe ſometimes is a means of ſatisfaction to men. For reſtitution is a neceſſary worke of repentance. And when it is vncertaine to whom reſtitution is due, by almes we are to make a ſupply thereof. Thus *Dauid* ſaith to *Nathan*: *Adonizerar*, *Dan 4.24*, who had enriched himſelfe by oppreſſion; *O Kinge breake off thy ſinnes by mercy*. *Luk. 19.8*: *Zaccheus* in his conuerſion, reſtored foure-fold for all his known oppreſſions and deceits, and becauſe many of them were forgotten, or vnknoſſe, therefore in way of ſome recompence, he gaue halfe his goods to the poore. By the conſideration of theſe, & many other excellencies of this worke, wee are to ſtirre vp our ſelues to reliefe. This third inducement is from examples, *1. Cor. 8. 6*: Chriſt being the fountaine of riches, became poore: to make his enemies rich, *1. Ia. 53.3*. When the Merchants of *Tyrrus* repented, they left off to hoard vp riches & gaine, according to their olde manner, and dedicated them to holy vies, and a part thereof to the poore. Like was the merite of *Iob*, and the merite of the beleeuers of the primitive Church, who in the caſe of extreme neceſſity, ſold their goods, and gaue to every man as he had need, *Act. 4.34, 35*. To exceeſſe the neglect of this duty, men haue ſinfully thiſts: ſome ſay, they are poore, & haue little, and therefore they can giue no reliefe, but ſuch men know, that if there be a willing minde, a man is accepted according to that he hath; & not according to that he hath not. The widowes mite, giuen of her penurie, was more reſpected of Chriſt, then the abundance of other rich. Others pleade, that if they ſhall vie to giue reliefe, they ſhall want themſelues. I anſwer, as for *Salomon* ſaith, *Prou. 28.27*. They that giue almes ſhall not want. And againe, *Ecc. 11.1*: though the goods wee giue ſeeme to bee loſt, and as it were, caſt into the ſea, yet ſhall they be ſaved; and ſome againe ſay, they muſt ſpare for their children. I anſwer with *Dauid*, *Pſal. 37.25*. The righteous ſhall not be forſaken, nor their feed for their breads. One man may, as *Lazarus*, but not both the righteous & their feed. Such as ſet their hearts to gather for their children, with draw themſelues commonly from relieving the poore: and by this means, bring a curſe vpon their owne goods. And for the execution of this curſe, ſome one or other of the poſterity, riotouſly makes hauock of al. Some againe there are; that will giue no almes becauſe the poore are ſlow and wicked, and idle, and ſo the almes, if they be giuen, will be loſt. I anſwer thus. When *Paul* had ſaid, that ſuch like perſons which will not labor, muſt not eate, he added one thing further: *That they muſt not be weary of it: doing, 12. Theſſ. 3.10*. And though it ſeemeth, that the tongues of the poore curſe vs, yet if we relieue the, their tongues (as *Iob* ſaith) ſhall bleeſſe vs, *Iob. 31.20*.

The third part of Church ſervice, is termed

by *S. Luke*, breaking of bread. Whereby two things are ſignified, ſeaſts of loue, which the ſeſt Chriſtians obſerued: and the vie of the Lords Supper at the end thereof, which in the new Teſtament, as alſo Baptiſme, is a part of the ſervice of God. And of it two things muſt be conſidered, the neceſſity, and the manner. The neceſſity of viſing the Lords Supper, according to the cuſtome of the Church, whereof we are members, appears, becauſe it is a part of Gods worſhip; & becauſe we are bound to it by commandment; *Let a man proue himſelfe, and ſo eate of this bread, & drink of this cup. 1. Cor. 11.28*. In the old Teſtament, hee that had neglected to eate the Paſſe-ouer, hauing liberty and opportunitie ſo to doe, was cut off from the people of God. Now looke what regard was had of the Paſſe-ouer in the old Teſtament, the ſame muſt bee had of the Lords Supper in the new Teſtament.

By this which hath bene ſaid, a double abuſe is diſcouered. The firſt; that men depart the Congregation in the time of the adminiſtration of Baptiſme, as though it were no part of Gods worſhip, and nothing concerned them: The ſecond is, that men take libertie to themſelues, to receive the Lords Supper, as oft and as ſeldome as they liſt; ſuch as though it were a thing indifferent, that might be done, or not done: They alledge for themſelues, that they are not in charitie, or that they are fallen into ſome one ſinne or other: and therefore if they ſhould communicate, they ſhould eate iudgement to themſelues. I anſwer: if they be out of charitie, they ſhould reconcile themſelues to God and men; and being fallen into any fin, they ſhould renew their old repentance, without delay, and ſo come to the Lords table: and by abſtaining, they doe nothing elſe but double their ſinne. For they continue in their old finnes, and breake the commandement of God, touching the vie of the Sacrament.

The right manner of viſing the Lords Supper, ſtands in three things. The firſt, is the obſeruation of the inſtitution, without addition, detraction or change. The ſecond is, that the communicants muſt bring not only a true faith, and the firſt initiall repentance, but alſo a renewing of them, both in reſpect of new & daily finnes. The Corinthians had both faith and repentance; yet becauſe they failed in this point, of the renouation of their faith and repentance, they are ſaid many of them to bee unworthy receivers, and to eate iudgement to themſelues: The third thing is, that the Sacrament muſt be applied to his right end. And therefore it muſt be vie'd, as a means to leade vs to Chriſt, as a means to confirme our faith in him, as a ſigne of thankfullneſſe to God, as a means to increaſe loue among men. Thus is the Lords Supper cuſtome to be vie'd. Hence it followes, that it is greatly prophaned and abuſed in the Church of Rome. For it is vie'd only in one kind, againſt the inſtitution; & it is applied to ſuperſtitious againſt the right end, in

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Num. 9.
13.

that it is made a means to conferre grace, and that by the worke done.

The fourth part of Church-service, is *publick prayer*; at which all are to be present, & to assit in the congregation. For this is a due or addebt which we owe unto God as *David* saith, *Praise waiteth for thee in Synn; & to thee shall the voice be performed.* To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the midst of them.* The petition of an whole corporation joynly together, is more effectually, then the petition of one single man; and so the praier of the Congregation, is of greater force, then the praier of private persons. In this regard *David* saith; *That the tabernacles of God are most amiable unto him*; and that he had rather be a *dove-keeper in the house of God, then dwell in the Temples of gold and silver.* *Zachary* fore-tellets the practise of true believers in the new Testament, saying; *They that dwell in one City shall goe to another, saying, up, let us goe & pray before the Lord, and seek the Lord of Hosts: I will goe also.* And this hath bene accordingly accomplished. For Christians of the primitive Church, contented themselves with any place, so they might have liberty to assemble themselves to pray unto God.

The manner of our assiting in publick prayer is this: Ministers in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God; and therefore must the people in fervent affection, lift up their hearts unto God, and in mind give assent to the prayers made in the name and behalfe of the Congregation, by their teachers: and for this cause it is, that they are all to say *Amen*. Hence it appeares to be a fault, to depart the Congregation in the time of prayer; to sit and chink nothing, as though we had no foule: to haue our mindes drowned in worldly affaires, and to be waipdring, to and fro.

Thus we see that Church-service stands in the right manner of hearing the word, of praying; using the Sacraments, & works of mercy. Hereupon many are to be aduertised, to amend & acknowledge their ignorance, who thinke, that if they say the Beleeve, tenne Commandements, and the Lords praier, when they are in the congregation, God is served and worshipped of them to the full, though otherwise they profit little or nothing by the word, prayer, or Sacraments.

Thus much of Church-service now follows household-service. Of it three things are to be considered. The first is that of necessity in every family worship & service is to be directed unto God. This is the commandment of God. *Lift up pure hearts in every place; and therefore in the family.* *Zachary* fore-tels, that when God shall poure forth the spirit of grace and praier upon men in the latter daies, then every family apart shall mount for their sinnes, whereby they haue crucified Christ. The place where Adams family assembled, is called *the face of God*; because there they prayed unto God, and offered

sacrifice, and there likewise he testified his fauour and presence to them. *Iesus* saith, *I and my household will serve the Lord.* *Cornelius* feared, that is, served God, with his whole household. *Paul* saith, *Priscilla and Aquila salute you, and the Church in their house.* Now the Church is said to be in their house, not onely because it was the place of the congregation, but because in regard of Gods worship, it was, as it were, a little Church. A family cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlines hath the promises of this life, and the life to come. Lastly, the families in which God is not worshipped, are no better then copanies & conspiracies of Atheists. For this is one property of an Atheist, not to call vpon God. Let all such persons mark this doctrine, that thinke it sufficient, if they pray in the congregation.

Though it be thus necessary (as we see) that God be worshipped in every family apart yet is the time, and place, and manner of this worship, left free to the Christian wisdom and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *instruction, and prayer.* Instruction stands in teaching and learning, and it is called by *Paul*, the *Instruction and information of the Church.* Instruction must be of three things. First, of the commandments of God. *Deut. 6. 7. Thou shalt rehearse them continually to thy children.* And whereas householders might alledge that their children and seruants are dull of conceit, and wil not learne that which they are taught, the Lord gives further charge to parents to vrge and repeate the commandments. For the word translated *rehearse* [i.e. *teach*] signifieth to sharpen the commandments vpon children, as men vse to sharpen a flake that it may enter into the ground. Again, parents are commanded by God, *to command their children, that they observe the words of the law.* *Deut. 32. 46.* This was the commendation *Abraham* had, *I know Abraham* saith the Lord, *Gen. 18. 19. I know he will command his sonnes and his household after him, that they keep the way of the Lord to doe righteously and iudgement.*

Secondly, there must be instruction in the family concerning all ordinances of God. Thus the Israelites were commanded to teach their children the meaning of the *Passouer*; the meaning of the *oblation of the first borne unto God*; the meaning of the *twelve stones*, that were taken out of Iordan and were erected in Gilgal. Thirdly, there must be instruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by God to teach their sonnes; and their sonnes likewise the things that they haue seene. *Ezechiel* in way of thankfulness saith, *The father to the children shall declare thy wrath.* *Esa. 38. 19.*

The second part of household-service is private prayer; of it I haue spoken before. There

Ios. 24. 15
Ad. 10. 2.

1. Cor. 16
19.

Gen. 31. 2

Iob 1. 5.

Plal. 144.

1. Chron.
30. 12. 20.

Eph. 6. 4.

Pro. 3. 1. 1
1. Tim. 5.

Deut. 32.
46.

Gen. 18.
19.

Tit. 2. 15.

1. Cor. 5.
30.

Exod. 13.
26. & 13.

14.
Iosh. 4.
21.

Deut. 4.
9.

fore I proceed. The third point to be considered, is concerning the person to whom belongeth the care & charge of household service; and that is the master of the family. His office is two-fold. The first, is to prepare & fit his family to the worship of God, whether publick or private. When *Jacob* was to worship God in *Beir*, he caused his family to cleanse themselves. *Iob* calls his children and sanctifies them. Now this cleansing or sanctifying of the family stands in two things: the first is, to purge it of all open vices as much as may be: the second, to cause every person, at the least outwardly, to walke in the waies of God. King *Ezechiel*, when the Priests and Levites were negligent, and men of certain Tribes were not prepared to receive the *Passouer*, he made a sopply of this want by his prayer, and was heard. In the like case, like is the duty of the household within his owne family.

That this may the better be effected, the charge of teaching & instructing is laid vpon every master of a family by expresse commandement, *Thou shalt rehearse them to thy children.* *Paul* saith, the wife must *ask her husband as her head*; thereby signifying, that he must instruct & teach all persons in his family. And in the second place, the wife is to do the like. *Bartholome* instructeth *Lemuel*, that is, her Son *Salomon*. *Lois and Eunice* bring up *Timothy* in the scriptures of a child. And that this teaching may not be in vaine, the master of a family hath authority giuen him to command them whom hee teacheth to walke in the waies of God, as *Abraham* did. It is objected, that if a master of a family must teach & exhort, he must then doe the office of a Minister: for he can do no more but teach and exhort. I answer, that teaching by the master of a family, differs in kind from the teaching of the Minister, as the government of the household from the government of the Magistrate. For the household teacheth onely by the authority of a father or master; whereas Ministers of the word teach and exhort by the authority & name of God; as *Paul* saith to *Titus*, *Speak and exhort, and reprove with all authority.* Secondly, Ministers in teaching are in the roome & stead of Christ, and beare his person as Ambassadors hereupon they which heare them, heare Christ; & they that despise the, despise Christ; and therefore they are called in speciall manner, *Men of God*, seruants of God: & it is not so with householders in teaching and exhorting: for they beare onely the private persons of masters, fathers, husbands, when they teach. Thirdly, teaching in the family is but a preparation to publick teaching, that all persons may the better profit by the publick ministry. Lastly, private teaching dependson publick teaching, and must be ruled by it. For men may not teach at their pleasures, what they wil in their families but such doctrine as they haue learned and received from the publick ministry. And thus, albeit the matter of doctrine be one and the

same in the house, & in the Church: yet is not the office of teaching one and the same.

Again it is demanded, seeing the master of a family must teach them of his owne house, whether he is to doe it by himselfe in his owne person, or by a deputy. I answer, as much as possibly may be, he is in his owne person to performe this duty; yet in the case, not of negligence, but of necessity, when the family is great, and he is not so able to teach, & is withall employed in publick affaires, and thereupon oftentimes absent, he may haue his deputy to teach in his roome. Thus *Abraham* performed the weightiest matter that concerned the establishment and continuance of his familie, not by himselfe, but by his steward; as namely, the choice of a wife for his sonne *Isaac*.

The second office of the master of the family is, to be the principall agent, doer, & director in the worship of God within his family. For this cause the fourth commandment is giuen first of all and principally to the master of the family: that he might see the Sabbath kept, and bee a principall doer in all parts of Gods worship. The company of the Disciples were the household of Christ; and he himselfe did admit all parts of Gods worship with them, and among them.

Thus householders fee their duty: and they must in the next place be admonished and exhorted with conscience to performe the same. Let the example of *Moses* be considered. He was to doe service to God and his country in Egypt: & when he was now in his journey in a certaine Inne, the Lord withstood him, and made as though hee would haue killed him. But for what cause? Surely he had not sanctified and purged his owne family; and that appeares, because hee had not circumcised his childe. Men in our dayes may looke for the like iudgements, that liue in the like negligence.

The last kind of worship is that which concerneth the person of every particular man in his place and calling; and that is, to keepe and maintaine faith, that is, true religion, & hope of everlasting life, and a cleere conscience before God & man. This is the serving of God, and not to babble a few words, either in the morning or evening, without vnderstanding or affection. Thus much *Paul* teacheth in his owne example. *Act. 24. 14, 15. 16. In the way (which some call before) I worship the God of our fore-fathers, beleeuing all things written in the law and the Prophets; having hope of the resurrection of the iust and iust, and endeavouring to keepe a cleere conscience before God and man.*

That this personall worship may be performed & continued, two things must be practised. The first, is the private reading and searching of the Scriptures. This was the common practise of the Iewes: *Search, or see I search the Scriptures.* The Scriptures are a light shining in a dark place: whether our mind attend vnto the, while wee are wandering in the night of this world, & we cannot attend vnto them, vnles

Gen. 24.

Luk. 22.
15.

Exod. 4.
24.

Ioh. 5. 36.
3. Pet. 1.
19.

Pfal. 119.
97.
Dan. 9.2.

we read them. The word of God is the sword of the spirit, Eph. 6.17. and there is no handling of this sword, unless we be well acquainted with it: David a Prophet, did use to read and meditate in the Scriptures. Daniel taught by revelation, did read for all this, the Prophet Jeremy. Great is the neglect of this duty in our daies. In many houses ye shall find a faire paire of tables, but no Bible at all. Others cannot find in their hearts to disburse so much money as will buy them a Bible: others take delight in reading of ballads, and idle discourses, and have no minde to read the Scriptures. It is an evil signe. When the stomacke refuseth meats, it is sicke; and when there is no delight nor savour in Gods word, it argues the wickednesse of the heart. For the Scripture is like spice, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath indgements of God tending on it, Isa. 5.13. *My people goe into captivity, because they want knowledge.* Prov. 28.9. *Hence that turnes his care from hearing the law, his very prayer is abominable.*

Gen. 24.
63.
Deut. 9.
18.
1 Sam.
12.23.
Psal. 55.
17. & 119.
264.
Luke 6.
72.

The second meane to maintaine faith, hope, good conscience, is private or secret prayer. Isaac went out in the evening to meditate or pray. *Adams prayed for his daies, and for his nights, for the children of Israel.* Samuel saith, *God forbid that I should sin against God, and cease to pray for you.* David prayed three times, and seven times a day, Christ who was not subject to sinne as we are, went often apart and prayed, and continued in praying whole nights. Paul in sundry Epistles calls vpon the faithfull for priuate prayer, as when he bids them *pray continually*, 1. Thess. 5.17.

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold dissensions, we cannot tell which is the true religion? I answer, subject your hearts and liues to God, and obey him in all his commandments, and ye shall certainly know and be

assured without faile of the true religion: for God reueales his covenant to the humble. Psal. 25.14. And Christ saith, *Ioh. 7.17. If any will obey his Fathers will, he shall know whether his doctrine bee of God or no.* Let this be remembered. For the way to the attainment of the truth, is not inquired by subtill disputation, unless humble obedience to God goe withall. Furthermore, for the keeping of a good conscience, two things must be done. First, we must evermore attend on the calling of God, that is, the duty we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause we must put a difference betweene duties that bee necessary and such as are not necessary to be done. The first must be done, and the second left vndone, that we be not busie bodies in other mens matters.

The second thing is, that we must doe the offices and works of our callings in good manner. For this cause first of all, they must bee done in obedience to God, that is, with a minde and intention to please and obey God. Secondly, they must bee done in the name of Christ, that is, with prayer and thanksgiving in the name of Christ. Thirdly, they must be done in faith, because we must alwaies by our faith depend on God for the blessing & good successe of our labours. Fourthly, they must be done in love to God and man, yea, all the religion we haue, all the grace and goodnesse of our hearts, must shew it selfe in the works of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Lastly, they must bee done with patience. The good ground brings forth fruit with patience. And the reason is, because it is the will of God to exercise men with manifold miseries in euery estate and condition of life. And the workes of our callings thus performed, are fruits of good conscience, and the seruice of God.

Col. 3.
17.

FINIS.

A TREATISE OF GODS FREE-GRACE, AND MANS FREE-WILL.



LONDON,
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1626.



TO THE RIGHT VVORSHIPFULL SIR EDWARD DENNIE, KNIGHT.



Right Worshipfull, it is a thing most evident, that the present Religion of the Church of Rome, is an enemy to the grace of God, two waies. First, because it exalts the liberie of mans will, and extenuates the grace of God: And this it doth in five respects. For first of all it teacheth, that naturall free-will of man, hath in it, not onely a passive or potentiall, but also an active power or imperfect strength in duties of godlinesse; and so much the lesse power is ascribed to the grace of God. This doctrine of theirs is flat against reason. For the will of man in it selfe, is a naturall thing: and therefore it is neither fit nor able to effect any supernaturall action: (as all actions of godlinesse are) unless it be first of all (as they say) elevated above his condition, by the impression of a supernaturall habite. And the Scripture is utterly against this doctrine, when it saith: Ye were once darknesse, Ephes. 5. 8. We are not sufficient of our selues, to thinke any thing of our selues, 2 Cor. 3. 5. The naturall man (that is, he that wants the Spirit of God) cannot perceiue the things of God, 1 Cor. 2. 14. Ye were dead in sinnes and trespasses, Ephes. 2. 1. Without Christ, and without God in the world, vers. 12. Again, Scripture saith further; that the heart of man is flow, Luk. 24. 25. and vaine, Psal. 5. 9. and hard that cannot repent, Rom. 2. 5. and stonie, Ezech. 36. 26. and that the Iewes were obtinate, their necke as any iron line, and their brow braile, Isa. 48. 4. and that it is God who giues eyes to see, and an heart to vnderstand, Deut. 29. 4. By these testimonies it is manifest, that grace doth not onely helpe and assist our weak nature, but altogether change the puerse qualitie thereof, and bring it from darknesse to light, Act. 26. 18. and from death to life, Eph. 2. 1. Which grace, whosoever doth not so farre forth acknowledge, neuer yet knew what the Gospel meant, neither did he euer consider the words of our Saviour Christ. No man comes vnto mee, unless the Father draw him, Joh. 6. 44. Proper, The Choller of S. Augustine hath a notable saying, which I marvell the Papists of our age doe not consider. Wee haue (saith hee) free-will by nature, but for qualitie and condition, it must be changed by our Lord Iesus Christ.

Secondly, some of the Romish Religion auouch, that the efficacy of Gods presenting grace, depends vpon the co-operation of mans will; and they affirme, that the Council of Trete is of this minde: but then to the question of Paul, 1 Cor. 4. 7. Who hath separated thee? The answer may be made, I my selfe haue done it by mine owne will. And that shall be selfe which Paul teacheth, that beside posse velle, the power of well-willing, ipsum velle, shall be the all of well-willing, is of God, Phil. 2. 13. Others therefore praise the efficacy of grace, as the conquering of fit objects and perswasions: as though it were sufficient to strike vpon the heart, and to incline the will in spiritual matters, and our weaknesse might be cured with so easie a medicine: but God is further said to soften the heart, Ezech. 36. 26. to turne the heart, Luke 1. 17. to open the heart, Act. 16. 14. And because our hearts are ouer hard, he wounds them, Cant. 4. 9. the circumciseeth them, Deut. 10. 6. For he bruileth them, Ezech. 6. 9. And when nothing will doe good, at length, Gods said to take away the stonie heart, Ezech. 11. 19. to quicken them that are contrite, Isa. 57. 15. Eph. 2. 5. to giue a new heart, Eph. 4. 22. Ezech. 36. 26. nay, to create a new heart, Eph. 2. 10. and 4. 28.

Thirdly, they giue vnto God in all conuersion, a depending will, whereby God wils and determines nothing, but according to his owne free will that the will of man will determine it selfe. And thus to maintain the supposed liberie of the will, that is, the indifference and indetermination thereof, they deprive God of his honour and generall grace. For by this they make God, but the will it selfe, is the first mouer and begimmer of her owne actions. And this is euery of the Papists themselves, that condemne this doctrine as a conceit.

Fourthly they teach, that the grace which makes vs acceptable and gratefull to God, stands in the inward gifts of the minde, specially in the gifts of charitie. But this is most false which they teach; for charitie is the fulfilling of the law. And Paul saith; we are not vnder the law, but vnder grace, Rom. 6. 14. And againe, as many as are iustified by the law, are fallen from grace, Gal. 5. 4. Now the grace that doth indeede make vs gratefull to God, is the free fauour and mercy of God, pardoning our sinnes in Christ, and accepting vs to eternall life, and not any qualitie in vs, as Paul signifies when he saith, we are sanctified, not according to our workes, but according to his purpose and grace, which is giuen to vs in Christ before all times, 2 Tim. 1. 9.

Lastly they teach, that the renewed will of man, by the generall directing and co-operation of God, can performe the duties of godlines, without any speciall helpe from Goddy new grace. But the Scripture speaks other wise. By the grace of God, I am that I am. I haue laboured, yet not I, but the grace of God which is with me, 1 Cor. 15. 10. No man can say, that Iesus is the Lord, but by the H. Ghost, 1 Cor. 12. 3.

Without

The Epistle Dedicatorie.

Without me ye can doe nothing, Ioh. 15. 5. After ye beleueed, ye were sealed with the spirit, Eph. 1. 13. He which hath begunne this good worke in you, will finish it vntill the day of Christ, Phil. 1. 6. That ye may abound with hope by the verue of the spirit, Rom. 15. 13. It is God that workes in you the will and the deede, Phil. 2. 13. Though the righteous fall, he shall not be cast off, for the Lord puts vnder his hand, Psal. 37. 24. Incline mine heart to thy testimonies, turne away mine eyes from beholding of vanity, and quicken me in thy way, Psal. 119. 37. Teach me to doe thy will, because thou art my God: let thy good Spirit leade me in the land of righteousness, Psal. 143. 10. Create in me a new heart, renew a right spirit in me—and stablish me by thy free spirit, Psal. 51. 12. Draw me, and I will run after thee. By these and many other places it is evident, that God, after he hath indueed vs with his spirit, doth not leave vs to be guided by our selues, (for then we should fall againe to our former misery) but he direct vs, he lifts vs up, he leades vs, he confirms and sustains vs: by the same grace, and by the same spirit dwelling in vs, that walking in the way of his commandments, we may at length attaine to euermlasting happinesse.

The second way whereby the Papist shewes himselfe to be an enemy of the grace of God, is that he ioynes the merie of workes, as a Con. ca. s. with the grace of God, in that which they call the second iustificacion, and in the procurement of eternall life: whereas on the contrary, Paul in the article of iustificacion, opposeth grace to workes, yea to such as are the gifts and fruites of the spirit. For Abraham did good workes, not by naturall free will, but by faith, Heb. 11. 8. And Paul opposeth iustifying grace to the workes of Abraham, when he saith; to him that worketh, it he wages is not imputed according to grace. And Tit. 3. 5. Not of the workes of righteousness, which we haue done, but of his mercie he saued vs. Rom. 11. 6. If by grace, then not of workes, or else were grace no more grace. Augustine saith well, that grace is no way grace, unless it be freely giuen euery way.

Thus then all things considered, it is the best to ascribe all we haue or can do that is good, wholly to the grace of God. Excellent is the speech of Augustine: Only hold this as a true point of godlinesse, that no good thing can come either to the sense or mind, or be any way conceiued, which is not of God. And Bernard: The Church shewes her selfe to be full of grace, when she giues all she hath to grace, namely, by ascribing to it both the first and last place. Otherwise, how is the full of grace, if she haue any thing which is not of grace? Again, I tremble to thinke any thing mine owne, that I may be mine owne. This doctrine is the safest and the surest, in respect of peace of conscience, and the saluation of our soules. So much the Papists themselves (betraying their owne cause) say and confesse. Bellar. the lesuit saith: By reason of the vncertainty of our owne iustitie, and for feare of falling into vaine glory, it (a) is the safest, to put our whole confidence in the alone mercy and goodnesse of God. Cassander in his booke called the Consultation of Articles in question, to Maximilian the Emperour, cites a saying of Bonanum, which is on this manner. It is the duty of godly mindes, to ascribe nothing to themselves, but all to the grace of God. Hence it followes, that how much soeuer a man giues vnto grace, though in giuing many things to the grace of God, he takes something from the power of nature and free-will, he departs not from godlinesse: but when any thing is taken from the grace of God, and giuen to nature, which pertaines to grace, there may be some danger. Thus then to hold and maintaine iustificacion by faith without workes, and to ascribe the whole worke of our conuersion to God without making any diuision betwene grace and nature, is the safest.

These things I shew more at large in this Treatise following, which I now present to your Worship, as a small testimonie of mine humble duty and loue: desiring you to accept the mind of the giuer, and to perseuer in your labours. And thus I commend your Worship to the protection and grace of God in Christ.

Your Worships in the Lord,

William Perkins.

Ppp 4

Mat.



Matth. 23. verse 37, 38.

Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee: how often would I have gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not: Behold, your habitation shall be left vnto you desolate.



His whole chapter contains a Sermon that our Sauour Christ made to the Iewes at Ierusalem. It hath two parts. The first is a reproofe of the Iewish Doctors, namely, the Scribes and Pharisees, for sundry vices; from the beginning of the chapter, to the 36. verse. The second is an Inuective against Ierusalem, in the words I haue now read: *Ierusalem, Ierusalem, which killest the Prophets, &c.* In the Inuective, two things are to be considered, the rebellion of Ierusalem in the 37. verse, and the punishment of this sinne, verse 38.

Touching the rebellion it selfe, three things are set downe, the place and persons, in the words *Ierusalem, Ierusalem*: the degree and practise of rebellion, in these words: *which killest the Prophets, &c.* the manner and forme of their rebellion, in these words: *How oft would I haue gathered you, and ye would not?*

According to the order of the holy Ghost, first, I will begin with the place. It is a wonder that Ierusalem, of all the places in the world, should be charged with the height of rebellion against God. For it was the Citie of God, and had prerogatiues aboue all cities in the world. Saint Paul hath noted seuen of them. The first is, that they were *Israelites*: that is, of the posteritie of Iacob. The second is, *Adoption*, in that they were reputed and called the children of God. The third is, that they had *the glory of God*: that is, the Mercy-seate, the pledge of the presence of God. The fourth is, the *Covenants*: that is, the two Tables of the couenant. The fifth is, the *giving of the law*, namely, of the iudiciall and ceremoniall law. The sixth is, the *worship of God*, the publicke solemnitie whereof, was tyed to the temple at Ierusalem. The seventh, that to them pertained the *promises* made to the Patriarkes, touching the Mesias. To these the Prophet Micah addeth the eight priuilege, that the first Church of the new Testament, should be gathered in Ierusalem, and that consequently, the preaching of the Gospel, should passe thence to all nations. Now, for all these blessings and mercies, Christ our Sauour cries out and complains of Ierusalem's rebellion. And this is not the first time of his com-

plaint. In the daies of the Prophet *Isay*, hee saith that when hee had done all that hee could doe for his vineyard, it brought forth nothing but wilde grapes. By the Prophet *Ezechiel*, hee sets downe a long catalogue of his blessings to this people, and withall, a catalogue of their vnthankfulness. Hence it appeares, that where God shewes the greatest mercie, there oftentimes is the greatest wickednesse and vnthankfulness. And this is partly verified in this land: for within the compass of this forty yeares, wee haue receiued great blessings from God, both for this life, and for the life to come, specially, the Gospel, with peace and protection: and the like hath not bene seene in former ages: yet there was neuer more vnthankfulness then now. For now commonly men are wearie of the Gospel, and beginne to decline from that which they haue bene: and the care to please God, and doe his will, is accounted but a curious preticement of many.

Secondly, hence it may be gathered, that God doth not tyre the infallible assistance of his spirit to any place or condition of men. If euer any city in the world had this priuilege, it was Ierusalem. But Ierusalem, which was the seate and habitation of God, had not this priuilege, because it is here charged with rebellion against God. No place therefore nor condition of men, hath it. It is alledged, that God hath made a promise to the order of Priesthood: *the Priests shal preserue knowledge, and thou shalt require the law at his mouth.* I answer, that these words are not a promise, but a commandement. For sometimes words of the future tense are put for words Imperative; and therefore the sense is this, *the Priests shal preserue knowledge*, that is, let them keepe knowledge. Again, it is alledged that we are commanded to heare the Scribes & Pharisees; because they sit in *Moses chaire*. I answer, that the Chaire of Moses is not a place or seate, but the doctrine of Moses: and to this doctrine, I graunt, the spirit of God is annexed, when it is truly taught and beleued. Thirdly, it is alledged, that God hath promised the spirit of truth, to lead men into all truth. I answer, that this promise doth not directly and absolutely concerne all beleueers, or all Ministers, but onely the Apostles, to whom it was made: and not to them for all times, & in all actions

Isa. 54.

Ezech. 16
all

Rom. 9.
45.

Micah. 4.
1.

but onely while they were in the execution of their Apostolicall ministerie, which stands in the founding of the Church of the new Testament, partly by publishing of the Gospel, and partly by writing the Scriptures of the new Testament. In a word, no Scripture can bee brought to proue, that God hath, doth, or will binde his Spirit to any particular place or persons. Here then falls to the ground, three popish conceits. The first, though the members of the Catholike Church may feuerally erre; yet they cannot erre, when they are together in a generall Councell, lawfully assembled. The second, that the Pope cannot erre in his Confitorie. The third, that personall fission, is a mark of the Catholike Church: which neuertheless, may be seuered from the Spirit of God, as we see.

Where our Sauour Christ vseth a repetition, saying, *O Ierusalem, Ierusalem*; hee doth three things therein. First, he signifies thereby, that he takes it for a wonder, and for a thing incredible, that the Iewes after so many blessings, should be so exceedingly vnthankfull. Secondly, he testifies hereby his owne detestation of their vnthankfulness. Thirdly, by this repetition, he doth awake the Iewes, and stirre them vp to a serious consideration and loathing of this their sinne: and he doth (as it were) proclaime the same vnto vs. And not without cause: for in vnthankfulness, there bee two grievous finnes against God, false witness bearing, and iniustice: false witness bearing; because the vnthankfull person denies in his heart, God to be the fountaine and giuer of the good things he hath, and he ascribes them to his own wisdom, goodness, strength, indeavour. Iniustice, because he yeeldes not to God, the duties which he owes vnto him for his blessings.

Psal. 137.

Mal. 2. 7.

Math. 23.
2. Aug. ep.
156.

Ioh. 16. 13

The second point to be considered is, the degree of the Iewish rebellion. David makes three degrees hereof. The first is, to walke in the councell of the vngodly. The second is, to stand in the way of sinners. The third is, to sit downe in the corners chaire. And this is the very top of desperate rebellion, and the sinne of Ierusalem. For when Christ saith, *[which killest the Prophets, and stonest them which are sent vnto thee]* hee notes out three finnes in this Citie. Impenitencie, whereby they persevered in their wicked waies, without hope of amendment: sacrilegious and prophane contempt of God, and the meanes of their saluation: cruelty in shedding of blood. And by cruelty, I meane not one or two actions of cruelty, but an habite therein, and the custome thereof: for the words are thus to be read; *Ierusalem killing the Prophets, and stoning them that are sent vnto thee*: where stoning and killing, signifie not one act, but a continuance and multiplication of acts: that is, a custome in shedding of blood.

It may be demanded, how the Iewes should grow to this height of wickednesse. I answer

A thus. In euery actual sinne, there be four things distinctly to be considered; *the fault*, which is the offence of God in any action; *the guilt*, or obligation to punishment for the fault; *the punishment* it selfe, which is death: a blot or spot, set in the soule of him that sinneth, and that by the fault or offence: and this blot is nothing else but a pronesse to the sinne committed, or to any other sinne. In the sinne of our first parents, besides the fault, guilt, punishment, there followed a blot or deformity in the soule, which was the losse of Gods Image, and the disposition of their hearts to all manner of euils. Since the fall of Adam, hee that commits an actual offence, besides the fault, guilt, punishment, imprints in his heart a new blot, and that is an increase of his natural pronesse to sinne, even as the dropie-man, the more hee drinks, the more hee may, & by drinking he increaseth his thirst. Thus the Iewes by custome in sinning, attaine to an height in wickednes; because euery act of offence, hath his blot, and the multiplication of acts offendeth, is the continuall increase of the blot or blemish of the soule, till the light of nature be extinguished, & men come to a reprobate sense. This must be a warning to all men, to take heede lest they commit any offence against God in thought, word, or deede, considering euery offence imprints a blot in the soule.

C Secondly it may be demanded, how Ierusalem, grown to this height of rebellion, can truly be called the *holy Citie*, or the *City of the great King*. I answer, two waies. First, there were many holy men and women in Iurie and Ierusalem, that truly serued God, and waited for the Kingdome of Christ, as *Ioseph, Mary, Zachary, Elizabeth, Anna, Simon, Nicodemus, Ioseph of Arimathea*, and many others. Now a Church is named not of the greater, but of the better part; as an heape of corne is so called, though there bee more chaffe then corne. Secondly, I answer, that a people or Church that haue forsaken God, remains still a reputed Church, till God forsake them, as a wife committing adulterie, remains still a supposed wife, till her husband giue her the bill of diuorcement. Ierusalem indeed had forsaken God, but God had not forsaken Ierusalem. For there hee preferred still the Temple, and his worshipp, when Ierusalem had condemned and crucified Christ, Saint Peter inspired by the holy Ghost, saith still; *To you belong the promises, and to your children*. And Ierusalem did not utterly cease to be a citie or Church of God, till they contradicted and blasphemed the Apostolicall ministerie: for then, and not before, the Apostles withdrew themselves from the Iewes. Here wee see a depth of mercy in God: for though the Iewes for their parts, had deserved a thousand times to be forsaken, yet God for his part, did not forsake them, but still pursued them with mercy. And wee are taught here-

1. Culpa,
2. Reatus
3. Poena,
4. Macula

Matth. 27
53. & 54.
35.

Ag. 2. 38.

by, not to giue any sentence of the persons of euill men. For though they forsake God, yet know wee not whether God haue forsaken them or no.

In this example of Ierusalem's rebellion, we learne many things. First, in it we may behold the vilenesse of mans nature, and our violent pronenesse to sin. For the Iewes meant to abolish and quench as much as they could, the doctrine of saluation; yea to quench it with blood, and which is more, with the blood of the Prophets: and this shews, that man drinks iniquity, as the fish drinks in water.

Secondly, in Ierusalem we may behold the desperate condition of the Church of Rome at this day. For it follows in rebellious way it goes beyond Ierusalem. If any man will indifferently consider, it will appeare, that by the whore of Babylon, is meant, the present Church of Rome: and this whore is said to be drunke with the blood of the Saints. The locusts out of the bottomles pit, go to the kings of the earth, to stirre them vp to warre against the Church of God. And these locusts are in all likelihood, Iwarms of monkes, friars, and Iesuits of the Church of Rome. And we haue found it by long and much experience, that they of the Romane Church, haue long thirsted for the blood of Prince and people in this land.

Thirdly, we are here taught to exerceise our selues in the duties of meeknes, goodnesse, peace to all men. The Prophet *I say* faith that men in the kingdom of Christ, shall not apply their swordes and speares to the hurt of any as the Iewes here doe, but shall turne them to instruments of husbandrie, as mattookes and sithes. Whereby is signified, that men truly regenerate, shall lay aside all purpose and minde of doing any hurt, and shal giue themselves to doe the good they can. Againe, he faith that *the wolfe and the lambe shall dwell together*, and that *there shall be no hurt in all the holy mountes of God*. The diuall by the sinne of our first parents, of men, made vs beasts, lyons wolues, tigers, beares, cockatrices: and Christ againe of beasts, hath made vs his lambs and sheepe, in respect of meekenes and patience.

Fourthly, wee are here taught, not to oppose our selues against the Ministers of God, but without pride and fiercenes, to yeeld subiection and obedience to their ministerie. *I say* foretels, that in the Church of the new Testament, a little child, that is, Ministers, otherwise weak and silly men, shall by their doctrine, rule and guide wolues, leopards, lyons: that is, fiery and cruel men by nature. *My people* (saith the Lord) *shall come willingly in the day of assembly: and the sheepe of Christ heare his voice and follow him*. The Iewes arraigne and iudge the Prophets that are sent vnto them: but we must suffer them in their ministry to arraigne and iudge vs, that we be not iudged of the Lord. Againe, the Iewes kill their teachers; but we must permit our teachers after a

fort to kill vs: for their ministry must be as it were, a sacrificing knife, to kill the old man in vs, that wee may be an acceptable offering vnto God.

Lastly, Ministers of the word, must learne hence, not to be troubled, if they be hated and persecuted of mē. For this befele the holy prophets of God, & that in the City of Ierusalem.

The third point is, the manner or forme of their rebellion. In it I consider foure things. The will of God, against which the Iewes rebel. *I would*: the will of the Iews rebelling. *I would not*: the cōcord of both, *I would ye would not*: the manner of Gods will. He wils their saluation in loue, *I would haue gathered you as an hen gathereth her chickens*: in patience. *How oft would I before I come to handle these points in particular*, I will set down a generall preamble touching the nature of will.

Will, is a power of willing, nilling, choosing, refusing, suspending, which depends on reason. By power, I meane an abilitie or created faculty: and it is so properly in men and Angels; but in God onely by analogie or proportion. Because his will in his essence or Godhead indeed. Secondly, I say, it is a power of willing, &c. Because to will, nill, choofe, refuse, suspend, (that is, neither to wil, nor to nill) are the proper effects of will, whereby it is known & discerned. Lastly, I say, it depends on reason, because it is incident onely to natures reasonable; as God, Angels, men; and because, though it goe against good reason, yet is not without reason altogether. When a man knows and approves that which is good, and yet doth the contrary; it is because it seemes good to him to doe the contrary. And in euery act of will, there are two things, Reason to guide, and Election to assure, or dissent.

Will hath his property, and that is the Liberty of the will, which is a freedome from compulsion or constraint, but not from all necessity. From compulsion: because compulsion and will be contrary, and where compulsion takes place, there will giues place: and will constrained is no will. Neuertheless, will and necessity may stand together. God wils many things of absolute necessity, as the eternall generation of the Sonne, the proceeding of the holy Ghost, the doing of iustice, and such like: & he wils them with most perfect liberty of will. The good Angels will their owne happines, and the doing of iustice: and that of necessity; for they cannot will to sinne, or to be in misery: and all this they wil most freely. Nay, the necessity of not sinning, is the glory and ornament of will; for he that doth good so as he cannot sin, is more at liberty in doing good, then he that can doe either good or euil. Whē the creature is in that estate, that it willingly serueth God, and cannot but serue God, then is our perfect liberty. Againe, the liberty of will, since the fall of man, is ioyned with a necessity of sinning; because it stands in bondage vnder sin in this respect, it is fully

tearmed

Rom. 15, 16.

Greg. arn. li. 2. dist. 29. in fine ait: sufficere ad rationem voluntatis si a seipso et voluntario committatur.

Tract. in Ioh. 53. de corpore & gratia. 13.

tearmed of *Augustine*, the bond free-will. Wherefore we may not imagine in the will, a liberty which is a freedome from all necessity. That this may the better appeare, let vs consider the kinds of necessity. There is a simple or absolute necessity, when a thing cannot possibly be otherwise: thus we may say, there is a God, & he is righteous, &c. This necessity stands not with the will of the creature, yet doth it stand with Gods will, in whom an absolute necessity of holinesse and goodnesse is ioyned, with absolute freedome of will. Againe, there is a necessity by violence or compulsion, and this abolisheth freedome and consent of will. Thirdly, there is a necessity of infallibility, or of consequence, when something followes necessarily vpon a supposed antecedent, as namely vpon the determination & decree of God. This necessity and freedome of will, may both stand together. For in the doing of a voluntary action, it is sufficient that it proceed of iudgement, and haue his beginning from within the will, though otherwise, in respect of Gods will, it be of vnchangeable necessitie. The certentie of Gods decree, doth not abolish the consent of mans will, but rather order it, and mildly incline, or draw it forth. And the thing that is directly contrary to freedome of will, is compulsion: because it abolisheth consent.

The liberty of will, stands in a double power. The first is, when it wils any thing of it owne selfe, to bee apt and able to nill the same; and so on the contrary: and it is called in schooles, the liberty of contradiction. The second is, when it wils any thing, to bee able to will another thing, or the contrary. As for example, when God willed the creation of the world, he could haue nilled the same: and when he willed the creation of the world, hee could haue willed the creation of more worlds. And this latter is called the liberty of contrariety.

Will by this liberty, is distinguished from the inclinations of naturall Agents, which alwayes shew themselves in the same manner. Put matter to the fire, it burnes alwaies, and it cannot but burne. Cast vp a stone into the aire, it falls downe alwaies, and cannot but fall downe. Secondly, will by this liberty, is distinguished from the appetite of beasts: for it followes sense, and in choosing or refusing keeps alwaies one order. The sheepe flies the wolfe, and all sheepe doe so at all times, and in all places. Bees gather honey, and they do so alwaies, and in all places, and they can doe no otherwise. When the beast in the field chooseth one hearb, and refuseth another, there is a shew of liberty, yet no true liberty. For that which it chooseth or refuseth once, it chooseth or refuseth alwaies, in the same manner.

Thus much of the generall nature of will; now I come to the points in hand. The first is touching the will of Christ, *I would*. According to the two natures of Christ, so be there two wils in him; the will of his Godhead, and the will of his manhood. Somethink that these

A words are meant of the will of his manhood. For they suppose him heere to speake as the minister of circumcision, and consequently as a man. This I thinke is a truth, but not all the truth. Because the thing which hee willett, namely, the gathering of the Iewes by the ministry of the Prophets, was begonne and practised long before his incarnation. Wherefore (as I take it) here his diuine will is meant, or the will of his Godhead, which is also the will of the Father, and the holy Ghost.

This will is one and the same, as God is one: yet may it be distinguished on this manner. It is either the will of his good pleasure, or, his signifying will. The truth of this distinction we may see in earthly Princes, who beare the image of God. A king determines within himselfe according to his pleasure what shall be done in his kingdome, and what not: this is his will. Againe, he signifies some part of his secret pleasure to his subiects, as occasion shall be offered: and this is also his will. Euen so the pleasure of GOD within himselfe, and the significations thereof to his creature either in whole or in part, are his will.

The first is mentioned, *Eph. 1. 5*, where Paul faith the Ephesians were predestinate according to the good pleasure of his will. That it may rightly be conceived of vs, I will set downe foure things. The first is, that this will is Gods purpose or decree according to counsell. For in it these two concur, his counsell, and his decree. His counsell sees all things, and all the causes of them: His decree determines what shall be done, and what vndone; and he determines according to his owne eternall counsell. Yet is not counsell a rule to his will. For there is nothing higher then his will, and his counsell also is according to his will which goodnesse it selfe. And therefore by Paul, Counsell is called the counsell of his will.

Secondly, in Gods will there is a Sovereignty, that is, an absolute power, whereby he is Lord of all the actions that he willett, willing of himselfe without dependance from any, without impediment or controulement, what he wil, when he wil, & how he wil. Thus much is signified in the parable, *may I not do with mine own as I will?* And by Paul alcauding *Moses*, *I will haue mercy on whom I will haue mercy*; teaching also, that we are at Gods pleasure, as clay at the pleasure of the potter. This must teach vs whē we thinke or speake of Gods works & iudgements, to thinke & speake with modesty & sobriety, with admiration & reuerence, not daring to search into the reason of the, or thinke hardly of them, when they found not with our reason, cōtēting our selues with this, that we know God to haue a soveraignty in his will, to will at his pleasure, and his will to be good.

The third point is, that the will of God is the beginning or first cause of all things without exception, and of all their motions and actions: And it is a beginning 2-waies. First, in regard of the exsistence or being of things;

Secondly,

Rom. 15, 16.

Voluntas Benefici: Voluntas signi.

Eph. 1. 11

Nat. 20. 15. Rom. 9. 16.

Secondly, in regard of their goodnes. That all things in particular haue their being, from the will of God, as from the first efficient cause, I shew it thus. God is of that power that nothing can come to passe which hee nulleth, or which is vtterly against his will; therefore, what soeuer comes to passe, comes to passe because he wils it either simply, or in some part. A wife governour of a family, or of an army, hauing all things in his owne power, suffers nothing to be done without his will, and he desires in the very smallest matters to haue a stroke; and nothing hinders his desire, but his own weaknesse, which is not incident to the maiesty of God. God by an vnchangeable prescience, fore-sees all things that shall come to passe: and therefore by an vnchangeable will, he willethe the being of them. For Gods foreknowledge depends on his will. Not because God fore-sees things to come, therefore they come to passe: but because according to Gods will, they are to come to passe, therefore he fore-sees the. Indeed there is in God, a knowledge of things that possibly may bee, though they neuer be: and this knowledge goes before Gods decree. Yet the diuine knowledge of things that certainly shall be, follows the will and determination of God. To proceede further: In that God willethe the being of all things, he makes them to be: for his wil is operative, not seuered from his power, but distinguished: his willing of any thing is his doing of it: & therefore it pleaseeth the holy Ghost to signifye the wil of God by an operative word of commandement. In the beginning God said, let there be light, & there was light: and it was for now this commanding word of God, that is, by any thing that God in his pleasure wils to be our food. Things in respect of being must haue dependance on the will of God, or on themselves, or on some other thing. If they depend on themselves for their being, they are gods: if they depend on any other thing without and beside God, that thing is gods also. It remains therefore that all things & acts in the world considered as acts, haue their being by a dependance on God as on the highest cause, or the cause of causes: this doctrine must be remembered. For it is the foundation of true patience: when wee consider, whatsoeuer comes to passe befalls vs according to the will of God. Vpon this ground Job, arnes himself to patience: and David saith, I held my tongue, and said nothing: because thou Lord saidst it. Secondly, this doctrine is the means of all true comfort, when we consider that all our afflictions are from the good pleasure of God. Thus did the primitive Church comfort it selfe, when it considered, that the Iewes, Herod, Pontius Pilate, and the rest, did nothing against Christ, but that which the counsel of God had decreed before hee came: and it must be our comfort, that we are predestinate to be made conformable to the image of Christ in afflictions.

Furthermore, the will of God is the beginning of the goodnes of things. For a thing is not first good, and then willed by God: but it is first willed by God, & thus it becomes good: this is a manifest truth, I wil not stand vpon this may here be demanded, whence the euill in the creature, namely sin, hath his beginning. I answer, it comes of the wil of the declining creature, and not from the wil of God: yet is it not without the wil of God. For though he wil not sin properly because he hates it: yet doth he wil the being of it in the world. For in respect of the counsel of God, it is good that euill should be. And God wils the being of sin: not because it is his wil to effect, produce, or geue a being to it, but because his wil is to forsake his creature, & not to hinder the being of euill while he may: & thus euill not hindered comes to passe. And whereas God foresew it in his eternal counsel, and yet willed not to hinder it when he might, in effect he willed the being of it in the world, though simply he wils it not. The last point is, that this will of Gods good pleasure being hidden from vs, is not the rule of our actions & of our faith. Moses saith, Secret things belong to the Lord our God: & things revealed, to vs & to our children. Hence it follows, that we doe & may (with a submission) in our wils differ from this will of God, before it is known to vs, without sin. Paul would, by vertue of his Apostolical commission haue preached in Asia and Bythinia, & God would not, because it is said, the spirit withstood him: yet did not Paul sin herein. One good thing may differ from another and that which the creature sometime wils without offence, God willethe otherwise by his most righteous pleasure. Samuel praises for Saul, otherwise then the secret pleasure of God was; but when the decree of God was revealed to him, hee then stayd his praying. Here sundry men are to be reprobated that reason thus: If it be the will of God that I shall be saved, it shall be so, howsoeuer I liue: therefore I will liue as I list: they make the secret will of God the rule of their liues which should not be: because the revealed will of God is the Law, or the only rule of things to be done and beleueed.

Thus we see what the will of Gods pleasure is. Now this will is not meant in this text, how oft would I? For the pleasure of God cannot be withouted or resisted, Isa. 46. 10. My counsel shall stand, and I will doe as my pleasure: But the will here mentioned, may be resisted, and withouted, & would, ye would not. The signifying wil of God is, when he reuealeth some part and portion of his pleasure, so far forth as it ferues for the good of his creature, & the manifestation of his iustice or mercy: this signifying wil is not indeed the will of God properly, as the will of his good pleasure is, for it is the effect thereof: yet may it truly be soeareed. For as the effects of anger without the passion are called anger in God: so the signification of his wil, may be termed wil.

This

This will is propounded sometime more plainly, sometimes more darkly. It is propounded more plainly three waies, by his word, by his permission, by his operation. His word is his wil, for so Paul saith, *Prone was the good wil of God.* And it is not his decree or pleasure, but his signifying wil: because it ferues to declare & manifest what is pleasing & acceptable vnto God, what is our duty, & what he requires of vs, if we desire to come to life eternal. For this cause, both the law & the Gospel, and all the commandments, prohibitions, promises, & threatnings thereof, are the signifying wil of God. For commandments signifie what we are to do: prohibitions, what we are to leaue vndone: promises, what good he wil do vnto vs: threatnings, what punishment is due to sin. Furthermore, by reason of the world, the ministry & dispensation thereof is Gods signifying wil. For by it God signifies his pleasure touching mens saluation. Diuine permission is likewise the signifying wil of God. For by it he signifies that he wil not hinder the being of the thing permitted: & consequently that the thing permitted shall come to passe.

Thirdly, euery operatio or work of God signifies what God wil haue done, & what must come to passe. For when a thing is done, we know thereby what is & was the pleasure of God, considering nothing comes to passe without his will. When the signifying wil is more darkly propounded, it is because some things appertaining to the said wil, are concealed. And by reason of this concealment, sometime there seemes to be a contrariety between the signifying wil, & the wil of his good pleasure: but indeed there is none: & the end why God doth so darkly signifie & propound his pleasure, is not to hurt or deceive, but to procure the good of his creature. Examples of this kind, there be in Scriptures 3. sorts. First of all, God sometimes propounds a commandement to men, and conceales the end of the commandement. For the ends of diuine precepts are 3. one is *Obedience*, when God wil haue the thing commanded, to be done precisely as it is commanded: the other is *Trial*, when he wils not the thing commanded to be done absolutely, but only wils to make trial of the loyalty of his creature: the 3. is *Conuictio*, when by commanding God intends to couince his creature of disobedience. Thus paters sometime giue precepts to their children, that must be done: & sometime again they giue a commandement, the doing whereof they intend not, but only intend thereby to make experience of the affection & duty of their children. And sometime one man commands another only in way of conuictio: as when the creditor saith to the bankrupt, pay thy debt, which he neuer looks for, & which peraduenture he minds to forgive. Diuine precepts therefore be of 3. sorts, precepts of obedience, as the commandments of the moral law, precepts of trial, & precepts of conuictio. Now when God signifying wil is propounded in a precept, & the end of the precept is concealed, the pleasure of God is darkly signified. God giues a commandement to Abraham, *Offer thine*

only sonne Isaac. The end was only to try Abraham, & this end was concealed, till Abraham was in doing the fact, for then the Angel of the Lord staied him, and said, Now I see Abraham feares God. And the very commandement, *Offer Isaac*, seemes to be flatte contrary to the will of Gods pleasure or decree: for as it appears by the euents, Isaac was not to be slain: neither for the not dayling of Isaac was decreed by God. Now then it may be said, why should God command any thing contrary to his decree? I answer, there is an apparent contrary, by reason the end of the commandement was concealed; but indeed there is none. For as it was gods decree that Isaac should not be offered: so also was it his decree, that Abraham should be tried in offering of Isaac. And with this decree doth this commandement accord. For it is a commandement not so much of absolute obedience, as of trial, & therefore it is a fit & conuenient means to accomplish Gods decree. The Lord by the hand of Moses giues a commandement to Pharaoh, *Let the people goe*: & yet Gods secret pleasure & purpose was, that he should not let them goe. Heere is contrariety in shew, but indeed none. For it was also gods decree, to couince Pharaoh of rebellion & hardnesse of heart: and to this end ferues this commandement: because properly according to Gods intention it was a commandement of conuictio: though Pharaoh for his part was to accept of it as of a commandement to be obeyed and accomplished.

By this doctrine the publicke Ministry of the word receiues a iust defence. Some are of opinion, it is a means to delude the world: because in it a commandement is giuen to all without exception to repent & beleue, & yet grace to repent & beleue is not. But they are deceived. For the commandement, *Repent and beleue*, though in the intent of the Minister it haue onely one end; namely the saluation of all, yet in the intention & counsell of God, it hath diuers ends. In them which be ordained to eternal life, it is a precept of obedience: because God wil enable them to do that which he commandeth: in the rest it is a commandement of trial or conuictio, that to vnbeleueers their sinne might be discovered, & all excuse cut off. Thus when the precept is giuen to beleue, and not the grace of faith, God doth not delude, but reprove & couince men of vnbeleefe, and that in his iustice.

The 2. example of the signifying wil of God darkly propounded, is when God propounds his promises, concealing the exception or condition thereof. *Thou shalt rule over the fowles of the aire, the fishes of the sea, &c.* And of Ierusalem the Lord saith, *This is my rest for euermore*: the promises take no place now; & yet there is no contrariety in Gods will, because the said promises must be vnderstood with the exceptions vnto vs fall from me, & prouoke mine anger by your sins.

The 3. example is, when God propounds his threats, concealing the conditions and exceptions thereof. *I will faith the Lord, deliuer you no more*: and it was his pleasure afterward to deliuer them again and again. *Let me alone thus my*

Ver. 12.

Exod. 9.

Gen. 1. 18
Psal. 132.
14.Iud. 10. 15
Exod. 32. 10.

which may wax hot for I will consume them: & he spared the at the prayer of Moses. Yet forty daies & Ninive shall be destroyed: for all this Ninive was spared, & not destroyed: We may not here to much as dreame of any change or vntuith in God. For all threatnings denounced, must be vnderstood with this clause, *Except ye repent & turne vnto me.* And this exception God conceales, which he may the better terrifie mens consciences, & so prepare them to true repentance. *Isa. 38.1.* The Lord faith by the Prophet to Ezechias, *Set thine house in order, for thou shalt die & not live:* and yet he liued 15. yeares after. Here God conceales his own pleasure, in lengthning the daies of Ezechias, and signifies what shall befall him in respect of nature, and the helpe thereof. In all these examples we may not surmise any fraud or double dealing in God. For he doth not speake one thing, and minde another, after the fashion of hypocrites: but he conceales part of his will, & reueales part: and this he doth not for the hurt of any after the manner of the decciuers, but for the good of men.

Thus much for the signifying will of God: now I come to the text in hand. The wordes, *I would haue gathered you,* are not to be vnderstood of the decree of God, but of his signifying will, and namely of the ministry of the word. For when God sent his word to Hierusalem by his Prophets, he thereby signified that it was his pleasure and will to gather and conuert them. And he is said to will the conuersion of the Iewes in and by his word, two waies. First, because he approoueth it as a good thing in it selfe, being agreeable to his goodnesse and mercy. Secondly, because he commanded and required it of them as a duty of theirs, and as a thing necessarie to saluation. Some may haply say, it is a point of hard dealing, for God to command the Iewes to do that which they cannot doe, and to complaine because they are not gathered: and that a master might as well command his seruant to carry a mountaine vpon his backe, & complaine because it is not done. I answer thus: If a matter could giue to his seruant power & ability to carry a mountaine, he might then command him to do it: & if he should by his owne default lose this ability, the said master might stil command him and complaine, if he did not the thing commanded. And this is the case with God. For he gaue all men grace in our first parents to obey any of his commandements: this grace in them we haue cast away, & do not of our felues so much as desire it of God: and God for his part is not bound to giue vs this grace againe. He therefore may iustly command vs to turne vnto him, though we now be vnable to turye.

If we compare this text with *Esa. 6.10.* they may seeme to be contrary. For here Christ faith, *I would haue gathered you:* there he faith, *Harden them that they be not gathered and conuerted.* God therefore seemeth to will and not to will one and the same thing. *Ans.* There is but one will in God: yet doth it not equally will all

things, but in diuers respects it doth will and will the same thing. He willett the conuersion of Hierusalem, in that hee approoueth it as a good thing in it selfe: in that hee commands it, and exhorts men to it: in that he giues them outward means of their conuersion. He wils it not, in that he did not decree effectually to worke their conuersion. For God doth approoue, & he may require many things, which neuertheless for iust causes known to himselfe, he will not do. The confirmation of the Angels that fell, God approoued as a thing good in it selfe, yet did he not will to confirme the. A Iudge in compassion approoues & wils the life of a malefactor: and yet withall, he wils the execution of iustice in his death: Euen so God sometime willett in his signifying will, which he wils not in the will of his good pleasure.

By this which hath bene said, wee learne, that where God erecteth the ministry of his word, he signifies thereby, that his pleasure is to gather men to saluation. In this regard the Prophet *Esa. 49. 22.* that the preaching of the Gospell, *is a banner displayed,* that all nations may come vnto it. All this is verified in this our English nation. For more then forty yeares hath God displayed this banner vnto vs, and more then forty yeares hath he signified in the ministry of his word, that his will is to giue mercy and saluation vnto vs. First therefore we owe vnto God all thankfulness & praise for this endles mercy. Secondly, wee are to reuerence the ministry of the word, in as much as God signifies his good will vnto vs thereby, and we are in all obedience to subiect our felues to it: and for this cause we must suffer our felues to be conuerted and gathered by it. Subiects vie to reuerence the letter of their Prince, how much more then must wee reuerence the letter of the liuing God, sent vnto vs, that is, the ministry of the word, and conforme our felues to it? Thirdly, hence we learne to fore-see our miserable condition in this land. For though God for his part haue long signified his will vnto vs, touching our euilllasting good, yet there is nothing to be found in the most of vs, but a neglect or contempt of the Gospell: and in most places men are wearie of it, as the Israelites were of Manna. What wearie of the goodnes of God, that offers and proclaimes mercy vnto vs? yea verily. And the more wearie we are of this, the more wearie we are of our owne happinesse, and consequently hasten to our owne perdition.

Secondly, it is to be obserued, that the rebellion of Ierusalem is against the signifying will of Christ, when he faith *I would, ye would not.* And hence it followes, that the signifying will of God is the rule of our obedience, and not the reuealed will. And therefore fo oft as God signifies vnto vs his will & pleasure, we must yeeld our felues in obedience to it. Now God signifies his will 3. waies (as I haue said) by his commandements and prohibitions, by his permission, & by his operation. Therefore

when

Therefore when he commands, we must obey: when he forbids, we must also obey: when he permits any euill, we must be content. Lastly, when God doth any thing, and brings it to passe, he signifies his pleasure: and we must obey. We are bidden to say, *Thy will be done:* & this is not only the will reuealed in his word, but also his will reuealed by any euent. For when any thing comes to passe, it comes to passe because it was the will of God. Furthermore, this signifying will must be the stay and ground of our patience & comfort. For when a thing is come to passe, the wil of God is past vpon it, & he hath signified his pleasure: for example, when a man is slain, the wil of God is past vpon his life: & he hath reuealed his pleasure touching his death. Vpon this consideration in all euents, are we to stay our minds.

Thirdly, it appeares hence, what mind must be in the Ministers and teachers of the word. They must put away all blind respects of profit and praise, and simply with honest hearts apply themselves and their ministry to this end, that they may gather a people to God: for that which is the minde of the master in any businesse, the same must also be the minde of the seruant: the mind of the master is here set downe, *How oft would I haue gathered you?*

Thus much of the will of God: now let vs come to the second point, to consider what is the will of man. That this may appeare, two things must be handled, the nature of mans will, and the strength thereof. Of the nature of will, I spake something before generally, there is yet some what more to be added. The nature of mans will may be gathered by the practise thereof. The practise of will stads in three things: the first is the action of the minde, namely, a consideration of the things to be done, and the end thereof: the second is *Deliberation* of the diuers means, whereby the fore-said thing may be done: the third is, after deliberation a determination what shall be done. The fourth action is proper to the wil, and that is *election*, whereby the will vpon determination of the minde, chooseth or refuseth, that is willett what shall be done, what not. The fit is, that the will in all her elections, keepest and maintaines her liberty. Because when it wils or nills any thing, it moues it selfe freely of it selfe to will or nill, without any external compulsion: and when it wils any thing, it so wils, as it retaining a naturall apettite to nill the same: and when it wils any one particular thing, it remains still apt not to will it, but to will another thing, or the contrary.

Again, the will of man must be distinguished from the power of man, whereby he doth any thing. Will and power in God are onely distinguished in our conceiuing, being indeede one and the same thing, namely, the essence of God. And therefore what God can will, he can do: what he willett, he doth, and his willing of any thing, is his doing of it. It is not so in man, who can will that which he cannot do; as Paul

A faith, *To will is present wish me, but I cannot doe that which I would.* Will therefore is one thing, and power to do the thing willed is another.

The second thing to be handled, is the strength of will, that is, what will can do, what not; and how farre it extends it selfe. That this may appeare: Will must be considered according to the foure estates of man, the estate of innocency before the fall, the estate of corruption after the fall, the estate of regeneration after conuersion, and the estate of glory after this life.

In the estate of innocency, the will of man is a power of willing either good or euill. For God gaue Adam a commandement, in which he forbade him to eat of the tree of knowledge of good and euill. Adam therefore could either keepe or breake this commandement. This reason holds not in vs since the fall, yet doth it hold in Adam: because with this commandement he receiued the power to obey: and that he could not obey, it appeared by the euent: because hee did not obey. *Ecclesiastes* faith, *Eccle. 7. 31. God made man right from the beginning: there is the power to will that which is good: and they found many inueniours:* there is also a power towil that which is euill. *Moses* faith to the Israelites, *I fe before you this day life or death, blessing and cursing: therefore choose life, that thou and thy seed may liue.* *Deut. 30. 19.* These wordes are a sentence of the law, telling what we ought to do, & not what we can now doe, but what we could do by the gift of creation before the fall. Here a difference of powers must be made: the power to will that which is good, was a gift put into Adams heart by God: and the power to will that which is euill, was in him before his fall, not a gift, but onely a possibility to will euill, if he should cease to do this duty. And thus had hee power to will both good and euill.

In Adams will there were two things, *Liberty and Mutabilitie.* Liberty was two-folde. The first is a liberty empty to will, or to nill, or to suspend. And this is *liberty of nature*, because it is founded in the nature of will, from which it cannot possibly be severed; and therefore it still remains in the damned spirits: because where this liberty is wanting, there is no will.

The second liberty is *liberty of grace*, which is a power to will or nill well, or to will that which is good, & to nill that which is euill. This liberty is founded, not in the nature, but in the goodnes of the will. By goodnes I meane the holines of the will, which is the image of God. And here we must take heed of the opinion of some, who thinke that Adam was created and placed in such a condition, in which hee was neither righteous, nor vnrigheteous, but in a meane between both. But this is directly contrary to the Apostles, who faith, that man was created in righteousnesse and holinesse. And by this meane in the first instant of Adams creation, he wanted liberty of grace. Again, by reason of the second liberty, Adam had a further liberty from sin, & a liberty from misery. The changeableness of Adams will appeares

Rom. 7. 18

Eph. 4. 24
Col. 3. 10

in this, that though it was created in goodness, yet was it made changeably good. For such was the goodness and inclination of his will to obey God, as might be altered and changed by force of temptation. The cause of this mutability must be considered, and it is this: That a creature righteous by creation may remain eternal and constantly righteous, two favours or helps of God are required: the (a) first is, a power to persevere in goodness. Without this power the creature of it self ceaseth to be good. The (b) second is an act or decree, and that is the will to persevere, or perseverance it self. This also is required with the former, for God gives not only the power, but also the will & the deed, and the creature doth not the good which it can do, vntles God cause it to do the said good, as he causeth it to be able to do good. Both these helps the good Angels haue, and therefore they stand. And as for Adam, he receiued of God the first helpe and not the second. For before the goodness of his will he receiued of God a power constantly to persevere in goodness, if he would; yet the act of perseverance was left to the choice and liberty of his owne will. We may behold the like in nature. God creates the eye, & put into it the faculty of seeing; & withal, he adds to the eye necessary helpe by the light of the Sunne: as for the act of seeing, it is left to mans liberie: for he may see if he will, and againe if he will, he may shut his eyes. The Physician by art procures an appetite: this done, in the next place he provides conuenient food; yet the act of eating is in the pleasure of the patient: for he may eat if he will, & if he will he may abstaine. And thus God gaue Adam the power to persevere in righteousness, but the will he left to himselfe.

It may be said, If Adam receiued power to doe good if he would, and not the will to will that he could, he then receiued not sufficient grace. I answer, he receiued sufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainment of euermlasting happines, if he would not be wanting to himselfe; but he receiued not sufficient grace for the causing of the immutability of his nature: neither was it of necessity to be given to a creature. A Goldsmith intends to make a Jewell of greatest value and price: he compounds it of golde, pearle and precious stones: when he hath brought it to perfection, hee doth not put this condition to it, that if it fall, it shal not be broued or broken. And God created Adam in all perfection, and gaue him a power & ability to continue in the said perfection, if he would: yet did not he put vnto his nature this condition, that hee would be vnchangeable & vntolerable, when it should be assailed by the force of outward temptation.

The vice of the former doctrine. In Adams example, we see the weakness of the excellent creature in it self without the grace of God: For Adam hauing power to persevere, could not for all this, act or put in executi-

on the said power, without the further helpe of God. He could fall of himselfe, he could not stand or rise againe: hee could not auoide the least cull, but as he was helped of God. Wee therefore being sinfull wretches, much more are to acknowledge our infirmities, and to ascribe all we doe or can do that is good, to the grace of God. Thus haue the godly alwaies done. The Iewes in their repentance say: *Conuert thou me, and I will conuert, Ier. 31. 18.* The spouse of Christ, *Cant. 1. 3. Draw vs, & we will run after thee.* David saith, *Psal. 119. 37. Incline my heart to thy commandments; turne mine eyes from the beholding of vanity, and quicken me in thy precepts.* Aug. saith, *Give that which thou commandest, and command that thou wilt.* We are to God as the sicke man to his keeper, who saith: Take me vp, and I will rise: holde me, & I will stand. In regard of this faculty, it is the best for vs to deny our selues, and by faith to depend on the prouidence and mercy of God.

Againe, such as beleue in Christ haue great cause to be thankfull to God. For they haue the beginnings of further grace then euer Adam receiued. He receiued onely the power to persevere in his happie estate, if hee himselfe would: but they that beleue befall the power of perseverance, receiue the will and the deed. Paul saith, *Work your saluation with feare & trembling; and then he adds, Phil. 2. 13. It is God that workes in vs the will and the deed, whereby we runne the race to eternall life.*

In the estate of corruption two things are to be considered of mans will, the first what it can doe, and how neere it comes to the doing of a good worke. The second, what it cannot doe. For the declaratio of the first, two things must be considered in corrupt will: a liberty, & a possibility. The liberty is a certain freedom to will or not, or to suspend. For this liberty is remaining since the fall of Adam, & it is natural to the wil, from which it cannot possibly be seuered. This liberty is large, and shews it selfe in three kinds of actions: *natural, humane, ecclesiasticall.* natural actions are such as are common to men and beasts, as to eat, drink, sleepe, smell, heare, taste, moue: common experience declares a freedom to will in all these actions. Humane actions are such as are common to all men: & I may fitly reduce them to three heads. The first is, the study and practise of arts, trades, or occupations, & professions of all kinds. And that man hath freedom to will in all these, experience testifies. The second is, the gouernment of societies, namely of families and commonwealths. The Lord said to Cain of Abel, *Gen. 4. 7. His appetite shall be subiect to thee*, that is, in freedom of thy will thou shalt rule ouer him, and his will shall be subiect to thine. Peter said to Amantias, that the giuing, or the not giuing of his lands was before hee gaue them, in his own liberty. And Paul saith, *1 Cor. 7. 37. that the father hath power of his own will to giue or not to giue his child in marriage, as hee shall see occasion.* The third is the practise of ciuill vertue,

iustice,

Aug. de
correp.
& grat.
ca. 11.Rom. 1.
21.
2 Cor. 5.
14.
Phil. 50.
16.
A. 37. 20

and 9. 31

lam. 2. 29

lam. 4. 15

Rom. 15.
39.

A. 4. 28

A. 4. 17.
28.

iustice, temperance, liberality, chastity. To this purpose Paul saith, *Rom. 2. 14.* that the Gentiles do other things contained in the law, and that by nature. For outwardly to be chaste, iust, bountifull, and so forth, is in the power of natural and corrupt will. It may be said, that these things are the gifts of the holy Ghost, I answer thus: the gifts of the holy Ghost are twofold, gifts of restraint, & gifts of renouation. Gifts of restraint are such as serue only to keepe in the corruption of nature, & not to mortifie or abolish it. And they are common to all men both good and bad, and serue only to maintaine outward peace, and comely order in the societies of men. Of this kinde are ciuill vertues. Gifts of renouation, are such graces of the holy Ghost, as serue not onely to restrain the corruption of the inward man, but also to mortifie in the roote, and to make a change of our sinfull nature. Now vertues of this kinde are onely incident to such as are in Christ.

The third kind of actions are Ecclesiasticall, namely, such as pertaine to the outward duties of the worship of God. And there is also a liberty of will in them. For corrupt and sinfull man, hath power and liberty to thinke of God, and to thinke many things of him, good in themselves: power to reade and search the Scriptures: power to speake and talke of the word of God: power to come to the congregation and heare a sermon, as the Athenians did: power to conceiue a zeale (I say not a good zeale, but onely a zeale I say) for the maintenance of outward duties of religion. Paul saith *Rom. 10. 2.* that the obinate Iewes had a zeale of God, and were followers of the iustice of the law; and that his selfe being a Pharisee vnconnected, was vnreprouable in respect of the law of God, *Phil. 3. 6.* Thus farre can man proceed by the freedom of corrupt will: and the diuel by natural strength goes somewhat further. For he is said to beleue: and he conceiues his faith, not by illumination of the Spirit of God, as man doth, but by the remainders of the light of nature, & by the power which yet remaines in his corrupted will. For we may not suppose, that since his fall he is enlightened by the spirit of God in any thing.

Thus wee see what is the liberty of corrupt will. We may yet further conceiue it to be full of weakness and incibility, which I will expresse in three rules.

The first: That which the will can will, it cannot doe, vnlesse God will. Hereupon Saint James bids vs say, We will doe this or that, if God will. And Paul wishing that hee might haue a prosperous journey to Rome, adds this clause, *By the will of God, Hierod. Pontius, Pilate,* and the Iewes, did nothing against Christ, but that which the counsell of God hath determined before to be done.

The second: That which the will can will, it cannot doe without the helpe of God: for in him we liue, moue, and haue our being. This helpe is two fold, *Preferuatiue* of the wil both for pow-

er and act, and the *Directiue* thereof, whereby it is ordered & applied to the thing it willeth.

The third: Often the will neither willeth nor doth the things it can will and doe, because it is hindered. It is hindered sometimes by the minde that misleades the will: sometimes againe by the worke of Satan. Thus Paul saith, *Thou Satan hindered him from coming to Theſſalonica.*

The vse of this doctrine is two-fold; first the liberty of the will is the condemnation of the world. For in ciuill & ecclesiasticall actions men do not that which they can do: so farre be the most from doing that which the Gospell requires, that they do not that which nature can doe. Some pleade, that if they be ordained to saluation, they shall certainly be saved, otherwise not: and therefore they say, they will leaue all to God, and liue as they list: but this shall be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they search not the scriptures, nor hear sermons: in a word, they vse not the good meanes of saluation so far as they are able to vse them by the strength of nature.

Secondly, the weakness of will in his liberie, must reach vs to abate our pride, and to humble our selues: because we cannot doe any thing, no not so much as moue hand, foot, or finger, without the helpe of God. *Ieroboam* when hee had stretched out his hand to lay hold on the Prophet, could not so much as pull it in againe. And this consideration must like wise moue vs to be thankfull to God, because the actions we doe, we doe by him.

The second thing to be considered in the corrupt will, is (a) a Possibility of willing that which is good. This Possibility is a certaine condition of the will, whereby it can will that which is good, after that God hath presented vs with his grace. A stone is not of this nature, neither is the beast, because they are creatures vnreasonable, wanting both will and understanding: and therefore no way capable of grace: whereas man in that hee hath will and vnderstanding, hath a possibility of doing that which he cannot do. The Fathers in this fence say, *To be able to haue faith is nature, to haue faith indeed is grace.*

Hitherto I haue shewed what we can do in the corrupt estate of man: now let vs see what it cannot doe. And because here the main differences come to be considered, between vs & the Church of Rome; I will first lay downe a sure ground, & then build vpon it: The ground is this: though liberty of nature remains, yet liberty of grace, that is, to will well, is lost, exiungit, *sed abolsed by the fall of Adam.* I proue it thus: Liberty of grace is founded in the goodness of integrity of the wil: now this goodness of the wil is abolished by the fall of Adam: and therefore the liberty it self that is founded thereon, that the goodnesse or integrity of the wil is lost. I confirme it thus: That which wee put on in our conuerſion, we want by nature: we put on this goodnesse in our conuerſion. For in it we put on

The 2.
18.1 Kin. 20.
4.a Possibi-
litas non
actiua sed
passiua,
vel po-
tentia
materie.Aug. de
praedict.
Sana. c. 5.

the new man created according to the Image of God in justice and holiness, as Paul faith, Eph. 4. 24. Again, if all the motions and inclinations of the heart be euill, and only euill, and continually euill, there is no goodness in the heart: but the first is true: For the Lord faith, Gen. 6. 3. that he saw the frame of the thoughts of the heart to be only euill continually. Paul makes three parts of man in the estate of innocency, the body, the soule, & the spirit; that is, the image of God wrought by the spirit, being the ornament and glory of both the former. Now since the fall, the spirit is turned to flesh: for *whatsoever is born of flesh is flesh* (saith Christ, Ioh. 3. 6.) that is, wholly flesh, and only flesh: and the naturall disposition of the flesh is to lust against the spirit; what goodnesse then can be in the will? Hee that must enter into the kingdome of heauen must first be borne againe: now looke as it is in the first birth, so it is in the second. In the first, an imperfect man is not made a perfect man, but that which is no man is made a man: euen so in the second birth, hee that is a sinner, and hath nothing in him to please God, is made iust and righteous. For regeneration is not in respect of the substance of body or soule, or in respect of the faculties of the soule, but only in respect of the goodnesse thereof, which is a conformity to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but only a repairing of that which is decayed with a confirmation and increase of it.

The second reason. There is a no power or aptnes in the wil corrupted, to will that which is truly good. Therefore liberty of grace to will well is lost. The minor I prouue thus: Eze. 36. 26. *A new hart also will I giue you, & a new spirit will I put within you, and I will take away the stony hart out of your body, and I will giue you a hart of flesh.* Here two things are set down distinctly. The first, that the new and fleshy heart is the gift of God, that is, an heart ready and apt to giue obedience. The second, that there is in vs no aptnes or ability to receiue this gift of God because our hearts are stony. God therefore giues the fleshy heart, and the aptnesse to receiue this gift, by taking away the stony heart. Christ faith, that none can come vnto him, vntill the Father draw him. Now if there were in vs by nature the least power or aptnesse to come to Christ, then drawing were needless, (for that argues obstinate rebellion) & it were sufficient to succour, helpe, and confirme the fore-said power, without any morcadoe. Saint Paul faith, that the wisdom of the flesh, that is, the best inclinations and motions of the mind of a naturall man, are not only enemies, but euen enmity to God. Now in enmity, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to loue and obey him? Again Paul faith, The naturall man is not capable of the things of God: for they are foolishnesse to him: neither can he know them, for they are spi-

ritually discerned: In the mind of a naturall man there be two things to be considered, the act, and the power of knowing and approving that which is truly good. And here Paul giues his sentence of both; of the act, that the mind cannot know the things of God: of the power, that the mind hath no capacibility or aptnesse to acknowledge or approve them; as a little vessel hath no aptnes to receive a great quantity of liquor. Again, we are not apt or sufficient of our selues to thinke a good thought as of our selues, but our sufficiency is of God. Therefore nature corrupted wants ability so much as to thinke a good thought: much lesse to will that which is good. Again Paul tells the Ephesians, that they were dead in sinnes and trespasses. And this death or deadnesse is not only in respect of the performance of that which is good, but also in regard of power to performe it. For if the least power to do good remaine since the fall, man is not dead as yet, but dying or drawing on, because as yet some portion of spirituall life remains. And if this be so, how are we quickened together with Christ? and how is it a wonder that the dead heare the voice of Christ? Ioh. 5. 25. Again Paul faith to the Ephesians, Eph. 5. 8. that they were once darknesse, but now are light in the Lord. Now in darknesse there is no aptnesse at all, either to giue or to receiue light. But how were they made light? without any worke or co-operation of theirs: euen as in the creation light was taken, not from some other precedent beginnings of light, but out of darknesse, which conferred nothing at all to the being of light.

The third reason: There is not only an impotency to good, but such a forcible pronenes & dispositio to euill, as that we can do nothing but sinne. Ieremie saith, that the heart of man is wicked about all things, who can know it? Paul saith, that the Romans were once seruants of sinne, and free in respect of righteousness: and of himself, that the law was spiritual, he carnal & sold vnder sinne. And of vnrepentant sinners hee saith, that they are in the snare of the diuell according to his will. And this disposition of which I speake, is not to some few sinnes, but to all sinnes without exceptio: because, as euery man takes of Adam the whole nature of man; euen so he takes the whole corruption of mans nature. And where this huge and horrible masse of corruption takes place, there all inclination and power to goodnes must needs giue place. It may be objected, that if the will be in bondage vnder sin, it hath lost his liberty quite. I answer, not so: for both may stand together. The prisoner though hee haue lost a great part of his liberty yet hath he not lost all: for within the prison he may (as he will) either sit stand, lie, or walke. And though hee which is captiue to sin can do nothing but sinne, yet may hee in sinning vse his liberty: & in the diuers kinds of euils intended, shew the freedom of his will.

The fourth reason. All the goodnes we haue and all wee can doe that is pleasing to God, is wholly

wholly in Scripture ascribed to God. He that is the child of God, is borne of God: not of blood, that is, not of naturall generation: not of the will of the flesh, that is, not of the power and inclination of naturall will, not of the will of man, that is, the heroically inclination of excellent men. We are the workmanship of God created in Christ to good workes. Now the creature conferres nothing to his creation, which is wholly from the Creator: because to create is not to make something of something, but something of nothing. Christ faith, without me ye can do nothing. And the reason is there rendered: Because Christ is the vine, and they which beleue are vine-branches: which branches, that they may bring forth good fruit, must first be set into Christ, & then draw their sap, that is, power to doe good from him.

Patrons of nature against the grace of God, alleadge foure speciall reasons for libertie of wil in moral acts, that is, in things and actions good according to the morall law. The first is this: God hath giue sundry comandements to man since his fall, some pertaining to the law, some to the Gospel, as comandements to turne vnto God, to beleue, to repēt. And all comandements are giuen in vaine, vales there be freedom of will to do them, or not to do them. I answer first, these comandements set not down what we can do, but what we should doe: they signifie, not our ability, but our office & duty, whereby we should please God and come to saluation. And if the comandements be impossible, it is not Gods fault, but ours, for they are not impossible to created but to corrupt nature: secondly, though we cannot will to doe that which God commands, yet are not his comandements idle. For they are the instruments and meanes of the Spirit of God, whereby he effects in vs the good hee commands.

The second objection. Wee are bound to giue vnto God an account of all our doings in the day of iudgement, and this were not equall, vnlesse we had power to will both good and euill. I answer, it sufficeth to bind vs to a reckoning, that once we had liberty in Adam to will either good or euill. And all men since the fall haue some measure of liberty of will: the wicked liberty in sinne: the righteous liberty in duties of righteousness.

The third objection from testimonies of Scripture. It is alleaged that the Samaritane, which lay wounded betwene Iericho and Ierusalem, is a figure of mankind halfe dead in sinne. I answer, that in parables nothing may be gathered that is beside the scope thereof: and the scope of this parable is nothing els, but to shew who is our neighbour. Again, we graunt that liberty of wil is not abolished, but wounded: because though liberty of grace to will well be lost, yet liberty of nature to will, still remains. Again, the words of Christ to the Angel of Laodicea are objected; Be hold I stand at the dore and knocke: if any man open, I will come in. Here (say some) to knocke, is

the worke of grace, and to open, the worke of free-will. I answer, that the words, (if any man open) are conditionall: and therefore determine nothing of power of wil either to or fro. Again, the words set not down what the Angel is able to doe, but what his office is, and what hee can doe by grace. Furthermore the place of Deuteronomie is objected, The word which I command thee, is neere thee, that thou mayest doe it. But in these words Moses sets down, what the Israelites can doe by the grace of a Mediatour, who fulfilling the law for vs, and giuing grace to obey the same: makes the comandements of the law (which otherwise are impossible) to be easie. Thus Paul hath expounded this text, Rom. 10. 8. where he signifies, that sentences of the law must not legally, but euangelically be vnderstood of them that are in Christ, and fulfill the law by him.

The fourth objection. When man is conuerted, he is not conuerted against his will: for then God should deale with a man after the manner of a stone or a beast. Therefore hee which is conuerted, is conuerted with the content of his owne will. Answer. This content is not of our selues, but of God. For as the conuersion is of God, so is the will to be conuerted. Of this point, more afterward.

Vpon the ground formerly deliuered, sundry questions of great moment are resolved. The first is, whether a naturall man or an infidel, can by the freedom of his will, without faith, and without the helpe of God, doe any worke morally good, that is, a worke in which there is no fin: they of the Church (as of Rome for many hundred yeares haue answered, yea: for they confidently teach, that a man pressed with temptation, may without faith by the speciall blesse of God, & without it, by his owne strength, doe that which is morally good, that no sin at all be committed therein. We answer, no: & that vpon sufficient warrant. For such as the beginning of an action is, such is the action it selfe: now the minde and will of man are the beginnings of all their actions: & in them there is no ability to think or to will that which is truly good, but a continual disposition to the contrary. All actions therefore proceeding thence are only and continually euill: Vpon this ground Paul faith, that to the vnclane, the vse of all things is vnclane: And Christ faith, that as euill tree cannot bring forth good fruit. And, Whatsoeuer is not of faith, without exception, is sinne. To this doctrine alwaies subscribed the Orthodox & ancient Church. The Ararican Council faith, It is from the gift of God, that we keepe ourselues from iniustice: And, that a man (a) doth no good things, which God enables him not to do. Cyprian faith, All we can do is Gods. Hierome faith, Without Christ every vertue is but a vice, Gregorie, If faith be not first wrought in our hearts, other things cannot be good, though they seeme to be so. Augustin. faith expressly, that all the worke of vnbeleuers are finnes: because whatsoever is not of faith, is sinne. And hee faith thus of

Epist. 106
Aliquantum
ad non pec-
candum
valere.

Nihil ad
peccandum
valere, vel
nihil ad
non pec-
candum. l. 1.
diff. 25.
P. non
posse non
peccare.
Scilicet, c. 6.

Bellar. de
grat. & l.
arb. 1. 5.
ap. 11.

Epist. 97.
ad Inno-
cent.

De heret.
cap. 24.

Exod. 9.
27.

Pelagius the heretick: Sometimes he payed the power of the will with such equal weights in even balance, that he might determine how it availeth somewhat to cause us not to sinne: which if it be so, there is no place reserved for the helpe of grace, without which we say, free will hath no force at all in causing us not to sinne. In this speech there are two things worthy observation. One, that (in *Augustines* judgement) free will of it selfe hath no force at all to cause man not to sin. Of the same mind is the master of the sentences, who faith, that man before hee be repaired by grace, cannot but sin; though the *Schoolers* afterward, for the most part dissent from him. The second, that it was the heresie of *Pelagius* to teach, that free will somewhat availeth to cause vs not to sinne. With this jumbles the determination of the Councell of *Trent*, when it faith, *Let him be accursed, that saith, all workes done before any iustificacion, are sinnes indeede.* For, thus it innuents closely, that will, before the grace of iustificacion, partly helps, and partly of it selfe, can do that which is good, at the least morally, as they speake. And this is the resolute sentence almost of all Papists. I doubt not therefore to avouch that the present religion of the Church of Rome renues in part, the heresie of *Pelagius*, and in these last daies propounds it againe to the world with new varnish and fresh colours. To avoide this charge, they answer the place of *Augustine* before alleaged, thus. When *Pelagius* faith, the will is of force not to sinne, his meaning (say they) was, that will was of force to cause vs neuer to sinne through the course of our liues. I answer againe, *Augustine*, who knew the meaning of *Pelagius*, speaks not onely of the life of man, but even of particular actions, as appeares by these words, *Hee that praies, Leade vs not into temptation, praies that hee may not doe any sinne.* *Vincentius Tyrimensis* tooke this to be the heresie of *Pelagius*, that man by his owne free-will might do some good things. For these are his words: *Who before that propheticke Pelagius, did ever presume that the vertue of free-will was so great, that he did not thinke the grace of God was necessarie for the helping of it in this doing of good things according to euery act?*

It is objected to the contrary, that Infidels can doe things of the law which are good: and that they haue bin and are indued with many vertues, which are the gifts of God. *Ans.* Infidels may doe things good in their kind, but they cannot doe them well: because they apply them to wrong ends, as honour, profit, pleasure. And a good thing done to a wrong end, ceaseth to be good, and is euill in the doct. Again, the vertues of the heathen, as they are of GOD, are good; yet as they are vied, or rather abused of men, they are turned to sinnes.

It is alleaged, that wicked *Pharao* did a good worke, when he said, *I haue sinned, the Lord is righteous, I and my people are sinners: pray forme, &c.* Answer. The confession is good in his kind, but not good in *Pharao*: because it

A proceeded not of loue to God, but of feare of punishment; and it was made in hypocrisie, because afterward it hardened his heart.

Further it is alleaged, that *Nebuchadnezzar* a heathen man was rewarded of God for sucking of *Tyrus*; and that God would not haue rewarded him, if his worke had beene a sinne. *Ans.* The reward was temporal; and he was rewarded for his labour onely, and not for the goodnesse thereof.

Lastly, it may be objected, that if wee can not doe good workes by freedome of corrupt will, then all our actions, ouerating, drinking, sleeping, buying, selling, and whatsoever wee can doe, is sinne: and no sinne may be done, and therefore nothing must be done. *Ans.* Actions before named, incident to the life of man, are not sinnes of themselves: for then they might not be done at all; but they are sinnes onely in respect of the manner of doing: because they are not done in obedience to God; and referred to him as to their right end, but by ends are propounded. And this is the condition of euery man til he be converted, that he can doe nothing but sin and displease God, even when the action is praise-worthy before men.

The consideration of this doctrine serueth to correct the erroneous opinion of many, who thinke themselves in good case and highly in the fauour of God; because they are no theues, murderers, blasphemers, adulterers, &c. But alas they are deceived; there is matter enough of condemnation within them, though they be no outrageous malefactors. For all they doe is sinne before God, till they be renewed by grace. In eating, drinking, sleeping, buying, selling, in all they doe, they sinne. Not that eating, drinking, sleeping, buying, selling, are sinnes in themselves, but because they faile in the right manner of doing these actions.

Secondly, in that wee can doe nothing but sin till we be regenerate, we are taught to acknowledge our bondage vnder sinne and Satan; yea; we must labour to feele this bondage and to groane vnder the burden of it. This being done, we must goe further yet, and with hungering and thirsting hearts feele to the Mediator Christ, who preacheth deliuerance to captiues, and which giueth deliuerance from sinne, Satan, hell, death, condemnation, to all such as with touched and bruiued hearts flie vnto him.

The second question is. Whether a naturall man by the power of his wil may be able to resist & overcome a temptation. The Papist answers, that he is able to overcome lesse & easier temptations of himselfe; yea, & greater too, if he be helped by God: and that sundry temptations do not exceed the strength of mans nature. But we are to hold, & we teach the contrary, that the will of man since the fall of Adam cannot overcome so much as the least temptation. Because the power wherby a temptation should be overcome, is lost and abolished,

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Ezech.
19. 20.

1. Pet. 5.
5.

4. Bellar.
de grat. &
lib. arbit.
l. 5. c. 6. in
fine.

Luther.

Bonauent.
in 2. Thom.
2. art. 2.
& 8. art. 2.
l. 1. diff. 2.
l. 1. diff. 2.
l. 1. diff. 2.
l. 1. diff. 2.

that is, the power to nill that that is euill, & to will that that is good. And where is no power to resist, there can be no resistance. When we pray to God, and say, *Leade vs not into temptation*, we acknowledge that there is no temptation at all that we can of our selues withstand without the helpe of God. *Peter* bids vs Resist Satan our aduersarie: and hee shewes the right means when he addes these words, *stedfast in faith*.

It is objected, that a naturall man can either sinne, or not sinne. I answer; 'Tis true in regard of actions pertaining to outward gouernement, and in regard of open sinnes, murder, theft, adultery, &c. yet not alwaies true, but onely at sometimes. For euen the righteous sometime fall into open offences. And though the nature man occasioned to sinne, abtaine from open offence, yet gets hee no victory. For though hee auoide the outward act, yet can hee not auoid the wicked inclination of his heart. And the abstinence from outward sin, is not without sinne. Because it proceeds from a person vnreconciled to God, it hath not his beginning from faith: againe, it is for by respects, for the getting of a praise, the auoiding of open shame, and not for the honour of God.

The third question is, whether an vnregenerate man by the power of his will can obserue the law, though not fully, yet in respect of the substance of the act. The doctrine of long time hath bin in schools and Church, that he can: and that by his owne strength, hee may keepe all the morall precepts, so as no sin he committed, (a) for some short space of time. But the truth is, he can not. For if wee graunt and suppose an action, we must presuppose the ground and beginning thereof. Now the integritie or sanitie of will, whereby it was able to will that which is good, is the ground of a good act: and it is lost: and therefore there can be no keeping of the law in respect of substance. The substance of the first table is, to loue God with all the heart, soule, strength: and the substance of all negatiue commandments is, *Thou shalt not lust*. And the naturall will cannot possibly reach to the doing of these. It is alleaged, that a naturall man may giue almes and doe iustice to others, and such like. Answer, in the substance of any duty commanded there be two things, the act to be done, and the manner of doing it: & that is to doe it in faith, with a mind to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euery worke, that makes it to be good indeede: and without it, works commanded in the law, are but as a body without life or soule, or as matter without forme. Will therefore is vnable to obserue any one commandment in his owne intire substance.

And it must be remembered as a maine ground, that the law beside external duties requires inward obedience, in knowledge of

A God and his will, in faith, hope, loue, patience, and the subiection of our thoughts, wills, and affections to the will of God. In respect of this inward and spirittual obedience, the holy Ghost faith, the law is impossible, *Rom. 8. 3.* and that the wisdom of the flesh cannot be subiect to the law of God, v. 7. that this is the yoke, which neither we nor our fathers could beare, *Act. 15. 10.*

Again, it was the heresie of *Pelagius*, that a man by the strength of his owne free-will may keepe all the commandments of God, though (as they say) hee doth it somewhat hardly. And the Papists are not farre from this when they say, that man by naturall strength may keepe the whole law for some little time.

The fourth question is, whether natural corrupted will can any way prepare and dispose it selfe to his owne conuerfion and iustificacion: that is take away the impediments and make himselfe apt and capable of his iustificacion. The (b) doctrine hath bin for diuers hundreds of yeares, that will can doe it: and the doctrine of the Papists now is, that the will, so it be stirred vp by God, can doe it. But the certaine truth is, that will cannot. The conuerfion of a sinner is a creation: and no creature can prepare it selfe to his owne creation. That very thing (c) whereby a man should prepare himselfe to any good duty, is lost by Adams fall: and therefore the worke of preparation is Gods and not ours; vnlesse it be possible for a man dead in his sinnes to prepare himselfe to his owne spirittual viuification: by nature we are seruants of sinne, and our liberty begins in our iustificacion. Therefore before we are iustified, we cannot so much as will that which is good. Indeede the Israelites prepared their hearts to seeke the Lord: and Ezra prepared his heart to seeke the law of the Lord. But this was the worke of men regenerate, whereby they renewed in themselves the purpose of obeying God, and of persevering in duties of Godlinesse.

The fifth and principall question of all is, whether a naturall man can will his owne conuerfion or regeneration. The learned among the Papists teach on this manner. d That will alone by it selfe cannot: yet that will can, if it be preuented and stirred vp by some good cogitation cast into the mind and some good desire stirred vp in the heart, and be withal helped and directed by God. They vse to open their mindes by these comparisons. The eye in darknes sees nothing, and is as it were without the faculty of seeing: yet if an object be set before the eye, and light be brought in, then can it see. Again, a man lies a sleepe in a dungeon, and he doth not so much as thinke of coming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the cord, and put it vnder his arme holes, as *Jeremy* did, & hang thereupon. And being thus helped, he thob

Aug. de
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38. Inno-
cent. epi-
93. apud
August.

b Scous
in 2. diff.
18. Du-
rand. ibid.

c Liberite
of grace.

1. Sam. 7.
2. Ezra 7.
10.

4. Bellar.
de grat. &
lib. arbit.
l. 6. c. 15.

Collet.
e. de lib.
arbit.

can

can and doth come forth of the dungeon. The doctrine we teach is the plaine contrary, *That will before is bee stirred and converted cannot so much as will his owne conversion.* This follows vpon the former ground: for the power to will that that is truly good, is lost: a power to will our conversion, is a power to will that which is good: therefore the power to will our owne conversion, is lost. Beside preventing and exciting motions that serue to stirre vp and helpe the will, there is further required, that the will be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preventing grace) all external motions and excitations to that which is good, are of no effect. For the cause must goe before the effect. Now that the will may effect and do that which is good, the cause is the regeneration thereof: in which is giuen to the will, not only a new action, whereby it is able well, but also a new quality, whereby it is able and can will well. And this abilitie of willing well, goes before the act of good will, as the cause before the effect. When a man is dead, chafe him and rubbe him, put *aqua viva* into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, & bid him walke: for all this, he will not stirre the least ioynt, neither can he. All chafing and rubbing, all speech and perswasion, and all helps in the world be in vaine, vnles the soule be restored to the body: Euen so, no perswasion offered to the minde, nor good desires to the will, are of any moment, till the image of God standing in holines, which is a conformity to the will of God, and the very foule of our soules, begin to be restored. Nay, the mind is vacapable of any good thought, and the will of a good desire, till God once againe create in them anew qualitie or property of holinesse, that the minde in thinking may thinke well, and the will in willing may will well, or will that which is good. For though it bee the nature of the will, to will or not will, yet the power and formal beginning of wel-willing is the integrity or goodness of the will. It is objected, that the will to accept and receive grace, is in vs before grace be received. I answer thus, the first act of will; whereby the will in his regeneration begins to assent vnto God, & begins to will to be converted, is indeede the worke of the will, (because it is the will that willet) yet doth it not arise of the naturall strength of the will, but from the grace of God that reneweth it. For to will to be regenerate, is the effect and testimony of regeneration begun. *Paul* handling the point of the predestination & iustificatiō of a sinner, compares God to a potter & vs to clay. Now the clay before it is framed to a vessel of honour, and while it is in framing, is merely pafsiue, and doth nothing at all for the framing of it selfe. When a man is to bee regenerate, God takes away the stony heart, that is by nature disobedient and altogether vnapt to obey: and he giues

A a fleshy heart, that is pliable and flexible to obedience. Now to will to be converted, is a good thing, & one point of true obedience: and therefore it proceedes not from the heart of man, till it be mollified and framed by God to that which is good. What hast thou, *saith Paul*, that thou hast not receiued, and if thou hast receiued it, why dost thou boast? Now, if to will to be healed were of vs, we haue matter of boasting in our selues. Againe, he saith, we are not sufficient or able to thinke a good thought as of our selues, but our sufficiency is of God: much lesse then can we of our selues will or desire to be regenerat. The health and life of the soule is of God, who raiseth vs from death to life: now to will to be healed, and to will to liue vnto God, is the beginning of health and life. A certaine Councill saith, *If any man doe anouch, that God doth expect our will, that it may be purged from sinne, and doth not confesse that it is the operation of the Spirit of God in vs, that doth make us to will to be purged, he resists the holy Ghost, saying by Salomon. The will is prepared by God. Augustine saith, It is not in him that runneth, but in God that breueth mercy, that all may be giuen to God, who both prepares the will of man to be helped, and helps it being prepared: who presents him that willet that he may will, & followes him with helpe that willet, that he will not in vaine.* They which are bodily sicke, can will to be healed before they begin to be healed, because they be aluie: but they which are spiriually sicke in sinne before their conversion, are dead in their sinne: and therefore they can neither thinke, nor will, nor desire their conversion. When Christ was about to cure a sicke man, he moues this question to him, Wilt thou be healed? and so when God is about the worke of regeneration in any man, he inwardly moues this question in the heart, whether he will be regenerate or no: and by this means stirres vp a desire to be regenerate. If any man thinke that by this doctrine, men are regenerate against their wills: I answer, when God begins to regenerate vs, he makes vs then willing, being otherwise by nature vnwilling: and thus he regenerates vs not against our wills yet so, as the willingness to be regenerate is not of vs, but of God. It may be alledged further, that the act of the will whereby it wills to be converted, goes before the act of God, whereby he turns vs to himselfe: that otherwise, we are converted without our consent, and that God works vpon vs as vpon a block or stone. *Ans.* in respect of time they are both done together, but in respect of order of nature, first the will begins to be turned of God, before it can will to be turned. For every cause is before his effect, if not in time, yet in priority of nature. The wil converted so soone as God hath begonne to renew it, wills to be renewed: and it could not will the conversion of it selfe, vnlesse it had formerly tasted of the goodnesse thereof. And though we first feele the desire to bee converted, be-

1. Cor. 4.

2. Cor. 3.

Conci. A
caul. ca. 4August.
in Enchir

Ioh. 5. 6.

3. Reade
Caluins
Institutiones, li. 1.
ca. 2. sec. 10Phil. 2. 13
Ezech. 36.
16.

fore the grace of conversion, it is nothing: for sometimes wee perceiue the effect before the cause: as we see the light of the Sunne before the Sunne: and we see the light of a candle in a house before we see the candle. Therefore to will to be regenerate may be the effect of regeneration begun, though it first of all appeare. For the better clearing of this our doctrine, I will propound two other questions.

The first, whether the will of man by his naturall strength, be any cause of his owne conversion. The answer of the Papists is; that the will is a cause with the grace of God: and that both together worke our conversion; grace as the principall, will as the lesse principall, and both as causes formerly. But we teach & hold (as truth is) that will in the act of working, effecting, producing of our conversion or regeneration is no cause at all, but in it selfe considered, a meer potence or subiect to receiue the grace of conversion giuen and wrought by God. It is absurd to thinke, that a creature should bee a cause of his creation, or a dead man of his quickening. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient causes of mans conversion, Gods spirit, Gods word, mans will, hath his defect. The spirit is the principall cause, the word in his right vse is the means or instrument, whereby the operation of the spirit is effectuall. And for the will of man, it stands onely as a patient or object of diuine operation. It is alledged, that men which repent, are worthy praise therefore: and this cannot well be, vnlesse repentance proceede from freedom of will. I answer: repentance is praised because it is a thing that pleaseth God, and in that respect praise-worthy: and the repentant person is praised, not because he is the cause of his owne repentance, but because hee repents being thereto enabled by the mercy of God.

The second question is, whether the conversion of a sinner be in the power of mans will any way. The answer of the Papist is, that our regeneration and conversion is in part in the power of mans will: so as the will stirred vp can either apply it selfe to the grace of God, or reiect the same. Contrariwise (as we teach), that regeneration is not within the power of mans will, but that it wholly depēdeth on the will of God: and, that when GOD will convert and renew vs, though will for his own nature be apt to resist, yet in respect of Gods vnchangeable will, and in respect of the efficacy of his inward operation, it cannot resist & repell the worke of God. For when God himselfe workes any thing, his worke cannot be resisted. For his working of a thing is onely to will it to be; and his will can not be resisted. Now in mans conversion, he workes the will, and he workes the deede: and he causeth men to walke in his commandments. Resistance therefore can not be made. Secondly, the Scripture euery where teaches, that our conversion & saluatiō wholly depends on Gods will, and not on the

A will of man. Of the distinction of man and man, in the matter of saluation, *Paul* alleadgeth the testimony of *Moses*, *It is neither in him that willet, nor in him that runneth, but in God that sheweth mercy.* Our Saviour Christ teacheth that the secrets of the kingdome of God are reuealed to some, and to others concealed, *because the pleasure of God is so:* and because the gift of vnderstanding is giuen to some, and not to others. Our conversion is termed a new generation and a new creation: for this cause it cannot depend on the will of man at all, because a creature hath not his creation or regeneration in his owne will, so as he may either accept or refuse it. And it is a great overshadowing of Gods grace, to make the hauiing, or the not hauiing of it, to be in the choice of mans will. But the text in hand is objected. When Christ would haue converted Ierusalem, they resisted & would not. I answer, There is a double worke of God. Ones, outwardly in the word & Sacrament to offer grace: and this indeed may be resisted. Of this Christ speaks here when he saith, *they would not and Stephen* when he saith, *they resisted the holy Ghost.* Act. 7. 51. The Lord saith, Gen. 6. 2. *My spirit shall not alway strive with man:* and *Peter* applies this striuing to Noes minitry saying: *that Christ went in spirit and preached.* 1. Pet. 3. 19. The second is, when God inwardly by his spirit, turns, renews, sanctifies the whole man, and this worke cannot be resisted by the will of man; no more then *Lazarus* could resist the worke of Christ, when he was raised from the dead. If it be said, that this doctrine abolisheth liberty, because it cannot choise and refuse the grace of God: I answer, the Angels of God which will good & cannot will euill, haue neuertheless perfect liberty of will. And it is greater perfection of liberty freely and onely to will that which is good, then to bee able to will both good and euill. Hee is at more libertie, that cannot be a sinner, then hee which may be either a freeman or a seruant. And a necessity of yielding to the wil of God is no hurt to our will. For it is a speciall liberty, to will that which God wills & nothing els. By all this which hath bene said, it appeares what is the difference betwene vs, and the Church of Rome in the point of free-will. They say, liberty of grace to will well is onely weakened, diminished, and held captiue by sinne: we say, it is quite lost and abolished by the fall of *Adam*.

Again, by te former doctrine, the common question is easily answered: namely wherein lieth the efficacy of Gods grace. (b) Some Papists answer that it lies ordinarily in the free consent and co-operation of free-will ioyned with grace. And this comes directly to be the opinion of the Councell of Trent. But it is much derogatory to the diuine grace of God, to place the (d) efficacy therof in mans will: and it minisfers much matter of (e) boasting vnto men. Others place the efficacy of grace in the congruity of the object, (f) that is, in

moral

Leimb. li.
2. diff. 25.
Nisi per
gratiam
liberetur
& adiu-
vetur.

Ioh. 6. 25.

morall perswasion, which God knows to be apt and fite to moue and allure the will according to the condition thereof, euen as a beatt is moued by the sight of a bottle of hay. But there is no efficacie in these perswasions presented to the minde: because the will lies in thraldome and bondage vnder sin and Sathan. And the will must not onely bee helpt, but also bee deliuered from this bondage, before any perswasion can moue it. *Lumbard* in his time much declined from the purity of the former dayes: and yet hee is farre founden then the Testimes of our daies. For hee saith thus: *Freewill now is hindered by the law of the flesh from doing good, and stirred vpon euill, so as it cannot will and doe good, vnlesse it bee deliuered and helped by grace.* We leauing the Papiſts in their dissensions, place the efficacie of grace in the grace it selfe. For faith Christi. Euery man that hath heard and learned of the Father, comes vnto me. Again, we place in it this, that God addes the second grace to the first. For hauing giuen the power, hee saies not there, but proceeds further and giues the will, and with the will, the deede. And thus is the grace of God effectuall.

The consideration and vse of this & the former doctrines, is of great consequent. For if liberty of grace be lost, great is the necessity of our redemption by Christi, and great is the excellency thereof. Secondly, this doctrine cuts off the excuse of all sin: for though we sin necessarily because liberty of grace is lost yet we sinne freely, because liberty in euill remains. Thirdly, it appeares hence, that man of himself can not haue or retaine any goodnes, but that which God giueth and preferueth in vs. This thing must moue vs to pray earnestly for the grace we want: and to giue hearty thanks for the graces wee haue. Fourthly, we are taught deeply to humble our selues for the losse of our liberty, and for the bondage vnder sinne: & to pray instantly for deliuerance by Christi. Fifthly, seeing of our selues we cannot preuaile against the least temptation, we must pray to bee guided and assisted continually by God. Lastly, seeing our conuersion dependeth on Gods mercy, & not on our will, we are taught to deny our owne wils, wisdom, power, and to ascribe our iustificatiſation and saluation wholly and onely to God.

The third estate of man, is the estate of regeneration: in which the will hath power to will, partly that which is good, and partly that which is euill, as daily experience declareth in the liues of iust me. And the reason is, because the wil of man renewed, hath in it a three-fold liberty. The first is, the liberty of nature, to wil, or nill which is in all men. The second is, liberty of sinne, whereby the will, when it willet an euill, willet it freely. And this liberty is diminished according to the measure of grace which God bestoweth. The third is, liberty of grace, to wil that which pleaseth God, and it

is restored in part in regeneration: so far forth as liberty to sinne is diminished. And because these three alwaies remaine in the will to the death, therefore sometime it willet wel, sometime euill, sometime both, and in the best actions we doe, there is a mixture: because they are not perfectly good for the time of this life, but partly good and partly euill.

That this power of the will may the better appeare, I will propound foure questions. The first is, whether the wil preuented or renewed, haue any stroke, action, or operation in the first regeneration of a sinner. I answer; In the renovation or conuersion of a sinner I consider two things. First, the beginning or ground thereof, and that is the setting or imprinting of the new qualities & inclinations in the mind, will, affections of the heart. And this is the intire or meere worke of God in vs, and vpon vs; and wee in it are *merely passiue and aduise.* The second is the euidence of the former in new and spiritual actions, as namely in thinking, willing and desiring that that is good. Now these actions are workes of God in and by mans will: and mans will is not onely a subiect of them, but also an instrument. A subiect, in that God is the first and principal worker of these workes in the will. An instrument; because it pleaseth God to vse the will, and to moue it by his grace for the acting and effecting of the things which he appointeth. And thus the will is not meere passiue, but *passiue and active* both: first passiue, and then active. For being acted and moued by God, who works the will and the deede, it also acteth & moueth. And wee doe not vterly deny the co-operation of mans will with Gods grace. It is necessary indeede that God first regenerate vs, and make vs his children and new creatures. And in this thing we doe not worke with GOD, but stand as patients, that God may worke vpon vs, and reforme vs, euen in the same manner, as when hee made vs in the beginning without any helpe of ours: yet, after our regeneration, by faith we are brought from death to life, and to will is present with vs, though in weak measure by reason of the remainders of corruption: and then we begin to bee co-workers with the grace of God, moued to will, and so indeede willing that which is good. In this sense haue the learned said, *that which is repaired in vs, is not repaired without vs:* and, *that God in them whom hee calls, prepares the will that is may be a receiver and handmaid of his gifts.*

The same answer, in eff. & I. I propound another way. In the worke of our regeneration, three graces be required, the preuenting grace, the working grace, and the co-working grace. The preuenting grace is, when God of his mercy sets and imprints in the mind a new light, in the will a new quality or inclination, in the heart new affections. The working grace is, when God giues to the wil the act of well-willing, namely, (a) the will to beleue, the will to

Prophet.
cont.
Collat.
15.
Deuoc.
Gen. 1. 2.
c. 29.

a Velle
credere,
velle recti-
ficari,
velle ob-
bedire.

repent,

Aug. de
gra. &
lib. arbit.
ca. 17.

Aug. ser.
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ris Apolt

15. 1. 16.

Verse 19.

Iak. 1. 8.
13.

repent, the will to obey God in his word. The co-working grace is, when God giueth the deede to the will, that is, the exercise and practise of faith and repentance. The first giues the power of doing good; the second, the will; the third, the deede: and all three together make the worke of regeneration. Now the will of man in respect of operation, concurteth not with Gods preuenting grace, but is meere patient as a subiect to receive grace. For it is the proper worke of God, to set or imprint a new facultie or inclination of the wil, and that without any action of the said will. Neuerthelesse the will being once renewed and preuented, concurteth by his operatio with the working and co-working grace of God. For the will being moued by grace, willet and doth indeede that whereto it is moued. And the will to obey God, or to performe any like duty, proceeds ioyntly from two causes. From grace; in that it moueth and causeth the will to will to beleue. From the will of man; in that being preuented and moued by God, it wils to beleue, or to doe any like duty. And therefore the ancient saying hath his truth: *He that made thee without thee, doth not regenerate or save thee without thee.* Because our conuersion is not without the motion and consent of will, as our creation was. And that we doe not mistake in this point, the order that is between mans wil and Gods grace, must here againe bee remembered. In respect of time they are both together, and concur in the very first moment of our regeneration: in respect of the order of nature, the will doth not first begin that which is good and then after borrow aide from grace, but grace preuents, renews, and moues the will, & then the will moued or changed, wils to be conuerted, and to be healed in the first instant of conuersion.

This operation of the wil to will to beleue, to will to repent and to obey, is the least grace and signe of Gods fauour; (for nothing can be less then to will to do that which is good yet is it of great and excellent price. For it hath the promise of God annexed to it. The Prophet saith to the rebellious Israelites, *Wash, and make you cleane* — *cease to doe euill, learne to doe well.* Now they might peraduenture say, Alas, we cannot wash our selues: he therefore addes, *If ye will and obey,* that is, if ye doe but wil to be cleaſed and reſtifie this will by your endeavour to obey, *ye shall see the good things of the land.* And Christi saith, that the heavenly Father giueth the holy Ghost to them that desire him. And to them that are in Christi, God accepts this act of good wil for the deede it selfe. Marke the comfort that flowes from this doctrine. The full obedience to the law of God is impossible to all men, except Christi, in this life: yea to them which are conuerted and sanctified, and greatly desire the fulfilling of the law in themselves: and therefore no man can be iustified by it before God, and obtaine saluation thereby. Neuerthelesse faith in Christi

and repentance is so farre forth possible, to all that will and haue a desire that whoſoeuer do but will in earnest to beleue, and to bee conuerted, do indeed beleue, and are conuerted, and please God, and shall not perish eternally, though the beginning of faith and conuersion be weak; so it be in truth, and not counterfeit. And yet such is the naughtines of our nature, that faith and conuersion is impossible vnto vs, vnlesse of the singular mercy of God, it be stirred vp in the hearts of the Elect by his holy Spirit. In this respect Christi saith, *Mat. 11. 30. My yoke is easie, and my burden light.* And againe, *His commandments are not grievous.* It may be objected; that the will & desire of re-
B nouation and reconciliation with God, may be where there is a mind and purpose to sin, and where is no true hatred and detestation of iniquity. *Ans.* The ferious and instant will or desire to beleue in Christi, and to repent, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly desires to beleue, doth so, because he detests his vbelieve; and he that desires to repent, doth so, because hee hates his own euill waies, and purposeth to sinne no more.

The second question is, whether the will, after it is renewed, be able to cause and bring forth good workes of it selfe, or no? I answer two things. The first, that will cannot, vnlesse God further giue a double grace. The one is *Assisting grace*: and it stands in three actions, *preseruation, confirmation, protection.* Preseruation is, whereby GOD continueth the being of the will renewed. For that which is good, doth not continue good the least moment, vnlesse God make it to continue. Confirmation is, when God fixeth the minde in that which is good, & causeth the will constantly to follow the good inclination thereof, it being otherwise mutable and apt to decline. Protection is, whereby God defendeth his grace in vs against the violence of temptation. Of this he saith to *Peter, Sathan hath desired to sift you, but I haue prayed for thee that thy faith faile not.* And God promisseth, that he will not suffer the faithfull to be tempted above that they are able to beare. The second grace may bee called, *Exciting grace*, whereby God moues and stirs vp the will, that it may indeede will and doe the good to be done. And this grace is ordinarily required to the effecting of euery good worke. *Dauid* will was exceedingly renewed by the holy Ghost; yet hee prayes still, *Incline mine ears vnto thy reſtormations.* The Christian soule, that is already drawne to Christi, prayeth still, *Draw mee, and wee will runne after thee.* *Paul* saith, they which are the children of God, are *guided, moued, or stirred by the Spirit of God.* Again, he saith of the *Philippians*, after they were renewed and wrought their owne saluation with feare and trembling, that God did still *work in them* beside the power, the act of willing and of doing that which is good. And hee works the will, by mouing it to

Faith &
repentance
are possible
to all that
will in
earnest.

1 Ioh. 5. 3

Luk. 22.
31.
1. Cor. 10.
13.

Pſal. 119.
36.

Gal. 1. 3
Rom. 8.
14
2. Pet. 1.

Phil. 1. 13

R r

will

will and to doe indeede, that which it can will and doe. And this moouing cause, is the good will of God. It may not seeme strange, that I say, new grace is required to stirre vp the will to the doing of euery new worke. For grace in the will is like the fire of greene wood, which hardly burnes, and continues not to burne vntill it be continually stirred vp and blowed: even so the good inclination of the will, because it is loyned, may mixed with contrary corruption that presseth downe, tempteth, intriceth, & draweth away the will from God, & all goodnesse, hath need continually to be excited, stirred, and mooued. The man regenerate is able to pray to God, yet can he not pray sometime by reason of the weight of corruption, vntill the spirit helpe to beare the infirmities of nature, and make request in vs by stirring and moouing vs to make request. The doctrine of the ancient Church hath beene, that new grace is to be giuen to the doing of euery good act. And (4) that we do not that good which we can do, vntill God make vs do it, as he made vs able to do it. This doctrine multi the rather be remembered, because the treame of Popish doctrine, runs another way; by teaching that our willes assisted by grace, can doe good, without the concurrence of new grace to excite and stirre vp the will. Indeed, for the doing of naturall actions, the generall co-operation of God sufficient but to the effecting of actiōs supernaturall, the special helpe of God is required. A child that can goe vp and downe in an euen floore, beinge taught by the mothers hand, for al this it cannot goe vp a paire of staires, vntill it be lifted at euery stepp. Like is the case of the children of God, in things which concerne the kingdome of heauen.

The second part of the answer is, that when renewed will doth a good worke, it doth not perfectly. To will, saith Paul, Rom. 7. 18. is present with vs, but I cannot do the good I would: that is, I cannot perfectly do it as I would. It may be objected thus: The workes of God are perfect: good workes done by vs, are workes of God: therefore they are perfect. I answer to the maior or first part of the reason: it is true of such workes as are workes of God alone, & not of such workes as are ioyned both of God and man, God beinge the principall agent, & man the instrument. For then the work done, takes vnto it the quality and condition of man, considering it proceeds from God, through the sinfull minde and will of man. The Seruener, when he writes by himself, he writes a perfect hand: but when a learner & he write both together, hee takinge the learners hand into his owne, then that which is writte, will carry the imperfection of the learner. Like is the case in all such workes as are from God and by vs.

The third question is, whether the reliques of corruption be of that force in sinning, that they can utterly quench the Spirit of God in the renewed will. The answer is, that corruption remaining is of it selfe apt to doe it: and

the grace of Gods Spirit, is apt to be extinguished, because of it selfe it is mutable: neither is it wholly & vterly cannot be lost, for foure causes. The first is the promise of God in the couenant of grace: *I will put my feare into their hearts, that they shall not depart from me*: and this promise particularly belongs to all them that truly beleue, because it is the promise of the Euangelical couenant. The second is, the intercession of Christ in the behaue of al the elect. Christ saith to Peter, Sathan hath desired to sift you as wheate, but I haue prayed for thee Peter, that thy faith faile not. And this he did especially, in that solemne prayer made, Ioh. 17. in which he praied, not only for Peter, but for all the Apostles, and for all that did or should beleue in him. The third cause, is the omnipotent power of God in preferring all them that are in Christ. *No man* (saith Christ) *take my sheep from my hand.* And marke the reason: *my Father is greater then all.* The last cause, is the efficacy of Gods spirit. Saint Iohn saith, *that the seed of God remains in him that is borne anew*: and that this seed keeps him that he neither doth nor can sin in two respects. First, if he sin, yet he sins not with full consent of will. For he hates & nills in part the euill which he wills. Secondly, if by humane frailty he fall, he makes not a trade of sin, neither doth he keep a course in wickednes, but the seed of grace remaining within causeth him to returne to God, and to recover himselfe by new repentance.

The last question is, whether the renewed will, can of it selfe perseuere in doing good. I answer: thirour perseuerance depends and proceedes onely from the will of God. That we may perseuere, two things are required: the power to perseuere, and the will of perseuerance: and both these beeing good things, are of God. *Because every good giuing and every good gift is from above, and cometh downe from the Father of lights, Iam. 1. 17.*

This former doctrine is of great vse. In that the new birth & regeneration of a sinner, is not without the motion of his owne will, we are taught, that we must, if we desire our own saluation, vse the good means, and strive against our own corruptions, and endeavour earnestly, by asking, seeking, knocking. It will be said, that faith, repentance, and the rest, are all gifts of God. I answer: there is no vertue or gift of God in vs, without our wils: & in euery good act, Gods grace, & mans will, concur: Gods grace, as the principall cause, mans will renewed, as the instrument of God. And therefore in all good things, industrie, and labour, and inuocation on our parts is required.

Secondly, this doctrine ministers true comfort to all true seruants of God. For, if when they vse the good means of saluatio, the word, prayer, sacraments, they will lie not dead, but begin to oppose it selfe against vnto beleeue, will to repent, will to be turned to God; they haue begun to turne vnto God, and

Ier. 32. 40

Luk. 22. 31.

Ioh. 10. 28.

I. Ioh. 3. 9

Rom. 7. 19.

I. Ioh. 3. 9

Rom. 7. 19.

Rom. 8. 2.

God hath begunne to regenerate them: so bee it this will in them to do the good they ought to doe, be in good earnest, vntained, and they will haue beene careful to cherishe this little graine, till it come to a bigger quantity.

Thirdly, seeing to euery new act that pleaseth God, new grace is required, we are taught not to presume of our wisdome, will, and strength; nor to glory in any thing we doe, but alwaies to acknowledge our own impotency, and in euery good thing wee doe, to giue all the glory to God: and to be watchfull in prayer continually, because wee stand by grace so long as we stand: and hauing done one worke, wee doe not the second, but by a continued supply of new grace.

Lastly, seeing Gods preuenient and working grace turnes our wils, and makes them, of vnto will, most willing wils, all our obedience must be voluntary, and come from such freeness of will, as if there were no bond in the law of God, to force and compell vs thereto. The people of God, that are turned and guided by the free spirit of God, must be a voluntary people, and with all alacrity and cheerfulness, doe the duties that pertaine to them of a ready minde, euen as if there were neither heauen nor hell, Iudge nor iudgement after this life. The spirit of life that is in Christ must be a law vnto them.

The last estate is, the estate of glorification after this life. In this estate the liberty of will is a certain freedome, onely to will that which is good, and pleasing vnto God. For it is the continual voice (as it were) and cry of the glorified will: *I doe no euill, and I will not doe it: I do that which is good, and I will doe it.* And this indeede is the perfect liberty, in which mans will is conformed to the Free-will of God and good Angels, who will onely that which is good, and cannot will that which is euill.

By this which hath beene said, it appeares, that the words of the text in hand [*& ye would not be spoken of the will of man, according to the estate of corruption.* For the voice of the regenerate will is, *I do that which is euill, but I would not doe it: I do that which is good, but I cannot doe it as I would.* And the voice of the corrupted will is, *I doe that which is euill, and I will doe it: I do not that which is good, and I will not doe it.* And this last voice is plainly exprest in these words, *And ye would not.*

The third point comes now to bee considered, namely, the harmony or consent of both wils. For the wordes are, *I would ye would not.* Here it may iustly be demanded, whether there be an harmonie or consent betwene Gods will, and mans will, & how it stands with this text. I answer: there is an excellent harmonie: and generally it stands in this, that Gods will hath a soveraigne Lordship ouer the will of man, & mans will stands subiect to it absolutely, and simply depends vpon it. And by this means, where man hath a will, God hath an antecedent will; and where mans will hath

any stroke or action, there Gods will formerly had his stroke and action.

Furthermore, mans will depends on Gods will in respect of three things, namely, *Sustentation, Determination, Ordination*, or gouernement. It depends on the will of God, in respect of sustentation; because man for his nature, strength and all his motions, depends on the will of God, and could not haue being for the space of one moment, vntill it were vpholden by God. It may be objected, that if God sustaine the will which is sinfull, hee sustaines not onely the will, but also the sinne thereof.

Answer. God sustaines nature, and not the sinne of nature: and therefore he onely sustaines will as will, and not as it is corrupted or sinfull will.

The like we see in nature: when a man halts in walking, the motion of the body is from the soule, and is preferred by it: but the halting which goes with the motion, and disorders it, is not from the soule, neither hath it his perpetuation thence, but from a defect in the legge or foot. By this we are taught to acknowledge the endlesse long-suffering of God, who sustaines the members of our bodies and soules, the faculties and actions thereof, euen in the workes, in which men offend and dishonour him. Secondly, we are taught to acknowledge the vile abomination of euery sinne: for wee sinne in the very hands of God, sustaining and preferring vs: and in the very actions, which we could not do, vntill we were sustained by him, we offend him and prouoke him to anger against vs.

Secondly, mans will depends on Gods will in respect of determination: because we neither can or doe will any thing without the will of God. A sparrows saies Christ, lights not on the ground, without the heavenly Father: that is, without his decree or will. The malicious and wicked will of the Iewes, could not so much as will, much lesse do any thing against Christ, but that which the hand and counsel of God had determined to be so. Moreover, God determines the will two waies. In good things, hee inwardly moues and inclines the will to the willing, and doing of the good it willett. For in that Gods will is the first cause of all good things, mans will depends on it, in respect of vertue, in respect of application, & in respect of order of working. In respect of vertue, because the vertues of second causes, proceede from the first. In respect of application, because God vnto the will of man, as an instrument of his own will, and hee applyeth it to the doing of things which he intends, euen as the carper vnto the mouer, & applies his tooles.

In respect of order of working: because alwaies the first cause begins the worke, and the second mooues not without the first. Vpon this ground it followes, that the good things which man willett, hee so willett, because God first willett them. And therefore Paul faith, that good workes are prepared of God for vs to walk in: and this preparation is made, because God

Rem. 8. 14. Aug. ep. 107. Gratian dicit ad singulos actus bonos. a De pred. l. an. ca. 12. Ruard. Tapper. Bell. de grat. & lib. arb. l. 5. c. 15.

Mar. 10. 29.

A. 4. 28

Thom. 1. part. q. 105. art. 5.

Eph. 1. 12

decrees and determines with himselfe, the doing of all worke to be done.

In enill things, the determinatio of God is, (a) to will not to hinder them as he may. Vpon this will in God, follows sinne in the will of man; as a consequent, not as an effect. As a consequent, because when God suspends or withdraws sustentation and government from the will, it cannot of it selfe, but will amisse; as the staffe in my hand presently fals, when I doe but pull back my hand. To avoid euill is good; & therefore we cannot avoid the least euill, vnlesse God inable vs to avoid it. And (b) euill is not the effect of Gods will; because God puts nothing into mans will, to cause it to will amiss; but he only ceaseth to confer vnto it helpe & direction, which he is not bound to confer.

Here long and tedious disputes are made by many touching the concord of Gods decree, and the liberty of mans will. And it is alleadged; that mans will loseth his liberty, and ceaseth indeed to be will, if it stand subiect to the necessary and vntchangeable decree of God. I answer. First, that when the will of man determines in it selfe to one thing, it doth not lose his liberty: much more then may the liberty of will stand with the determination of God. Secondly, Gods decree doth not abolish liberty, but only moderate and order it: by (c) inclining the will in mild and easie manner with fit and convenient objects, and that according to the condition of the will. That Christ should die when he died, it was necessary in respect of Gods decree: yet if we respect the constitution of his nature, hee might still haue prolonged his dayes: and if we consider the will of Christ, he died most freely and willingly. Otherwise, his death had bene no satisfaction for sinne. God himselfe doth something of an absolute necessitie, and yet with perfect freedom of will: now then if absolute necessitie doe not abolish freedom of will: much lesse shall conditional necessity, depending on Gods decree, doe it. Lastly, the decree of God establisheth the liberty of will. For his determination is, that the Agency of second causes, shall be according to their condition; so as natural causes, shall worke naturally; free causes, freely necessary causes, necessarily contingent causes, in contingent and variable sort. And therefore the necessary decree of God is, that man shall will this or that, not necessarily in respect of himselfe, but freely.

Thirdly, mans will depends on Gods will in respect of government: This government is of two sorts. First, he gouernes the wills of the righteous by working his owne good worke in them, and by them. In them, because hee moues and inclineth the by his spirit. By them; because they are coley instruments of his will.

Secondly, he gouernes the wills of the wicked and vngodly, by fixe actions. The first is, *permission*, when God withdraws his grace from the will, not enlightning the minde, nor inclining the will, but leaving it to it selfe; as when

A man giues the rein to a wild horse. The second is, *a delivery of the will to Satan*; and that is, when God giues the diuell liberty to tempt, assault, and vexeth the will of man, being left to it selfe. And this thing is incident to obliuate sinners; & we pray against it in these words, *Lead vs not into temptation*. The third action is, *a ceasing to restrain* corruption of will, either in whole or in part; as when he restrains all sinne faue one, or hauing restrained for a time, for the punishment of former sinne, he omits restraint, permitting man to the lusts of his own heart. The fourth action is, the *bending, moouing, or inclining* of the wicked will. And this God doth not by inward inspiratio (for then he should be the cause of sinne) but by presenting to the minde and will, objects good, or at the least, indifferent in the felues: upon which objects, the will takes occasion to be willfull, obstinate, and rebellious, not moued thereto by God, but freely moouing it selfe. The heate of the stomacke in the winter season, is increased, not by the heat of things taken inwardly, but by the cold of the ayre, euery way compassing the body. An vnbroken horse being spurde because he goes out of order, hee flings out, and calts his side. And thus the sinfull wil of man, vrged by commandments, threatnings, iudgements; allured by promises & blessings, grows more sinfull and wicked. Paul saith, *that sinne took occasion vpon the good commandments of God, to reuine & to be sinfull out of measure*. David saith, that God *moued the heart of the Egyptians to hate his people*. But how? He blessed the Israelites exceedingly more then the Egyptians. And vpon this worke of God, they tooke occasion to enuie and to hate the Israelites.

The fifth action is, *ordination*, whereby God vseth well the wickednesse of the will of man, and directeth it against the nature thereof to good ends, even as the learned Physician sometimes of poyson makes a remedy. In this sense Aflur is called the *rod of his indignation*: and the Medes & Persians, his *sanctified ones*: The Iews in the crucifying of Christ, *willed and minded* nothing but his death & destruction; yet God willed, and by them wrought the redemption of mankind. He works his owne good worke by mans will, as by an active instrument, and withal, he leaues the will to it selfe, to worke his owne euill worke. The last action of God is, *when a man is going on in his own wickednesse, he turns him vnto himselfe*, of his exceeding mercy: and sometimes againe, *he opens a way*, that that person, who of himselfe runnes into wickednesse, may rush headlong to his owne destruction, for the further execution of diuine iustice: as when an house is falling, the owner thereof will not vnder-prop it, neither will hee push it downe: but he takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it fals, it may fall downe right.

Thus we see briefly, the harmonie of mans will & Gods will: now let vs come to the vse, which

1 Tim. 1.
20.
1 Cor. 5.

Rom. 8.
13.
Phil. 105.
25.

1sa. 10. 5.
and 14. 1.
and 13. 3.

which is manifold. First of all, by the former doctrine, we are brought to a right vnderstanding of many places of Scripture. The Lord saith of Pharaoh, *I will harden his heart*. And this he is said to doe, not because he fetts and imprineth hardnesse in his heart; but because by fustury actions, hee orders and gouernes his wicked will; and they are foure. First, he permits Pharaoh to his own will; secondly, he leaues him to the malice of the diuell, and the lusts of his owne heart: thirdly, he vrges him with a commandment, to let the people goe. And Pharaoh the more hee is vrged, the stiffer and stubbornner hee is; and the more hee rebels against God; whereas hee ought indeed to haue bene the more obedient. Lastly, God vseth the hardnesse of Pharaohs heart, to the manifestation of his owne iustice and iudgement; and therefore he opens him away, that hee may runne head-long to his owne destruction. In this manner, and no otherwise, are the places to be vnderstood, when the Scripture saith, that *God put a lying spirit into the mouthes of the prophets of Ahab*: that *if a prophet be deceived, the Lord deceiued him*: that *he giues vp men to vayne hope*: that *he sends strong illusions to beleue lies*. In the booke of Samuel it is said, *The Lord commanded Shemi to curse David*; because about this curfing, there is a two-fold action in God: One, that he restrains the wicked heart of Shemi, in respect of all other sinne, and not in respect of this sinne of railing, to which God leaues him. The second, he vseth him as an instrument to curse; and to humble David. And thus likewise must the places be vnderstood, when it is said, that *God deliuered the wines of David to Aholon*. And *thus he stirred up David to number the people*. Lastly, Ioseph saith, that *the Lord sent him into Egypt*; & that for two causes: One, because when his brethren were about to make him away, God by his providence, caused Merchants to passe by in their fight; whereupon they tooke occasion to sel him into Egypt. The second, because God disposed this fact of theirs, to the good of Jacob and his family, in time to come. And thus are all like places of Scripture to be vnderstood.

Againe, some Schoole-Diuines, following Damascen, make and ascribe to God, an appli- ed or depending will, on this manner: God for his part, would haue all men without exception to be saued: why then are they not saued? They themselves will not; and because they will not; God therefore doth ofset some, and resisteth others. But according to the former doctrine, I take this kinde of applied will, to be an inuention of mans braine. For the contrary is the truth, namely, that mans will wholly depends on the will of God. That vessel be some of honour, some of dishonour; it is not in the power of the clay, but in the will of the potter. The first cause orders the second, not the second the first. To make Gods will depend on mans will, is to put God out of his throne of maiesty; and to set the creature

in his room. Others set forth the depending will of God in this manner: God (say they) decrees nothing in particular, of things that are casual and contingent; that he fore-see vs with himselfe, *whas the will of the creature will doe*, or no; *doe*, when things are thus or thus ordered; and vpon this fore-sight, hee consequently determines what shall bee done: But this opinion, as I haue shewed, is against Gods generall providence, so it takes away the certain determination of God, reaching all particular causes. And it is absurd to thinke, that God should fore-see the future acts of mans free-will, when as yet he hath determined nothing: for things that shall be, are therefore to come to passe, because God by decree hath determined their being. And therefore, the fore-knowledge of things that shall be, follows the decree of God. And if, Gods decree presupposes mans willing of this or that; and thereupon determine, how shall this speech of the Lord stand, *I will cause them to walke in my statutes*? For hereby is signified, that God doth not attend on the will of man, determining mans will in subiection to himselfe. And therefore this attending will ascribed to God, is improued even of the Papists themselves.

Thirdly, in that mans will stands subiect absolutely to the pleasure of God, our duty is, to yeeld voluntary subiection to him in all things, when his will is manifest vnto vs. Lastly, this doctrine of the consent and concurrence of mans will & Gods will must be the stay & ground of our patience & comfort. For there is no calamity or misery, that beides vs by, & from the will of man, without the will of God. The creature can will nothing against vs, vnlesse it be first the will of God: and it can do neither more nor lesse, then God wil. The diuell could not touch Iob without leaue: & he could not enter into the heard of swine without leaue. Vpon this ground David speaks on this effect: *Let Sermi curse, for hee curseth, because the Lord; bids him doe so*. Ioseph comforts himselfe and his brethren in this, that our duty is to follow as the Lord, sent him into Egypt.

As there is an harmony between Gods will & mans will; so there is a differ between mans will & Gods word, or his signifying will, as appears by the text in hand. (a) Schoolemen vpon this differ, make a distinction of Gods grace, into sufficient & effectual. Sufficient they call that, whereby a man may be saued, if he will not be wanting to himselfe. Effectual, whereby a man is indeed saued. The first (they say) is giuen to all men, at one time or another: the second is not. And this distinction of grace, they gather on this manner: Whe Christ would haue gathered the Iewes, they would not; therefore they had not effectual grace; & because they would not, they are blamed and rebuked by Christ; therefore (saith the Papist) God gaue them sufficient grace to be converted, if they would; els could he not haue blamed them. I answer: this proues, that once God gaue them sufficient

Bellar. li. 4. c. 1. de gra & lib. arbit. li. 1. cap. 1.

Page 36. 27.

Shumel in 1. Th. 6. 9. c. 1. art. 1.

1 Sam. 16. 10.

1. Haes 3. Summ. 69. Thom in 1. 2. 9. 10. contra Geniles. 13. c. 159. Iohannis in refut. 36. Bell. de gra. & lib. arbit. l. 1. c. 7.

grace to obey any commandment of his, namely, in the creation: but hence cannot be gathered, that when God called the Jewes by his word, that then, then I say he gave them sufficient grace. Secondly, it is objected, that God did at that might be done to his Vine, to make it bring forth good fruit; and yet for all this, it brought forth nothing but wild grapes: therefore it is said, there must needs be a grace sufficient to salvation, which is not effectual. *Answer:* God did that to his vineyard, that was sufficient to make a good Vine bring forth fruit; (and that is the meaning of the place in *I say*) though not sufficient to change the nature of an evil vine, & to make it a good vine. It is urged, that the Lord faith, he waited for grapes; which he would not have done, vntles there had bin hope; by reason of sufficient grace given. *Answer:* again: that the Lord waited for fruit, not because God then gave the sufficient grace which he waited, but because the Church of the Jewes was in the way & pretence a good vine, & thereby gave hope of good fruit. Thirdly it is objected, that Adam received sufficient grace: and that he had not effectual grace, because he fell. *Answer:* Adam had sufficient to the perfection of a creature, but not sufficient to unchangeable perseverance, specially, if he should be assaulted by temptation. Like wife he had grace effectual, in respect of righteousness & happiness, but not in respect of perseverance in both. Grace in him so far forth as it was sufficient to happiness, it was also effectual. Lastly it is objected, that God forsakes no man, till he first forsake God: and therefore, that God for his part, gives grace sufficient to salvation. *Ans.* There is a double kind of forsaking in God: one is for trial, the other for punishment. The forsaking which is for trials sake, goes before mans sin, in which he forsakes God. In this regard, Adam was for order of nature, first forsaken of God, before he forsooke God. The forsaking which is for punishment, alwaies follows after sin, & of this must the rule be understood; that they which are forsaken of God, did first forsake God. Now the truth which we are to hold in this point, is thus much: There is a grace which is sufficient to the conviction of a sinner, which is not effectual to salvation; and again, there is a grace which is sufficient to the leading of a ciuill life, which is not effectual to salvation: yet the grace which is indeed sufficient to salvation, is also effectual; namely, the gift of regeneration, in which God gives not only the power to be converted, but also the will & the deed.

This much of the Harmonie: now comes the fourth point to be considered, namely, in what manner Christ willed the conversion of Ierusalem. He willed it first, in love, secondly, in patience. His love is set forth by two things. The first, albeit hee was God, full of maiesty, and yet we wretches, his enemies by nature, yet was he content to take vpon him; a vile and base condition, to bee vnto the Jewes as an thorn: The second was, that hee takes vnto

him; the passions, the disposition, and tender affection of the hen to her young ones.

That all this may the better be conceived, three questions are to be propounded. The first is, whether there bee such an affection of love in God, as is in man and beast? I answer: that affections of the creatures, are not properly incident vnto God, because they make many changes, and God is without change. And therefore all affections, and the love that is in man and beast, is ascribed to God by figure: and that for two causes. First, because there is in God an vnchangeable nature, that is well pleased with every good thing, and a will that seriously willethe the preservation of every good thing: and of this nature and will of God, the best love in the creature is but a light shadow. Secondly, the affection of love is ascribed to God; because hee doth the same things that love makes the creature do: because he bestoweth blessings and benefits vpon his creature, as the lover doth on the person loved. In this sort are all other affections ascribed to God, and no otherwise.

The second question is, whether there bee in God, an hatred of his creatures: for God is compared to the hen which loueth her young ones. *Ans.* If hatred be taken for a passion incident to man, it is not incident to God: if it be taken for a worke of Gods providence and iustice, it is in God: & that in three respects. First of all in Scripture, hatred sometimes signifies a denial of love & mercy: as when it is said; that he which will follow Christ, must hate father & mother: that is, neglect them, or not loue them, in respect of Christ. In this sense, hatred agrees vnto God. For he is said to love Jacob, and to hate Esau; that is, not to love Esau with that love wherewith hee loved Jacob. Again, there is in God a nature that abhorreth and detesteth iniquity: thus saith the Psalmist, that God loneth righteousness, and hateth iniquity. And thus God hates man, not simply, because he is the handy-work of God, but because he is a sinner, and by reason of the worke of the diuell in man, namely sin, which is simply hated of God. Thirdly, God plagueth & punisheth offenders, and in this regard he is said to hate them. Thus, saith David, That God hateth the workers of iniquity, & destroys them that speak lies. By this which hath beene said, it appears that there be two degrees of hatred in God: one is Negative, whe God as an absolute Lord, bestowes his speciall love on some, & denies it vnto others, because his pleasure is for the second is Positive: whe he hates and detesteth his creature: and this second alwaies follows sin, and it is euer for sin: but the other goes before sinne. And whereas it is said in this text, that God is as the hen that loueth her chickens, & gathers them all together; it must be understood, that our Saviour Christ here sets down his dealing, not with all his creatures, and with all mankind: but only his dealing toward his own Church, in which he calleth all outwardly, by the sound of his

word,

word, & receiues all outwardly into the covenant. By this which hath beene said, wee are taught, after the example of God, to hate and detest iniquity, and yet alwaies to make difference betweene the person and the sinne.

The third question is, in what thing is Christ as an hen to his Church? *Ans.* In temporall blessings and deliverances: in afflictions and manifold corrections: but especially & principally in his word published in the ministry of the prophets. For it is the wing which he spread over his people: and it is the voice whereby he called, and (as it were) clocked them vnto him.

Thus wee see the meaning of the similitude, that Christ would haue gathered Ierusalem as the hen gathereth her chickens: now follows the vñ. By this wee see the tender love of God to this Church and land. For it hath pleased him to propound vnto vs the Gospel of salvation, and that now more then 40. yeares. And in so doing he hath offered long to embrace vs in the armes of his mercy: and in spreading his wing over vs to become our God and our Saviour: for this tender love, our hearts must be filled with love to Christ, and our mouths with praise. Again we learne hence, that the Gospel brings all other blessings of God with it. For God in it communicates his owne selfe vnto vs, as hee henne to her young ones. The kingdom of God brings all things else with it, that may serue for the good of man: and where the Gospel is embraced, there is Gods kingdom. The peace and protection of this Church and land, whereby we haue bin preferred from being a prey to our enemies, comes by means of the Gospell of life. Therefore foolish and false is the conceit of sundry popish persons, that say, there was neuer such plentie in the world, as when the old learning (as they say) or old religion was. Secondly, by this we are aduertised, if we would haue all necessarie blessings for this life, first of all to embrace the Gospell of Christ. Thirdly, if Christ take vnto him the disposition of the hen: wee likewise must take vnto vs the disposition of the chicken in respect of Christ, and that in three things. First, we must suffer our selues to be gathered to Christ; that is, to be turned vnto him from all our sins, to beleue in him, to be of the same mind and disposition with him, to suffer him to quicken vs with his heavenly and spiritual life, as the hen cherisheth her chickens by sitting on them. Secondly, wee must attend vpon the word & wil of Christ, as the chicken vpon the call of the henne: and suffer him to rule vs both in heart and life for all things. The third thing is, that wee must depend on the sweet and merciful promises of Christ, and shrowd our selues vnder his wing against hell, Satan, death, damnation. And verily all such among vs, who are not careful to performe these three things to Christ, are no better then monstrous rebels, considering hee hath in his mercifull and tender love, fought to win vs to himselfe for these forty yeares.

Thus much of the love of Christ: now I come to his patience in these words: *How often would I have gathered thee, as the hen would?* The meaning whereof is this; you haue continually from time to time provoked me by your finnes: yet did I not withdraw my love from you, but sent my Prophets from time to time vnto you, to call you and gather you vnto me. And this patience of God is here expressed to aggravate the rebellion of Ierusalem. I will therefore speak alittle of it. And first it may be demanded, whether the vertue of patience that is in men, bee also in God. I answer, properly it is not. For where this kind of patience is, there is passion & suffering: now God is not subject to any passion or suffering, because his nature is vnchangeable. Again, that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Neuertheless, Scripture ascribes this patience to God for two causes. The first is, because there is in God an infinite goodness of will and nature, whereby he neuer simply wils the perdition or destruction of any creature. *Ezechiel* faith, *God wils not*, that is, takes no delight in the death of a sinner. And whereas it is said, *that vengeance is Gods, and hee will repay*; it must be thus taken, that God in reuenge doth not absolutely intend to destroy, but only to execute iustice in the punishment of sinne. It may be objected, that God is said, *to make vessels of wrath prepared to destruction*. I answer, this place must circumspectly and warily be understood, & I take the meaning of it to be this, that God makes vessels of wrath, or vessels for wrath by his will and decree, whereby he decrees to passe by some and to forsake them, in respect of his love and mercy. And this act of God in passing by, and in forsaking of men, is as it were, to set them apart to become vessels of wrath. And though God in secret and iust iudgement doe this, yet he neuer fills any of these vessels with his wrath, vntill they haue beene tainted with iniquity: and though they be prepared to destruction, yet they are neuer indeed destroyed but for their sins. Thus then, by reason of this excellent and incomprehensible goodness of God, whereby the vertue of patience is but a shadow, God is said to be patient.

The second cause, why God is said to be patient, is because hee doth the same things that patient men doe. First, hee invites men to repentance: secondly, hee promitteth pardon: thirdly, hee defers punishment: fourthly, at the first hee only inflicts lesse punishment, when they doe no good, hee inflicts greater: and lastly, when there is no hope of amendment, hee inflicts euermlasting death and destruction. The end of Gods patience is two-fold, one, that the elect of God may bee gathered and called; the other, that all excuse might bee taken from the vngodly.

The patience of God is either vniuersall, or particular. Vniuersall, which pertains to all me. The decree of diuine iustice was set downe to

Ezech.
18.32.Rom. 12.
19.Rom. 9.
22.Rom. 9.
22.33.

Gen. 2.
17.
Numb.
16.13.
3 Reg. 1.
10.12.

Gen. 3.15
Psal. 1.8

Execc. 4.5

2 Pet. 3.9

Adam, and in him to all mankind: When thou shalt eat of the forbidden fruit, *in dying thou shalt die*. That is, presently dye the first and second death. *Dathan and Abiram*, presently vpon their rebellion, went downe into the earth quicke. The captaines with their fifties, were presently vpon their coming to *Elias* destroyed with fire from heauen. And so oft as any man sinnes, he deserves present destruction: and so many sins as we haue committed, so many damnations haue we deserved. Here it may be demanded, why God doth not execute his decree accordingly. I answer, God in iustice remembers mercy, yea his iustice giues place to mercy. For there is another decree of mercy, which he will haue as well to be accomplished as the decree of iustice, and that is, *The seeds of the woman shall bruise the Serpents head*. Again, *Aske of me and I will giue thee the heauen for thine inheritance, and the end of the earth for thy possession*. That mercy then may be shewed vpon mankind, iustice is executed in great patience by ceter degrees. And this patience pertaines to all men without exception, that come of *Adam* by generation.

Speciall patience is that which concerns particular men or countries. Thus God spared the old world 120. yeares before hee sent the flood: he spared the Amorites till their iniquities were full: he spared the Egyptians 400. yeares. He deferred the punishment of the idolatry of Israel 350. yeares, and then he punished it with seventy yeares captiuitie. Hewinked at the ignorance of the Gentiles 4000. yeares. Antichrist shall not vntirely be destroyed till the coming of Christ. When men blaspheme God and Christ, swearing wounds, blood, heart, sides, nailes, life: if they had their desert, they should descend to hell quicke, and that presently: but God forbears them, and sundry such persons are vouchsafed the grace of true repentance. The very least offence vpon earth is partaker of the great patience of God. For he sustaines the members of our bodies, the powers and motions of the soule in such actions in which we offend him. And no creature can sufficiently consider the greatness of this long suffering.

The vs to be made of the patience of God follows. First, it seemeth to teach all men to turne to God by true repentance. *Rom. 2. 4. Despisest thou the patience & long suffering of God, not knowing that his goodnessse of God leads thee to repentance? God is patient towards vs, and would haue no man to perish, but would haue all men to come to repentance.* To come more neere vnto our felices and this English nation. Now is the day of our visitation, and hath bin for the space of these forty yeares and more, in which God in great patience hath continually called vpon vs, knocking at the doore of our hearts, and stretched out the armes of his mercy vnto vs. Wherefore the common duty of all English people is, to turne vnto God with all their hearts according to all the law of God, as it is

said of *Jesus*. And that this duty may indeed be practised, I will vs certain reasons, that may serue to stirre vp our dead minds. First, the time of the continuance of the patience of God is hidden and vknownen vnto vs. And hereupon, when men abusing the patience of God shall say, peace, peace, then shall come sudaine destruction, as traualle vpon a woman. And therefore the time is to be redeemed, and as *S. Peter* saith: *We must watch and make haste for the coming of the Lord*. Secondly, the greater the patience of God is and hath bin, the greater shall his anger be. A blow, the longer it is in coming, the greater it is. Yea the very wrath of God in it selfe is most horrible. The wrath of a lion, of a prince, yea the wrath of all creatures to the wrath of God, is but as a drop of water to the whole sea. At his indignation the very mountaines melt: the heauens and the elements shall melt at his coming: much more shall our rocky & stony hearts melt. Thirdly, God hath his treasury, and storehouses for iudgement: and they which goe on in their sinnes from day to day fill this treasury of God with wrath and iudgements against the day of wrath. And when menturne heartily from their euill wayes, this treasury is emptied, as appeares by the example of the Ninuites. Wherefore let vs all from the highest to the lowest thinke our felices what cuill we haue done, and how we haue abused the mercifull patience of God, and make speed to turne vnto God and Christ our mercifull Saviour. Some will say, wee abuse not Gods patience; we haue repented long agoe. I answer, the number of them that truly turne vnto God in their hearts, is but very small, in comparison, euen as the gleaming is to the whole harvest. It will be said again, we are not as the Iewes, that deny Iesus Christ to be the Messias. I answer, we confesse Christ in word, but there is a great multitude among vs, that deny him in their deedes and naughty liues. For to omit the sinnes of the second table, there be five notorious sins that are common among vs. Wilfull ignorance; in that men haue little or no care to know God, & to know the way of life. The second is, the prophane concept of the Gospel. For now the obedience to this blessed doctrine of life, yea, the very shew of it, is in common reputation. Precisions. And now adae vnder this name the profession of the Gospel comes otherwhiles vpon the stage to helpe to make vp the play, and to minister matter of mirth. Vpon this we may iustly feare the Gospel is going from vs. The third sinne is worldliness, which reignes and beares sway in all places, as though there were no other world, and as though heauen were vpon earth. The fourth sinne of our daies is luke-warmnesse. For commonly men are not lost in themselves, that they might be found of Christ, they feele not their owne powerie, they know not in what neede they stand of the blood of Christ; and

1 Thes.
5.5.
Eph. 5.15
2 Pet. 3.12.

Mich. 1.

Rom. 2.1

Cat. 4.76

Eph. 4.31
Col. 3.13

Luk. 8.15

Mat. 15.16.

Rom. 15.4.

Heb. 10.36.

2 Sam. 6.15.

1 Chron. 18.2.

2 King. 24.17.

1 Chron. 3.26.

therefore they make profession of the faith formally, not seriously, onely because they are forced so to doe by the good lawes of a good Prince. The last sinne is Hypocritie, for all among vs cometo the Lords table, and thereby enter into the highest degree of Christianity that can be vpon earth: for thereby they make profession that they are vnto Christ, and haue fellowship with him, and grow vp therein. And yet the most being departed from this wholly Sacrament, take liberty to liue as they list, despising all others that will not say and do as they doe. These and many other, are the common fruits of al our English vineyard. It stands vs all in hand to pray vnto God, that he would blow vpon his vineyard; that wee may bring forth better fruit, and preuent the iudgements that otherwise are like to fall.

Secondly, in that God is so patient towards vs, we are taught to exercise our felices in patience in respect of God when we are afflicted & corrected by him. For whē he laies his hand vpon vs, we may not be angry, fret, chafe, and rage, but quiet our hearts in his will, though the Crosse be grievous for measure, and long for continuance. This patience to God, ward is tearmed in Scripture by an excellent name, *The silence of the heart*, whereby the heart without repining subiects it selfe to the will of God in all things. *Psal. 4. 4. Examine your heart: vpon your bed, & be still. And 37. 7. Be silent to Iehoua*.

Thirdly, if God be thus patient towards men, we againe must be patient one towards another: as *Paul* saith, *Forbear one another, and forgive one another, as God for Christs sake forgave you*. The faith of the mercifull patience of God cannot but breed and bring forth in vs patience and long suffering, in regard of anger and reuenge.

Lastly, in that God calls vs to saluation with great patience, we must suffer our felices to be called, and run the race of our saluation with like patience. Wee must heare the word, and bring forth fruit with patience. Wee must pray without fainting & without taking repulse, as the woman of Canaan did: and therefore with patience. *Our hope must be by patience & through comfort of the Scripture*. In a word, wee cannot obtain the promises without patience.

The fit and last point to be considered is, what is meant by the childre of Hierusalem. I answer it thus. Children in Scripture are taken 4. waies, First, some are children by generation: of them reade, *Luk. the 3. chap.* where a long genealogie is set down from *Adam* to Christ. Secondly, some are called children by adoption without generation. *Michal* that neuer bare child to her death, is said to beare five to *Adriel*: because the did adopt his children, and bring them vpon her owne. Thirdly, some are called children in regard of legal succession, in title to this or that thing. Thus *Zedechias*, who indeed was vncle to *Iehakim*, is said to be the *sonne of Iehokim*, because he did succeed *Iehokim* (as being the next of the blood) in the

Ier. 22.30
Mat. 1.12.

Kingdome. *Ieconias* or *Conias* was childlesse; and yet he is said to beget *Salathiel*, because *Salathiel* was to succeed him in the kingdome of Iudea, in that he was the next of *Danias* house. Lastly, men, in that they appertaine to any thing or place, as children do to their parents, are called children thereof. Thus men are called *children of light*, of *darkenes*, of *sinne*, of *wrath*. Thus Ierusalem is called the *daughter of Sion*. And in this text: citizens, the inhabitants of Hierusalem, are called the children thereof.

Thus much of the Rebellion of Ierusalem: now follows the punishment in these words: *Behold, your habitation shall be left vnto you desolate: or thus, your house, that is, both citie and temple (as it is in the next chapter) shall be left vnto you as a wilderness*.

Here wee must obserue, that the punishment of Ierusalem rebellion is a decreed desolation both of Citie and Temple. And the right consideration of it is of great vse. For this desolation is as it were a looking glasse to this our English nation, in which wee may see our future condition: except we repent of our vnthankfulness to God for his mercies, & shew better fruits of the Gospel, then commonly we doe. The old world little regarded the ministry of *Noah* the preacher of righteousness, & was destroyed by an vniversal flood. It is a general decree of God, *The Gentiles and kingdomes that will not serue thee, shall perish, and be utterly destroyed*. If God spare not the naturall branches, hee will much lesse spare vs that are but wild branches, if we neglect and lightly esteeme the Gospel of life, as men euer where commonly doe.

Secondly, the desolation of Hierusalem may be a glas to euery one of vs, who in these daies of Gods mercifull visitation, set the ministry of the Gospel aright, or lightly respect it; for vnlesse such persons amend, and that betime, vtter desolation will befall both them and their families, God hath passed his sentence. *They that withdraw themselves from God shall perish*. Now they withdraw themselves from God, that cannot abide to haue fellowship with him in his word, & to bring the felices in subiection thereto. Thirdly it appears here by the contrary, that the stability of all kingdomes stands in the obedience of the Gospel of Christ: for Gods kingdome is most sure & stable, against which nothing can preuaile. And whē the Gospel is obeyed in any kingdom, it is (as it were) founded in the kingdom of God.

Moreover, this desolation is both perpetual, and terrible: it is perpetual, that is, to the last iudgement. For Hierusalem must be under foot, till the time of *the Gentiles be fulfilled*; and this is, till there be signes in the Sunne and Moone, and the powers of heauen be shaken, and that is immediately before the last iudgement. Hence I gather, that there is no citie of Hierusalem, nor Temple now standing. It will be said, that since the destruction thereof, they might haue bene reedified. I answer,

Ier. 60.12

Psa. 37.27

Luk. 21.24, 25.

by

Ruffin.
hitt l. 10.
38.

by reason of the curse of God, it cannot so be. Three hundred and 30 years after the death of Christ, the Jewes by the leaue and helpe of *Julian* the Emperour, went about to build againe their temple and city, but their worke was ouerthrowne, & they hindred by thunder and lightning, & earth quakes, and many of them slaine thereby. Againe, it may be said, that there is a city now standing that is called Hierusalem. I answer, it is either Hierusalem in her ruines, or the citie Bethara, fenced, and walled by *Elus Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recovery of the Holy land, and of Hierusalem, were in vaine. This enterprife was the policy of the Pope, that hee might the better fear himselfe in Europe. And there was little good to be looked for in the place that God had accorded with perpetuall desolation. Thirdly, by this it appeares, that pilgrimages made to the Holy land, are superstitious. And lastly, I gather hence, that Antichrist shall not reigne in the Temple at Hierusalem. This is but a Popish fiction. For how is it possible for him to sit in a Temple that is vterly destroyed, in such sort, that stone doth not lye vpon stone? It is objected, that Antichrist shall destroy the two Prophets of God in the citie in which Christ was crucified. I answer, Christ is as well crucified in his members, as in his owne person: and thus he was and is still crucified in Rome: and in respect of his members more crucified in Rome then in Hierusalem.

Reu. 11.8
A3. 5.

Mat. 24.
21.

Againe this desolation was most terrible, & the tribulation thereof so great, that the like was neuer since the beginning of the world. Histories written thereof declare as much. For the citie was at the first besieged by the armie of *Titus Vespasianus*, called the *abomination of desolation*, and it was withall compassed with a wall that had 12. castles in it, to command the whole citie. In the time of the siege, the Jewes were oppressed with a grieuous famine: in which their food was old shoos, old leather, old hay, and the dung of beasts. There died, partly of the sword, and partly of the famine, eleven hundred thousand of the poorer sort: two thousand in one night were imbowelled: fixe thousand were burned in a porch of the Temple: the whole city was sacked and burnt, and laid leuell to the ground: and nine tie thousand taken captiues, and to be applied to base & miserable seruice. This horrible desolation must teach vs to dread and feare God, and to yeeld vnaigned subiection to Christ. And as the Psalmist saith, *to keepe some, lest he be angry*, and we perish in the

Psal. 112.

way, when his wrath shall suddenly burne.

Touching this desolation there bee three things done by Christ. First, he determines it, saying, *Your house shall be left vnto you desolate*. Hence I gather, that there is a prouidence of God, touching things that come to passe. That is one point. The second is, that the disposition of kingdoms, for the beginning, continuance, and end, is of God. *The God of beaues* (saith *Cyrus*) *hath giuen me all the kingdomes of the world*. And *Daniel* to *Nebuchadnezzar*, *The God of beaues hath giuen thee kingdome, power, and glory*. And the hand-writing vpon the wall in the sight of *Belshazzar*, was to this effect, *Thy kingdome is numbred*, for continuance of yeares: *it is weighed*, and found light in respect of the sinnes of the people: and *it is deuised* to the Medes and Persians. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

Extra. 1. a.

Dan. 2. 37

Dan. 5. 16
27. 28.

Secondly, Christ reueals the desolation of Hierusalem, & that certainly yea, he determines the very particular time, *This generation* (saith he) *shall not passe till all these things be fulfilled*. And according to this reuelation and prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the very word of God; on this manner. That which foretels particular things to come certainly and truly, is of God: but the Gospels foretell particular things to come certainly and truly, as in this place we see: therefore they are of God.

Mat. 24.
34.

Thirdly and lastly, Christ labours to bring the Jewes to a serious consideration of their punishment, when he saith, *Behold*. For he doth as it were take them by the hand, and bring them to a present view of their miserie. And thus he hath alwaies dealt with his people fro the beginning. Yea thus he dealt with *Adam* before his fall, when he said, *If thou eate the forbidden fruite, in dying thou shalt die*. This serious consideration of deferred punishment, is of great vse. It is an occasion of repentance to man. It is a meanes, if not of repentance, yet of restraint of open vices. Againe, the consideration of euermlasting punishments, is a meanes to make vs patiently beare lesser crosses that befall vs in this life. And therefore it wets to be wished, that men now adays would seriously speake and thinke of hell, and of the paines thereof. For then there would be more amendment then there is. But this good is hindered, partly, by blindness of minde, and partly by false imaginings, that the iudgements and punishments of God may easily be escaped.

Gen. 2. 17

Amos. 4.
12.

Isa. 2. 8.

Deo gloria.

A TREATISE OF the Vocations,

OR
Callings of men, with the sorts and kinds of them,
and the right vse thereof.

PROV. 10. verse 7.
*The memoriall of the iust shall be blessed: but the name
of the wicked shall rot.*

To the VVorshipfull Master

Robert Tailor, Esquire, one of the Tellers in her
Majesties Exchequer, my
very good friend.



Experience teacheth, and it is a true conclusion propounded and proued in the Scriptures of the old and new Testament, that as God in the beginning by his omnipotent power established the whole frame of the heauens and the earth, so he hath in his wisdom directed them, and all things contained in them, vnto one maine end, the manifestation of his glorie. Wherunto, though euery thing created, by his appointment, according to the law of creation, and the principles of it owne entrie nature is, and ought to bee referred, yet among the workes of God, some doe more principally and directly make for that purpose, as namely, man, whom God hath endued with the gifts of vnderstanding and knowledge, and in whom hee hath engrauen his owne image in righteousness and true holinesse. Now if the Question be, how man being fallen from that integrity wherein he was created, and having brought a confusion vpon the whole world by the fall, should yet be fitted and framed for such an end. The answer is: that God who is able to draw light out of darkness, and to rectifie things that are confounded, hath in great wisdom set an order in mankind, which by certaine degrees tendeth directly to the aduancement of his owne glory. For in the first place, hee would haue man to acknowledge him his soveraigne Lord, and to serue him immediately in the duties of faith and obedience. Secondly, it is his will, that man being made a sociable creature, apt to conuerse with his owne kinde, should doe seruice vnto himselfe, by seruing of man in the duties of loue. Thirdly, he would not that men conuerse each with other should be as wandering Rechabites tyed to no certaine place or calling; and therefore bindeth all men, both by speciall assignement vnto *Adam* in his innocencie, and by particular commandment to him and all his posterity, to be confirmed within some certaine state and condition of life, in the family, in the common-wealth, or in the Church. Lastly, that man should vse the place and office assigned vnto him by God, in a holy manner, performing the

Gen. 3.
19.

duties

The Epistle Dedicatory.

duties annexed vnto it in faith and obedience, and eschewing those vices that vially attend vpon it, with all care and circumspection. In this manner hath God disposed the whole estate of mankind, for the accomplishment of the foresaid end, the honour and glory of his name.

Against this order, doe offend two sorts of men. The first, are such as live in the bosome of the Church, and are not ranged within the compass of any calling or condition of life, wherein they might gaine glory vnto God, or good vnto men. Under these are comprehended all Popish Votaries; as Monkes, Friars, &c. who have bene iustly condemned of auncient times for theues and robbers, because living apart from the common societies of men, they are neyther the members of any body, nor maintainers of any of the three states before named. And to them may be referred all wandering and straggling persons, who having no settled place of abode, and being neither members of any ciuill society, nor annexed to any particular Church, or do the least good vnto men. The liues of these persons are so much the more odious, because they are like the vnprofitable drone, that bringeth nothing into the hie, and yet feedes of the hony, that is brought in by the labours of others. Another sort of men are they, who indeed are called vnto some certaine condition and trade of life, wherein they do walke, and yeeld some benefit vnto others; and yet they are greatly to be blamed, in respect of their want in the right vse and exercise of their callings. For though they may be skilfull and expert in their kinde, yet they erre in the maine point, in that they do not practise their personall callings in, and with the generall. Whereas on the contrary, the principall scope of their liues, ought to be the honouring of God in the seruice of men; and the rule of direction for the attainment of that end, is nothing else but a constant performance of the duties of the morall law, in that very calling wherein they be placed.

A remedy for these and sundry more corruptions, incident vnto the liues of men, as also a warning to those that offend in this kind, the Author hereof, whose memory is blessed, hath presented vnto our view, in the discourse following, wherein are handled at large, out of the word of God, the differences and right vse of all callings whatsoeuer. In publishing wherof, I have thought good to make choise of your Worship, to whose protection, I might commend the same, and that vpon these considerations. First, because you are, and haue bin an ancient fauourer and well-willer to learning, and learned men, whereof amongst the rest, our Colledge hath already had very sufficient testimony; for which it doth acknowledge you, by the name of a louing and liberall benefactor. Secondly, for that (in my knowledge) you were very lovingly affected vnto the Author of this Treatise whilst he liued, hauing alwaies a reuerent opinion of his gifts, and wishing him encouragement in al his proceedings. Beside these respects, it is my desire, by this dedication to giue vnto you some testimony of a thankful mind, for your loue and kindeesse towards mee. And thus crauing your acceptation hereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. Cambridge, Febr. 16. 1602.

*Your Worships in all kindnesse
to command, T.P.*

Socrates
hist. Becl.
l. 4. c. 18.
Aug. de
op. Mo.
nachos.
ruin.

THE

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SII

I. Cor.



1. Cor. 7. verse 20.

Let every man abide in that calling, wherein hee was called.



From the 17. verse of this chapt. to the 25. there are two questions handled. First, whether a man being called to Christianity vncircumcised, must be circumcised after his calling. The second is, whether being a bondman when he is called, hee must then leave his calling. Now the sum of the Apostles answer to the both, is laid downe in this 20. verse: as if hee should say; let every man continue in that calling, wherein hee was called vnto Christ: that is, wherein hee walked and liued when it pleased God by the ministry of his Gospel, to call him vnto the profession of Christian religion. The cause why I haue chosen to speake of these words, is, because I meane to intreate of this point of vocation or calling: considering few men rightly know how to liue and goe on in their callings, so as they may please God. Therefore to proceede in order, in speaking of this point; First, I will shew what *Vocation or Calling* is. Secondly, I will set downe the *parts* and *kindes* thereof. Thirdly, the holy & lawfull *use* of euery mans particular calling: all which are in some fort touched in the words of my text.

For the first: *A vocation or calling, is a certain kind of life, ordained and imposed on man by God, for the common good.* First of all I say, it is a certain condition or kind of life: that is, a certaine manner of leadin g our liues in this world. For example, the life of a king is to spend his time in the gouerning of his subjects, and that is his calling: and the life of a subiect is to liue in obedience to the Magistrate, and that is his calling. The state and condition of a Minister is, to leade his life in preaching of the Gospell and word of God, and that is his calling. A master of a family, is to leade his life in the gouernment of his family, and that is his calling. In a word, that particular and honest manner of conseruation, whereunto euery man is called and set apart, that is (I say) his calling.

Now in euery calling we must consider two causes. First, the efficient and author thereof. Secondly, the final and proper end. The author of euery calling, is God himselfe: and therefore *Paul saith; As God hath called euery man, let him walke; vnto. 17.* And for this cause, the order & manner of liuing in this world, is called a *Voca-*

tion; because euery man is to liue as he is called of God. For looke as in the campe, the Generall appointeth to euery man his place and standing; one place for the horse-man, & another for the foot-man, and to euery particular souldier likewise, his office and standing, in which hee is to abide against the enemy, and therein to liue and die: euen so it is in humane societies: God is the Generall, appointing to euery man his particular calling, and as it were his standing: and in that calling he assigns vnto him his particular office; in performance whereof he is to liue & die. And as in a campe, no souldier can depart his standing, without the leaue of the Generall; no more may any man leave his calling, except he receiue liberty from God. Againe, in a clocke, made by the art and handy-woke of man, there be many wheeles, and euery one hath his seuerall motion, some turne this way, somewhat way, some goe softly, some apace: and they are all ordered by the motion of the watch. Behold here a notable resemblance of Gods special providence ouer mankind, which is the watch of the great world, allotting to euery man his motion and calling: and in that calling, his particular office and function. Therefore it is true that I say, that God himselfe is the author and beginning of callings.

This ouerthroweth the heathenish opinion of men; which thinke that the particular condition and state of man in this life comes by chance; or by the bare will & pleasure of man himselfe. Secondly, by this which hath bin said, we learn, that many perfwading themselves of their callings, haue for all this, no calling at all. As for exaple, such as liue by vsury by carding and dicing, by maintaining houses of gaming, by plaies and such like: For God is the author of euery lawfull calling; but these and such miserable courses of liuing, are either against the word of God, or else are not grounded thereupon. And therefore are no callings or vocations, but anocations from God and his waies.

Now as God is the author of euery calling, so he hath two actions therein. First, he ordaineth the calling it selfe. And secondly he imposeth it on man called: and therefore I say, *vocation is a certain kind of life, ordained & imposed by God.* For the first, God ordaineth a calling, when he prescribeth and commandeth the same, in, and by his word: and those callings and states of

life,

life, which haue no warrant from Gods word, are vnlawfull. Now God in his word, ordaineth callings two waies. First by commanding and prescribing them particularly, as hee doth the most weightie callings in the family, Church, or common-wealth. Secondly, by appointing and setting downe certain lawes and commandements, generally; whereby we may easily gather, that he doth either approue, or not approue of them, though they be not particularly prescribed in the word.

The second action of God, which is the imposition of callings, is, when he doth particularly set apart any man, to any particular calling in the world. Now God doth this two waies. First by himselfe immediately, without the helpe of any creature. Thus in the beginning was *Adam* called & appointed to dress the garden of Eden. Thus *Abraham* was called from the idolatry of his fore-fathers, and receiued into the covenant of grace. Thus was *Moses* called to be a Prince ouer the Israelites, to guide them out of Egypt, into the promised land. And in the new Testament, thus were the Apostles called to preach the Gospell. Secondly, God calls mediately by meanes, which be of two sorts; men and angels. By an angel was *Philip*, being a Deacon, called to be an Euangelist: and the set or appointed callings in Church and common-wealth, are ordinarily disposed by men, who are in this matter the instruments of God. And therefore men lawfully called by them, are truly called by God. Thus the Elders of Ephesus, called by the Apostles, and the rest of the Church, are said to be called by the holy Ghost. And thus we see how God is the author of euery calling.

The final cause or end of euery calling, I note in the last words of the description; *For the common good*: that is, for the benefite and good estate of mankind. In mans body there be sundry parts and members, and euery one hath his seuerall vse and office, which it performeth not for it selfe, but for the good of the whole bodie; as the office of the eye, is to see, of the eare to heare, and the foot to goe. Now all societies of men, are bodies, a family is a bodie, and so is euery particular Church a bodie, and the common-wealth also: and in these bodies there be seuerall members, which are men walking in seuerall callings and offices, the execution whereof, must tend to the happy and good estate of the rest; yea of all men euenly where, as much as possible is. The common good of men stands in this, not only that they liue, but that they liue well, in righteousness and holines, and consequently in true happinesse. And for the attainment hereunto, God hath ordained and disposed all callings, and in his providence designed the persons to beare them. Here then we must in generall know, that he abuseth his calling, who forsake he be that against the end thereof, imployes it for himselfe, seeking wholly his own,

and not the common good. And that common saying, *Euery man for himselfe, and God for vs all*, is wicked, and is directly against the end of euery calling or honest kinde of life.

Thus much of the description of *Vocation* in generall. Now before I come particularly to intreate of the speciall kindes of callings, there are two generall rules to be learned of all, which belong to euery calling.

The first: whatsoever any man enterprizeth or doth, either in word or dede, he must doe it by vertue of his calling, and he must keepe himselfe within the compasse, limits, or precincts thereof. This rule is laid downe in the words of the Apostles: *Let euery man abide in that calling, wherein he was called*: the drift whereof is, to binde men to their calling, & to teach them to performe all their actions by warrant thereof. It is said, *Hebr. 11. 6. Without faith it is impossible to please God*: and *Whatsoever is not of faith, is sinne*. Whatsoever is not done within the compasse of a calling, is not of faith, because a man must first haue some warrant and word of God to assure him of his callings, to do this or that thing, before he can do it in faith. When the two brethren that strove about their inheritance came to Christ: & willed him to make agreement betweene them, Christ answered, *Luk. 12. 14. Who made me a Iudge or decider betweene you?* as if hee should say, it is not within the compasse of my calling: for I came to accomplish the worke of mans redemption, and not to decide inheritances: hereby giuing vs to vnderstand, that euery thing to be done must be done by warrant of some calling: and so long as men keepe themselves in their callings, they haue a promise of protection from God. *Psal. 91. 11. Hee shall giue his Angels charge ouer thee, so keepe thee in all thy waies*: that is, so long as thou keepst thy selfe within the waies of thy calling, so long shall my Angels preserve thee. The example of *Dauid* is worthy our considering, for he depending on the prouidence of God, & walking in his calling, had the protection of God, when *Saul* smote twice at him with a spear: when he was made a captain of a thousand that he might beaine of the Philistines: when *Michol* was promised to be his wife for an hundred fore-skins of the Philistines: when *Saul* commanded his own seruants to kill him, when he smote againe at him with a spear: when he fought to take him in his owne house: when he followed him to *Naiab* in Ramah: when he was absent from the solemn feast made by *Saul*: when the priests of *Aph* were slaine, 85. persons, and all the inhabitants of the place: when *Saul* persecuted him in the desert of *Abdon*. Contrariwise, when any man is without the compasse of his calling, he is out of the way, and by this meanes hee bereaues himselfe of the protection of the Almighty; and lies open and naked to all the punishments & plagues of God. And if we marke it well, the word of God shewes evidently to what dangers they are subiect, that

doe any thing either without or against their callings. *Sampsons* strength lay not in his haire (as men commonly thinke) but because he went out of his calling, by breaking the vow of a Nazarite, when he gave occasiō to *Dallab* to cut off his haire, therefore he lost his strength, for God promisth strength, but with a commandement, that he should bee a Nazarite to the end. *Jud. 13. 5.* When *Saul* was commanded to slay the *Amalekites*, against his calling he spared *Agag* vpon a foolish pity, and the best things; and thereupon *Samuel* reprooued him of rebellio against God, which was as the sin of witchcraft, and for this very cause was he reiected of God frō being king ouer *Israel*. *Iona* being called to preach at *Ninuite*, went about by flight to shake off the calling of God, but whē he comes to the sea, he is tossed by a tempest, and cast out of the ship, and swallowed by a fish that God hath prepared for this purpose. When *Peter* beyond the limits of his calling, would needs warme him at the high Priests fire, it cost him the breach of his conscience; for at the very voice of a Damocel he denied Christ with cursing and banning. And the Exorcists in the Acts, that without sufficient calling, tooke on them to coniure euill spirits in the name of Iesus, were overcome by the same spirits; & were faine to flie away naked & wounded. In a word, looke what iudgements befall men, marke well the time and circumstance thereof, it shall be found, that they are cast vpon them by the hand of God, when they are forth of their callings, which God hath prescribed them to keepe. Therefore this mistalwaies be remembered & practised carefully, that we doe take nothing in hand, vntill we haue first ranked our selues within the precincts of our callings.

The second generall rule which must be remembered, is this: That *Every man must doe the duties of his calling with diligence*: & therefore *Salomon* saith, *Ecc. 9. 10.* *Whatsoever is in thine hand to doe, doe it with all thy power.* *S. Paul* bids him that ruleth, rule with diligence; and euery man to wait on his office, *Rom. 12. 8.* And *Jeremy* saith, *Ier. 48. 10* *Cursed be that doth the work of the Lord negligently.* That which *Christ* faith of the worke of our redemption, *It is meane and drinke for me to do my Fathers will*: the same must euery man say in like sort of his particular calling. Of this diligence there be two reasons: first of al, the end why God bestowes his gifts vpon vs, is that they might be employed in his seruice, and to his glory, and that in this life. Therefore *Paul* faith, *Redeeme the time*: and *Christ*, *Wake while ye haue light*. And againe, *I must doe his work while it is day*: For wee trades men and traualers rise early to their businesse, lest night ouertake them. Secondly to them which employ their gifts; more is giuen, and from them which employ them not, is taken that which they haue: and labour in a calling is as pretious as gold or silver. Hereupon hee that naines a man, & disables him to doe the

A worke of his calling, by Gods law is bound to giue him the value of his labour, *Exod. 21. 19.* And to like purpose our people haue a common saying, that an occupation is as good as land, because land may be lost; but skill and labour in a good occupation is profitable to the end, because it will helpe at neede, when land and all things faile. And on the other side, wee must take heed of two damnable finnes that are contrary to this diligence. The first is idleness, whereby the duties of our callings, and the occasions of glorifying God, are neglected or omitted. The second is slothfulness, whereby they are performed slackly and carelessly. God in the Parable of the hus-bandman, calls them that are idle into his vineyard, saying, *Why stand ye idle all the day?* *Mat. 20. 6.* And the servant that had receiued but one talent is called an euill seruant, because he was slothfull in the vse of it: for so it is said. *Thou euill seruant and slothfull*, *Mat. 25. 26.* *S. Paul* giues this rule to the Thessalonians, *He that would not labour, must not eate*: yet such a one hee would haue to bee noted by a letter, as walked inordinately. And this he fieweth, that sloth and negligence in the duties of our callings, are a disorder against that conly order which God hath set in the societies of mankind, both in church and common-wealth. And indeed, idleness and sloth are the causes of many damnable finnes.

Thus much of the two general rules. Now follow the parts and kinds of Vocations: and they are of two sorts: Generall, or Particular. The generall calling is the calling of Christianity, which is common to all that liue in the Church of God. The particular, is that special calling that belongs to some particular men: as the calling of a Magistrate, the calling of a Minister, the calling of a Master, of a father, of a childe, of a seruant, of a subiect, or any other calling that is common to all. And *Paul* acknowledging this distinction of Callings, when he saith, *Let euery man abide in that calling wherein he is called*, that is, in that particular and personal calling, in which he was called to bee a Christian. Of these two in order.

The generall Calling is that whereby a man is called out of the world to bee a child of God, a member of Christ, & heire of the kingdome of heauen. This calling belongs to euery one within the compasse of the Church, not any one accepted. Here I haue iust occasion to make a long discourse touching the calling of men to Christ and Christian Religion, but I will only touch the maine duties thereof, which are especially foure. The first is, the inuocation of the name of God in Christ. When as *Sau*

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got letters from the high Priests to persecute the Church, it is said by *S. Luk. Att. 9. 14.* that he receiued authoritie to bind all that call vpon the name of God. *Paul* writing to the Church of Corinth, calleth the members thereof *Saints*: and such as call on the name of the Lord Iesus, *1. Cor. 1. 2.* By both which places the holy Ghost would giue vs to vnderstand, that inuocation is a maine duty which euery Christian man is to performe continually; and it contains both prayer and thanksgiving in the name and mediation of Iesus Christ. And indeed by this action a Christian is distinguished and seuered from all other sort of men in the world, that pretend deuotion or religion. By this it appeareth, howeouer al men do desire to beare this name, & take vnto them this generall calling, yet very few are indeed true and sound Christians; for not one of an hundred can rightly inuocate the name of God, though they can indeed repeat the words of prayer, yet they want the spirit of grace, & supplications, whereby they should aske grace in Christs name, and giue thanks for benefits received. Thus many bearing in shew the name of Christ, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet *David*, the note and marke of an Atheist, that *faith in his heart there is no God*, *Psal. 14. 9.*

The second duty is, as much as possibly we can, to further the good estate of the true Church of God. It is indeede principally the duty of the Minister, and yet generally it appertaines to all; for as in mans body, the eye by seeing, the eare by hearing, the tongue by speaking, and euery part by his proper office doth further the good of the whole body: Euen so, all that are called to bee members of Christ, must as much as in them lieth, procure the good of the whole mystical body of Christ. *David* in the name of the whole Church saith, *Psal. 122. 69.* *I will procure thy wealth, and pray for the peace of Ierusalem, they shall prosper that loue thee.* And after hee had humbled himselfe for the two greivous sins of adultery and murder, in the end he praises to God to build the walles of Ierusalem. For the building of the tabernacle, the Iews brought free-will offerings according to their ability. Some brought gold and precious stones, others silver and like, & such as had no better thing, brought rammes skins, and badgers skins: euen so, in the building of Gods Church his spiritual tabernacle, euery Christian must bring a free-will offering, he must doe something euen to the utmost of his power, to the building of Gods Church, though his seruice be but meane. Though men (as I haue said) fondly imagine, that this duty is proper to the ministers of the word; yet the truth is, it belongs not onely vnto them, but to euery one that professeth himselfe to bee a member of the body of Christ: in which respect he must, so much as he can, procure and further the good of the whole.

Here then wee are to consider the meanes

A whereby this dutie may bee done. They are especially three. The first is prayer, not onely for our selues, but for the good estate of the whole Church of God on earth. To this effect spake Christ to his disciples, when he saw the Iewes like scattered sheepe without a shepherd: *Pray to the Lord of the harvest, that hee would thrust forth labourers into the harvest*, *Mat. 9. 38.* And in that prayer, commonly called the Lords prayer, we are taught to say, *Let thy kingdome come*: where by *kingdome* is not onely meant the kingdome of glory in heauen, but the kingdome of grace, which is the happy and blessed condition of Gods Church on earth. And therefore *Paul* biddeth the Thessalonians pray, that Gods word may haue free passage and be glorified, *2. Thess. 3. 1.*

The second meanes is, the worke of edification, which *Paul* enioynes the Thessalonians: *Edifie one another*, *1. Thess. 5. 11.* And *Saint Iudo v. 20.* *Edifie your selues vpon your most holy faith.* The Church of God is a Temple made without hands, the foundation is Christ; and euery member of Christ with all that appertaine to Gods election, are liuing stones: the builders of this temple principally, are Pastours and teachers, and not onely they, but all Christian persons generally. The care stands here as it did in the building of the materiall temple, the principall builders whereof were such as cut and laid stones, and wrought curious workes; besides whom, there were many others, which though they could neither cut nor frame, yet did they further the building, either by carrying of burthens, or making of mortar: euen so in the building of Gods spiritual Church, though all cannot square stones like Masons, nor build as the Minister doth, yet all without exception pertaining to the Church of God, must put their helping hands to further this building. And this may bee done two waies: first, by vsing all good means, whereby we may draw our kindred, friends, & neighbours to the loue and obedience of true religion. This duty *Paul* propoundeth to the Corinthians in his owne example, saying: *He pleased all men in all things, not seeking his own profit, but the profit of many, that they might be saved*, *1. Cor. 10. 33.* Secondly, this thing is done by confirming those which are called, by often admonitions, exhortations, consolations, and all other like duties that serue to this end. And by these duties may the meaneest person in the Church of God, build or edifie.

Heere I may iustly complaine of the neglect of this duty: for the care stands vs in the barren and fruitlesse age of the world: men are so farre from the duties of edification, that they vse all meanes, rather to pull downe then to build. For he that giues himselfe but to learne the duties of religion, and in some sort to liue accordingly, is made a signe and a by-word among the common people, & also a wonder. And this shewes, that the practise of this duty of edification lies dead, whereto neuerthe

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leffe we are bound, by vertue of generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporall blessings that God hath bestowed vpon vs according to our abilitie, to the good thereof. *Honour God with thy riches*, saith *Salomon*, Prouerb. 3. 9. and that is done especially, when they are employed to the maintaining and furthering of true religion, and the worshipp of God. There be other ends for which God hath giuen riches, but this of all is the principall. Yet alas, this dutie is but slenderly practised of such as carry the name of Christ: for many of the richer sort spend a great part of their increase vpon hawkes, buls, beares, dogs, or riotously mispend the same in some sporting or gaming: and disable themselves to do that good they should vnto the Church of God. And the meaner sort nowadaies spend that they get in fine apparell, and good chere: and by this meanes the house of God is lesse regarded: for euery common man nowadaies must be a gentleman, and it is very hard sometimes for a stranger to discern the master from the seruant: and there is such excee in all degrees, that now for daily attire, the noblest are the plainest. To this dutie I may also adde, that euery Christian parent, by vertue of his generall calling, is to dedicate some of his male children, as much as possible is, to the seruice of the ministrie; if so be they haue gifts and inclinations of nature fit for that calling. And in this case the example of *Anna* may bee a good direction for vs to follow, who did before-hand consecrate *Sammuel* her first borne to the Lord. By this meanes the ministrie shall be continued, Gods Church and religion maintained, and his Gospell published from age to age to the end of the world.

The third generall dutie of Christianitie, is, that euery man should become a seruant to his brother in all the duties of loue. A Christian is the freest of all men in the world. For in that respect he is the child of God in Christ, he is truly freed from hel, death, and condemnation; yea, and in part from sinne and Satan; and that in this life: and yet for al this, he must bee a seruant vnto euery man. But how? by all the duties of loue, as occasion shall be offered, and that for the common good of all men. Marke well the words of Saint *Paul*, 1. Cor. 9. 19. *Though I be free from all men, yet haue I made my selfe seruant to all, that I might winne the more.* If it bee said, this dutie appertaines to an Apostle, I answer, that *Paul* enioynes it indifferently to euery man, *Galat. 5. 13.* *Do ye serue one to another in loue.* And for this cause the seruants of God are said to bee trees of righteousness, whose leaues serue for medicine, and their fruit for meate, not for themselves, but for others. Let vs therefore in the feare of God bee careful to learne this dutie: for the practise of it is the speciall ornament

of Christs holy Gospell.

The last generall duty is set downe by Saint *Paul*, Eph. 4. 1. *Walke worthy that calling whereto God hath called you.* Again, *1. Tim. 2. 10.* he biddeth seruants so to carry themselves toward their masters, that they may adorne the Gospell of God in all things: and he sets downe in the words following, how men may adorne religion by their profession: namely, by denying *ungodlinesse and worldly lusts*, by liuing soberly, righteously, and godly in this present world. In a word, this calling of Christianitie is the most excellent calling in the world, and hee walketh worthy the same that keepeth a good conscience before God, and is vnblameable before all men.

This dutie I commend to the meditation and practise of all men whatsoever: we were once baptized, and therin gaue vp our names to God and Christ: and wee are content to heare the word, and receiue the Supper of the Lord as a pledge of his mercy and loue. Wee must therefore walke as they to whom the mercy and loue of God pertaines. Christ pronounceth a woe to them that giue offence, *Matth. 18. 7.* And indeed it were better for any man to be as farre vnder the earth, as he is about it, then by abad and loose conuersation to slander the name of God, whose professed seruant hee is: and as Christ saith, *It were better a millstone were hanged about his necke, and hee were throwne into the bottom of the sea.* As *David* prayeth, *Psal. 119. 39.* *Lord, sake from me rebuke and shame, which I desire, because thy iudgements are good:* so must we pray, Lord take from me rebuke & shame, for thy Gospell is good. And that wee may euermore walke worthy of this calling, wee first of all must depend by faith on the prouidence and mercy of God at all times. Secondly, wee must daily turne vnto him, by a continuall renewing of our repentance. Thirdly, wee must indeauour to performe new obedience in respect of all his commandements.

Thus much of the generall calling common to all men as they are Christians. Now followeth the second kinde of calling, and that is personall. A personall calling is the execution of some particular office, arising of that distinction which God makes betwene man and man in euery societie. First I say, it is the execution of some particular office; as for example, the calling of a magistrate is to execute the office of government ouer his subiects, the office of a minister is to execute the duty of teaching his people, the calling of a master, is to execute the office of authority and government ouer his seruants: the office of a Physician, is to put in practise the good means whereby life and health are preferred. In a word, in euery estate the practise and execution of that particular office, wherein any man is placed, is his personall calling.

Secondly I adde, that it ariseth from that distinction which God maketh betwene

man and man in euery societie: to shew what is the foundation and ground of all personall callings. And it is a point to bee considered of vs, which I thus explaine: God in his word hath ordained the societie of man with man, partly in the Common-wealth, partly in the Church, and partly in the family: and it is not the will of God that man should liue and conuerse alone by himselfe. Now for the maintaining of societie, he hath ordained a certaine bond to linke men together, which Saint *Paul* calleth *the bond of peace*, and *the bond of perfection*, namely, loue. And howsoeuer hee hath ordained societie, and the bond of them all, yet hath he appointed that there should still remaine a distinction betwene man and man, not only in regard of person, but also in other respects: for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foot another, and the eye another: and howsoeuer in the bodie one part is linked to another, yet there is a distinction betwixt the members, whereby it cometh to passe, that the hand is the hand, not the foot, and the foote, the foote, not the hand, nor the eye: so it is in societie; there is a distinction in the members thereof, and that in two respects: first, in regard of the inward gifts which God bestowes on euery man, giuing to eueryall men severall gifts according to his good pleasure. Of this distinction in regard of inward gifts, *Paul* intreateth at large, 1. Cor. 12. through the whole chapter, where he sheweth the diuersty of gifts that God bestowes on his Church, and so proportionally in euery societie. Now looke as the inward gifts of men are feuered, so are the persons distinguished in their societie accordingly. Secondly, persons are distinguished by order, whereby God hath appointed, that in euery societie one person should bee about or vnder another: not making all equal, as though the bodie should bee all head and nothing else: but euen in degree and order, hee hath set a distinction, that one should be about another. And by reason of this distinction of men, partly in respect of gifts, partly, in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order, then should all haue one and the same calling: but in as much as God giueth diuersty of gifts inwardly, and distinction of order outwardly, hence proceede diuersty of personall callings, and therefore I added, that personall callings arise from that distinction which God maketh betwene man and man in euery societie. And thus wee see what is a personall calling. Now before I come to intreate of the parts thereof, there bee other generall rules to bee learned, which concerne all personall callings whatsoever.

1. Rule. Euery person of euery degree, state, sexe, or condition without exception, must haue some personall and particular cal-

ling to walke in. This appeareth plainly by the whole word of God. *Adam* so soone as he was created, euen in his integrity had a personall calling assigned him by God: which was, to dreffe and keepe the garden. And after *Adams* fall, the Lord giueth a particular commandement to him and all his posterity, which bindeth all men to walke in some calling, either in the Church or Common-wealth, saying, *Gen. 3. 19.* *In the sweate of thy browes shalt thou eate thy bread.* Again, in the renewing of the law in mount Sinai, the fourth commandement doth not onely permit labour on fixe daies, but also enioynes the same (as I take it) vs all. For Gods example is there propounded for vs to follow, that as he rested the seventh day, so must also wee: and consequently, as hee spent fixe daies in the worke of creation, so should wee in our personall callings. And *S. Paul* giueth this rule, Eph. 4. 28. *Let him that stole steal no more, but let him rather worke with his hands the thing that is good, that hee may haue to giue to him that needeth.* Christ the head of men, liued with *Ioseph* in the calling of a Carpenter, till the time of his baptisme, and hereupon it was that the Iewes said, *Is not this the carpenter the sonne of Mary?* and after he was baptized, and was as it were solemnly admitted into the office of a Mediator, the worke of our redemption was then his calling, in which he both liued and died. Yea the Angels of God haue their particular callings, in that they doe his commandements in obeying the voyce of his word. And therefore all that descend of *Adam* must needs haue some calling to walke in, either publique, or priuate, whether it be in the Church, or Common-wealth, or family.

Hence we may learne sundry points of instruction, first of all, that it is a foule disorder in any Common-wealth, that there should bee suffered rogues, beggars, vagabonds; for such kinde of persons commonly are of no ciuill societie or corporation, nor of any particular Church: and are as rotten legges, and armes that drop from the body. Again, to wander vp and downe from yeere to yeere to this end, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or state of life against the rule; That euery one must haue a particular calling. And therefore the Statute made the last Parliament for the restraining of beggars and rogues, is an excellent Statute, and being in substance the very law of God, is neuer to be repealed.

Again, hereby is ouerthrowen the condition of Monkes and Friars: who challenge to themselves that they liue in a state of perfection, because they liue apart from the societie of men in fasting and prayer: but contrariwise, this Monkish kind of liuing is damnable; for besides the generall duties of fasting and prayer, which appertaine to al Christians, euery man must haue a particular & personall calling,

Phil. 3. 14

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Mark. 6. 3
Iulian.
contra
Triph.Psal. 103.
26.Rom. 13.
7.
1. Pet. 2.
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Anno 39.
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that he may bee a good and profitable member of some society and body. And the ancient Church condemned all Monkes for theennes and robbers, that besides the generall duties of prayer and fasting, did not wish to employ themselves in some other calling for their better maintenance.

Thirdly, we learne by this, that miserable and damnable is the estate of those that being enriched with great liuings and reuenues, do spend their daies in eating and drinking, in sports and pastimes, not employing themselves in seruice for Church or Common-wealth. It may be haply thought, that such gentlemen haue happy liues; but it is farre otherwise: considering euery one, rich or poore, man or woman, is bound to haue a personall calling, in which they must performe some duties for the common good, according to the measure of the gifts that God hath bestowed vpon them.

Fourthly, hereby also it is required that such as we commonly call seruing men, should haue, beside the office of waiting, some other particular calling, vntill they tend on men of great place and state: for onely to waite, and giue attendance, is not a sufficient calling, as common experience telleth: for waiting seruants, by reason they spend the most of their time in eating and drinking, sleeping and gaming after dinner and after supper, do procure the most vnprofitable members both in Church and Common-wealth. For when either their good matters die, or they be turned out of their office for some mildemeanor, they are fit for no calling, being vnable to labour: and thus they giue themselves either to begge or steale. The waiting man of *Cornelius* that Centurion, was also by calling a fouler: and it were to be wished now adays, that gentlemen would make choice of such seruants that might not onely tend on their person, but also tend vpon some other conuenient office. It is good for euery man to haue two strings to his bow.

II. Rule. Euery man must iudge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not simply best, but best for him. This rule is set forth vnto vs in the example of *Paul*, *I haue learned* (saith he) *in whatsoever state I am, to be content and well pleased.* The practise of this doctrine is the stay & foundation of the good estate both of Church and Common-wealth: for it maketh euery man to keepe his owne standing, and to employ himselfe painefully within his calling; but when we begin to mislike the wise disposition of God, and to thinke other mens callings better for vs then our owne, then folloes confusion and disorder in euery society. When *Asalam* a child, and subiect of king *Dauid*, was not content with his estate, but sought his fathers kingdom, and said, *O that I were iudge among you*: many contentions and huriburies followed in the Common-wealth of the Iewes all his daies. And the sonnes of

Zebedeus not contenting themselves with the calling of Disciples, but being inflamed with desire of honour and dignity, sought two principal offices in Christ his kingdom, which (as they deemed) should be a ciuill and worldly kingdom. Hence arose enuy and heart-burning among the disciples, and further euils would haue ensued, vntill the wisdom of our Sauour Christ had cut them off. The Bishops of the Church of Rome, not contented with their Ecclesiasticall estate, assisted the honour of the Empire: and by this means brought hauocke and ruine vpon the whole Church: yea, the very first family that euer was in the world, felt the smart of this euill. *Cain*, because he feared the losse of his primacy, whereby he was to be a Priest, Prophet, & ruler in *Adams* house, after this decease, slew his brother *Abel*. And this may well be gathered by the words of the text, where when *Cain* began to be angry, the Lord said; *If thou dost well, there is remission; if not, sin lieth at the doore.* Now *Cain* might haply reply & say; this is well, but my grieue remains, that I must loose my right & dignity. To this God answereth thus, in the next words; *And his appetite shall be to thee, and thou shalt rule ouer him*; namely, *if thou dost well.* And from time to time, the greates discord that haue fallen out in the Church of God, haue issued fro this fountaine. And the same is also true in the Common-wealth: hence come treacheries, treasons, and seditions, when men, not content with their owne estate and honors, seeke higher places: and being disappointed, grow to discontentments, & so forward to all mischief. Therefore in a word, the good estate of the Church and common-wealth, is when euery person keepe himselfe to his owne calling. And this wil vndoubtedly come to passe, if we consider what be our callings; and that we are placed in them of God; and therefore iudge them to be the best callings of all for vs.

III. Rule. Euery man must ioyne the practise of his personall calling, with the practise of the generall calling of Christianity, before described. More plainly: Euery particular calling must be practised in, & with the generall calling of a Christian. It is not sufficient for a man in the congregation, and in common conuersation, to bee a Christian, but in his very personall calling, he must shew himselfe to be so. As for example. A Magistrate must not onely in generall bee a Christian, as euery man is, but he must bee a Christian Magistrate, in executing the office of a Magistrate in bearing the sword. A matter of a family, must not onely bee a Christian abroad in the towne, and in the congregation, in the sight of strangers, but also in the administration and regiment of his particular family, towards wife, children, and seruants. It is not enough for a woman to be vertuous openly to strangers; but her vertue must priuately shew it selfe in her subiection and obedience to her owne husband. A Schoolemaster must not onely be a Christian

Gen. 4.7.

Gen. 4.7.

Col. 3.28.

in the assembly, when hee heareth the word, and receiue the Sacraments, but he must also shew himselfe to bee a Christian in the office of teaching. And thus must euery man be haue himselfe in his particular calling; because the particular calling & practise of the duties thereof, seuered from the foresaid generall calling, is nothing else but a practise of iniustice and profanenes. And the generall calling of Christianity, without the practise of some particular calling, is nothing els, but the forme of godlinesse, without the power thereof: And therefore both callings must be ioyned, as body and soule are ioyned in a liuing man. And that wee may the better ioyne both our callings together, wee must consider the maine end of our liues, and that is, to serue God in the seruing of men in the workes of our callings. God, as he made man, so can hee preferre man, without the helpe of man: but his pleasure is, that men should be his instruments, for the good of one another. For this cause hath he ordained the excellent office of Magistrates & Ministers, and almost an infinite variety of trades of life, all tending to preserue the body or soule, or both. Thus God manifesteth his fatherly care ouer vs, by the employment of men in his seruice, according to their severall vocations, for our good: and there is not so much as the vassall or bond-man; but hee must serue God by seruing his master: as *Paul* teacheth; And by this one point, wee may learne two things. The first, that they profane their liues & callings that employ them to get honors, pleasures, profits, worldly commodities, &c. for thus wee lye to another end then God hath appointed, and thus we serue our felues, & consequently, neither God, nor man. Some man will say perchance; What must we not labour in our callings, to maintaine our families? I answer; this must be done: but this is not the scope and end of our liues. The true end of our liues is, to do seruice to God, in seruing of man; and for a recompence of this seruice, God sends his blessings on mens trauailes, and he allows them to take for their labours. Secondly, by this we learne, how men of mean place & calling, may comfort themselves. Let them consider, that in seruing of men, by performance of poore and base duties they serue God: and therefore that their seruice is not base in his sight: & though their reward from men be little, yet the reward at Gods hand, shall not be wanting. For seeing they serue God in seruing of men, they may iustly looke for reward from both. And thus may we reape maruailous contentation in any kind of calling, though it be but to sweepe the house, or keepe sheepe, if we can thus in practise, vntie our callings.

By this rule may any man rightly iudge of himselfe & others. For wherefoeuer these two callings are seuered, whatfoeuer is in them, there is nothing in substance. And by this also we may discern a common fault in the liues

of many men, who shew themselves ready and willing to heare the word of God; yea, they approue it, receiue the Sacraments, and professe themselves to be members of Christ: and all these bee good duties of the first and generall calling; but goe on further, and looke into their particular callings, there shalt thou find nothing lesse, there is a sort of orderfome bee viuers and oppressours, some ingrossers, some vnto false weights and measures, some lying and swearing, some are loose & lasciuious. It may be, such persons resolute themselves that all is well, when they doe some duties of their generall calling: but whereas they neglect the performance of the said duties, in their particular callings, they are farre out of order; yea, they leade a dangerous and lamentable course of life. For though they be indued with excellent gifts, and be able to speake well, conceiue prayer, and with some reuerence to heare the Word, and receiue the Sacraments, yet if they practise not the duties of godlinesse within their own callings, all is but hypocrisie. And therefore, vntill they repent & greater their gifts are, the more shall they make to their deeper condemnation at the day of iudgement.

Againe, this rule serueth to teach all men the right way to reforme their liues. If thou wouldest leade a life vnblameable both before God & man, thou must first of all bethinke thy selfe, what is thy particular calling, and then proceede to practise duties of the moral law, and all other duties of Christianity, in that very calling. And if thou wouldest haue signes and tokens of thy election and saluation, thou must fetch them from the constant practise of thy two callings ioynly together: seuer them in thy life, and thou shalt finde no comfort, but rather shame and confusion of face, vntill thou repent.

IV. Rule. Such as beare publike callings, must first reforme themselves in priuate. When *Moses* went from Midian to Egypt, to be a gouernour of the Israelites, the Lord withstood him in the way, by reason of a fault in his priuate family, that his child was not circumcised according to the law of God: How shall he order publike matters for the common good, that cannot order his owne priuate estate?

V. Rule. A particular calling must giue place to the generall calling of a Christian, when they cannot both stand together. As for example: a seruant is bound to his master to obey him; either because he is a vassall, or at the least because he is hired to serue for wages: the said master being a zealous Papist, threatneth his seruant, being a Protestant, that vntill hee condescend to heare Masse, hee shall either burne at a stake, or carry a faggot. Now the seruant seeing the malicious purpose of his master, and not finding himselfe able to beare the brunt of a trial, in this case, he departs & withdraws himselfe for a time: And the questiō is, whether he doth well or no? The answer is, he doth: and in such a case, he may

A. 10.7.

Phil. 4.17

2. Sam. 15.45.

lawfully flee from his master: for a servant that by personall calling is bound to an earthly master, is further by a generall calling, bound vnto God. And the particular calling of any man, is inferior to the generall calling of a Christian: and when they cannot both stand together, the particular calling must giue place; because we are bound vnto God in the first place, and vnto man, vnder God: and so farre only as we may withall, keepe our bond with God. And thus much of the five generall rules, that are to be practised in euery particular calling.

To proceede. Personall callings be of two sorts: of the first sort, are all such as be of the essence and foundation of any societie, without which, the societie cannot be. As in a family, the calling of a master, and the calling of a seruants; the calling of a husband & wife; of parents and children. And in the common-wealth, the calling of Magistrates, and subiects. And in the Church, the calling of the Minister and of the people. Of the second sort, are all such as serue onely for the good, happy, and quiet estate of a societie. And these be of sundry sorts, some of them seruing for the preservation of the life of man, as the calling of an husbandman, of a Merchant, &c. some seruing for the preservation of health, as the calling of a Physician, and of the Surgeon, &c. some seruing for the outward peace, as the calling of a Souldier, of the Lawyer, &c. some seruing for the clothing and attiring of the body, and they be almost so many, as be the parts of the body: some also seruing for building, as the calling of a Carpenter, and Mason. In a word, looke how many things be necessarie, for the good estate of any societie, so many personall callings there be, which belong not to the essence and being of a societie, but serue onely for the good of the same. And to one of these two kinds, may all lawfull personall callings bee referred. Thus much of callings in generall, and of the kinds thereof.

The third point to be considered, which is the most principall is this: How euery man may in a good and holy manner vse his calling: this still being remembered, that I speake not of extraordinary callings, or of the generall calling of a Christian, but onely of ordinarie and personall callings. The handling of this point, is of great weight and moment: for by the right vse of euery calling, the workes thereof are made good workes, though otherwise they be but meane & base in themselves. In a good worke are three things required: first, it must be done in obedience: secondly, in faith: thirdly, it must be directed to the glory of God. Now the workes of euery calling, while they are performed in an holy manner, are done in faith and obedience, and serue notably for Gods glory, bee the calling neuer so base. As for example, a man is by profession a shepheard, the calling is but base and meane,

and the duties thereof are fensible: yet if there be grace to vse that calling aright, the duties thereof are good workes before God; being done with conscience of obedience vnto God, for his glorie, and the good of the master. The meane effect of the calling, doth not abate the goodnesse of the worke: for God looketh not at the excellency of the worke, but at the heart of the worker. And the action of a shepheard in keeping sheepe, performed as I haue said, in his kind, is as good a worke before God, as is the action of a Iudge, in giuing sentence; or of a Magistrate in ruling, or a Minister in preaching. Thus then we see there is good reason why we would search how euery man is rightly to vse his particular calling. In the right vse of any calling, foure things are to be considered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honest and good leauing of the same. For the first, in the choice of our callings, we must remember and obserue three particular rules.

I. Rule. That we are to chooe honest and lawfull callings to walke in. *Eph. 4. 28. Let him that stole (saith Paul) steale no more: but let him rather labour and worke with his hands, the thing that is good.* Here we are warned by the holy Ghost, to make choice of such callings as be honest. Again, all the workes of our callings must be done in faith, and there is no faith, vntill the calling be honest.

For better direction in the choice of an honest calling, this generall ground must be obserued: Euery calling that serueth to vphold and maintaine the three seuerall estates and societies, namely, the estate of the Church, or the estate of the Common-wealth, or the estate of the family, is grounded vpon the morall law; and therefore lawfull, and consequently may be had, vsed, and inioyed with good conscience. On the contrary, if it be an hinderance to any of these three estates, in whole, or in part, it is an vlawfull calling.

II. Rule. Euery man must chooe a fit calling to walke in; that is, euery calling must be fitted to the man, and euery man be fitted to his calling. This rule is as necessary as the former: for while men are out of their proper callings in any societie, it is as much, as if a ioynt were out of the place in the body. Now in the choice of callings, two sorts of men must be considered, men of yeeres, & children. Men of yeeres make choice of fit callings for themselves, when they trie, iudge, and examine themselves to what things they are apt and fit, and to what things they are not. And euery man must examine himselfe of two things: first, touching his affection; secondly, touching his gifts. For his affection, he must search what minde hee hath to any calling, and in what calling he desireth most of all to glorifie God. For his gifts he must examine, for, & to what calling they are fitted. Having thus tried both his affection and gifts, finding also the calling to which

they

they tend with one consent, hee may say, that is his calling, because he liketh it best, and is euery way the fittest to it. As for example: one brought vp in the Schooles of learning, desireth to know what ought to be his calling; well, he examines his affections or desire, and findes it most of all inclined to the ministry of the Gospell: he examines his gifts also, and findeth both knowledge and vtterance fitt for the same. Now such a one may safely say; that the ministry is the calling, to which he is set apart. And the like may any other man in any other calling say for himselfe. Yet, because many men are partiall in iudging of their inclination and gifts, the best way for them is, to vse the aduise and helpe of others, that are able to giue direction herein, and to discern better then themselves.

Now touching children, it is the dutie of parents, to make choice of fitt callings for them, before they apply them to any particular condition of life. And that they may the better iudge aright, for what callings their children are fit, they must obserue two things in them: first, their inclination: secondly, their naturall gifts. Touching inclination, euery child, even in his first yeeres doth affect some one particular calling, more then another; as some are affected more with musike, then others, some with merchandise, some with a more liberrall kinde of learning: some with this, some with that. And by this may the parents something iudge of their inclination and towardnesse. This was practised among the Athenians, who before they placed their children in any calling, did first bring them into a publike place, where instruments of all sorts were laid: and they obserued with what kinde of instrument they tooke delight, and to the like Art did they afterwards apply them with good success. And it will not be amisse, for Christians to be followers of the heathen in this, or any other commendable practise. Secondly, the naturall gifts which parents are to obserue in their children, are either in their bodies, or in their mindes. And those children which excell in the gifts of the body, are to be brought vp in callings, performed by the labour of the body: as in Mechanicall Arts. And such as excell in the gifts of minde, are to be applied to those sciences that are performed by wit and learning. The (a) notes of a child that is fit for learning, are these: a loue of learning, a loue of labour, a loue of praise, and a wit neither too quicke, nor too dull. A fine wit in a child, is like a pen-knife that will not shine a great lease, but onely serue to cut a quill. Again, in the gifts of the minde, make a speciall difference. There be two kinds of vnderstanding, Active, and Passiue. The active vnderstanding is that, which not onely conceiveth of thing inuented by others, but also can inuent things of it selfe. The passiue vnderstanding is that, which onely conceiveth of things deuised by others, and cannot in-

uent, but very hardly of it selfe. And euery one, both old and yong, haue one of these kindes of vnderstanding. Now all those children that excell in this active vnderstanding, are to bee set apart, for the greatest callings in the Church and common-wealth. *Demetrius* the Philosopher, chose *Protagoras* to be his scholler, because he shewed him in the artificiall binding of a bundle of stickes. *Athenasius* that famous Bishop, was first put to learning, because he was found by the sea side doing the part of a Minister, among the company of little children like himselfe, examining and baptizing them according to the solemne order vsed in the congregation. *Origen*, that famous cleare, when he was a child, vsed to question with his father *Leonidas* about the sense of the Scripture, and to demand of trades-men, the causes of things, and the vse of their tooles and instruments. And thus we see in some euery how parents may iudge to what calling their child is fit.

And here all parents must be warned, that the neglect of this duty, is a great and common sin: for the care of the most is, that their children may liue, nothing regarding whether they liue well, & do seruice to God in a fit calling or no. And the truth is, parents cannot do greater wrong to their children, and the societie of men, then to apply them vnto vnfit callings, when a child is fit for learning, to apply him to a trade, or other bodily seruice, contrarywise, to apply him to learning, when he is fittest for a trade: for this is as much, as if a man should apply his toes to feeling, and not his fingers; & to go on his hands, and not on his feet, and to let the members of the body out of their proper places. And this is the second rule.

III. Rule. He that is fit for sundry callings, must make choise of the best. Thus much *S. Paul* teacheth plainly in the next verse of this chapter: *Art thou (saith he) called, being a seruant? care not for it; but if thou must bee free, chooe it rather.* Where he giues this counsell, that a bondman hauing liberty in his choice, must accept of it, rather then continue a bondman still. Again, *Paul* bids the Corinthians to conuict spiriual gifts, but especially that they may prophesie: wher he giues this rule, that in the choice of gifts, we must labour for the best gifts: & if we are to seek after the best gifts, the proportionally we must seeke for the best callings.

Here is a speciall rule for all yong students in the Vniuersities. Such as are brought vp in the schooles of the Prophets, desire to know what particular calling is best for them, because they haue libertie to be either Schoole-masters, or Physicians, or Lawyers, or Ministers of the word of God. *S. Paul* according to this generall rule, sheweth that a choise must be made of the best calling. And in the first place, if gifts will serue, a choise must be made of the calling of a Prophet or teacher, and that about all other. Academicall callings must haue the first place. Thus much of choice.

11. Point

Nazian.
in epad
B uxorij.a Plazo. l.
7. de Rep.
Nazian.
in Mono
dia. 12, 33
4.Euseb.
hist. 1.3.1. Cor. 7.
11.1. Cor. 14.
1.

II. Point. Where choice is once made, we must then consider, how a good entrance is to be made into the calling which we haue chosen. Touching entrance, many points are to be scanned. The first is, in what sort & manner an entrance must be made. And the right manner is this; Every man must loenter, that hee may truly in conscience say; God hath placed me in this calling, be it neuer so base a calling. Thus *Paul* faith in this chapt. v. 17. *As God hath called euery man, so let him walke.* And Christ our Sauour neuer tooke vpon him openly, the office of a Mediatour, till hee was baptized, and therein called vnto it, by the voice of his father from heauen, saying; *This is my beloved Sonne, in whom I am well pleased.* But immediately after hee beganne to teach and preach, and to shew himselfe the true Messias, in performing the duties of a King, Priest, and Prophet. There is no calling vpon earth, since the fall of *Adam*, but hath crofles and calamities attending on it, but they are delayed, by comfort sufficient, when our conscience can tell vs, wee were placed in our callings by God himselfe; and when our conscience can not say thus much the comfort is gone.

Now, that euery man may certainly know himselfe to be called of God to this or that calling, hee must haue two things: Gifts for the calling from God, and Allowance from men. For the first, whom God calleth to them hee giueth competent and conuenient gifts or knowledge, vnderstanding, dexterity to this or that, and such like; and thereby makes them able for the performance of the duties of their callings. Contrariwise, they that enter into any calling, being utterly vnable to performe the duties thereof, were neuer called of God. For the second, men are to be set apart to their particular callings by the appointment of men, whom God hath left on earth as his instruments, for the ordering and disposing of vocations. For God hath his deputies to allot men their offices in euery society, as parents and masters to dispose of persons in priuate families: for ecclesiasticall callings, the *Gouernours* of the Church; for ciuill, the Magistrate, and men of authority in the Commonwealth. And he that would truly say, God hath placed him in any particular calling, must also haue the outward calling of men. And here it is to be remembered, that trial of gifts & free election, without partiality should be in the designement of all, specially of public callings. Thus in the Primitive Church, not so much as Deacons were admitted without iust and sufficient trial, *1. Tim. 3. 10.* And here sundry abuses are to be reproofed: as first of all, the buying and selling, the chopping and changing of ciuill offices; for where the calling is set to sale, there little or no trial, little or no election takes place. And he that buies his office, must rather say, his money called him then God: wherefore, such as lay vp money to buy offices, had best take heed

before hand: for the saying is true; hee that buies the seate, must sell iustice: and where iustice is sold, the poore is oppressed, and all goes to wracke. The like is to be said of the sale of Ecclesiasticall linings, to which, cure of soules is annexed: yea of the dispensing and giuing them hand ouer head. Indeede, to buy or sell the linings of the Church, is not properly the tunc of *Simon*, who sought to get the gifts of the holy Ghost with money; yet is this buying a grieuous sin, flat against the order that God hath set down touching entrance into any calling. The very heathen themselves haue complained of this chopping and changing of places, as of the ruines of Itates, and Commonwealths. *(A) Alexander Seneca* the Emperour faith *it is necessarie that he which buyeth, must sell. I will not suffer (b) buyers and sellers of offices: if I suffer them, it is because I cannot conueniently such. For I am ashamed to punish him that buies and sells. Seneca (c) faith this buying is the spoiling of Provinces: and that he which buies, must needs sell. Iulianian (d) complains, that his Domesticks are robbed and pilled, because men take gold for offices, and he straitly forbids it.*

Thus much of entrance in general. Now follow certaine questions thereof. If this be as I haue said, that such as enter into any calling specially publicke, must first be enabled with gifts from God, and also set apart by men, after due trial and examination: then a question is to be skanned, which the Papists vs to propound; namely What calling the first Preachers of the Gospel, and planters of our Church had? The answer to this question is needfull: for if they had no calling, neither haue we that are the followers. And I answer two things. First, that they had their callings, by vertue whereof they restored the Gospel of Christ, from the Romish Church it selfe; for they were either Priests, or Schoole-Doctors, as in England, *Wickliffe*, in Germanie, *Luther*, in Bohemia, *Iohn Huss*, & *Jerome of Prague*, at Basil, *Oecolampadius* in Italy, *Peter Martyr*, and others. And therefore these, with many others, were ordained, either in Popish Churches, or in schooles, and there by oath solemnly bound to do the duties of their callings with good conscience, by confuting of error, and maintaining the ancient Apostolike faith. Wherefore if this their calling, be of any moment to stoppe their mouths, we say, the first restorers of the Gospel in our times, had their first callings of them. If it be said; that these men were all periured, for preaching against the Church of Rome, to whose allegiance they were bound by oath: I answer, that by vertue of their oaths at their ordination, they were bound onely to the Catholike and Apostolike Church, and not to the present Church of Rome: for the words [the Catholike and Apostolike Church of Rome] which now run in the tenour of the oath, were not so strictly vsed in former times, but are more vtged now of late. Secondly I answer; that

a Lam-
pridius in
vitasene
b Meteca
tores
c Deben
fic. l. 1. c. 9
d Nouel
in 8. in
praeat.

that many of them had callings in some sort, extraordinary; I say in some sort, distinguishing the office of teaching, & the vse of it. The office which they performed, was ordinary, but the execution of this office, in purging and restoring true religion, not in respect of that true order which God had set downe in his word: but in respect of the abuse of it in the Romish Church, was extraordinary. Which I declare on this manner: God calleth men extraordinarily, when he binds not himselfe to ordinarie lawes of vocation, set downe in his word. And this he doth three waies. First, by his owne immediate voice. And thus was *Abraham* called, and *Moses* in the bush, and so were al the Apostles of Christ called immediately; and *Paul* likewise after Christs ascension. Secondly, he calls extraordinarily, by the ministry of creatures: as *Elisha* was called by *Elisha*, *1. Kin. 19.* thus was *Aaron* called by *Moses*; and *Philip* called to baptize the Eunuch, by the message of an Angel, *Act. 8. 26.* Thirdly, by speciall instinct, and extraordinary inspiration of the spirit. Examples herof we haue in the word of God: in *Philip* who by his first calling was a Deacon, went and preached the Gospel in Samaria, and first began the Church of God there; nor by calling from the Apostles, because they were ignorant of his preaching, *Act. 8. 14.* and we may not thinke that he did enterprize this worke vpon his owne braine, and therefore by all likelihood, his calling was by a speciall instinct of the spirit of God. Again, when the Church of Ierusalem was disperfed, there came men of Cyprus and Cyreneto Antioch, without any outward calling, and yet preached there, no doubt by the instinct of the holy Ghost, as appeares, in that the hand of God was with them. The like I say of *Luther*, and the rest, namely, that they were stirred vp by speciall instinct of the spirit of God; whereby they were moued to restore the Gospel to his former purity, as they did. But some will say, this doctrine lieth open a gap to all hereticks and deceiuers, for they may likewise pleade extraordinary instincts, and by this meanes, seduce and deceiue the people of God. I answer, there be certain speciall notes and marks, whereby we may discern an extraordinary calling from the illusions of the diuel, whereby he suborneth hereticks, to deceiue the world. First, extraordinary calling neuer hath place, but when ordinarie calling faileth. There be two speciall times, when God calleth men extraordinarily. The first is, in the founding and planting of the Church; and hereupon were the Apostles and Euangelists called extraordinarily. The second time is, when the Church of God is defaced, and vniuersall Apostasie takes place; for then there is no place for ordinarie calling; & therefore to restore the Church againe, to her former estate he calleth men extraordinarily: we may not looke for any reformation of a few fro them that liue thereby, vale the occasion

be extraordinary: & the like is to be thought of the reformation of an hereticall and Apostaticall Church, as without doubt is the Church of Rome. Secondly, we may discern of men extraordinarily called by the doctrine which they deliuer, which must be the very doctrine of Prophets & Apostles; and he that pleadeth extraordinary calling, yet brings any other doctrine, is not called by God, but is deluded by the diuell. Thus hath *Moses* taught vs to iudge of true and false Prophets, not by their miracles, but by their doctrine, *Deuteronom. 13. 3.* And when Christ was demanded by the Scribes and Pharisees, by what authoritie hee did those things: hee answered by demanding a like question: whether *Iohns* baptisme, that is, his ministry and doctrine, were of God or not? *Luke 20. 4.* and if his doctrine were of God, then also his calling, and consequently the calling of Christ, because it was the office of *Iohns* to testify of him. Thirdly, they may be discerned by their liues and conuersations. Christ hath fore told, that there should come false prophets in sheepes clothing, which are inwardly rauening wolves, *Math. 7. 15.* How then shall we know them? the answer is, by their fruits, that is, not only by their doctrine, but also by their liues: because their office is to teach, not onely by doctrine, but also by example. Now the men whom God called to the restoring of the Gospel, to them he gaue with sincerity of iudgement, integrity of heart and life: which the Lord in mercy ioyned together for the confirmation of the truth of their calling. And he that teacheth whole some doctrine, & brings forth contrary fruits, is in that regard a false prophet, though his doctrine be neuer so true. Fourthly, whom God calleth extraordinarily, them doth he furnish with gifts aboue the ordinarie measure of men: as namely, with knowledge, zeal, wisdom, constancy, courage, & other gifts, that serue for the discharge of extraordinary callings. And this we finde to be true in the first ministers of the Gospel, but especially in *Luther*, whom God notably armed with boldnes, & courage to withstand the whole Church of Rome. In our age some strange vses haue said, they were *Elhi*, *Iohn Baptist*, and Christ, but by this last note they haue bene detected: for when their gifts were examined, they haue bene found to come farre short of the gifts of many ordinarie men.

Now if wee lay all these notes together, it will easily appeare; that the first preachers of the Gospel in this last age, may at least some of them, be said truly to haue received extraordinary callings from God. For first, they preached in such a time, when no face of a true Church was to be seene, and a general Apostasie ouer-spread the world. Secondly, they renewed the very doctrine of the Apostles & Prophets. Thirdly, they adorned their doctrine with godly life and conuersation. And lastly, were all, or mozt of them furnished in

great measure with sufficient gifts of knowledge, wisdom, zeale, and courage to mannage their callings and professions. But the Papists say, there was nothing in them extraordinary, because they could not confirme their doctrine by miracles. I answer first, the doctrine which they taught, needed not then to be confirmed with miracles, seeing it was at the first publishing thereof, sufficiently confirmed by miracles wrought by the Prophets and Apostles. Secondly, I answer, that extraordinary men do not alwayes confirme their callings by miracles, as *Iohn Baptists*, and sundry Prophets in the old Testament, who neuer wrought any miracles. Thirdly, the gift of working a miracle may be giuen to him that is an enemy to God and his Church; as the gift of prophetic may, that is greater: for *Balaam* and *Cambus*, both propheticied, and yet were professed enemies to Christ & his Church. And *Moses* saith plainly, that false Prophets coming among the people, would work miracles for this end, to trie them, *Deut. 13. 2.* Therefore the working of a miracle serueth not alwayes to confirme an extraordinary calling.

Quest. 11. Secondly, it may be demanded, if entrance be made into a lawfull calling with an euill mind, and by euill meanes, what must then be done? I answer, he is not to forsake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conscience, waiting after this for further approbation from God; and also from men: which when he hath in any measure obtained, he may with good conscience proceed in his calling: for the after approbation, & acceptance (though it doth not iustify the bad entrance) yet doth it make a supply thereof. A Prince, as *W. Conquerour* enters into a land or kingdom, & by warre & bloodshed seekes to subdue the people, & to make them subject vnto him: now by the bad entrance, he is no lawfull king: for euery lawfull king is placed by God, and by men that are appointed vnder God to set vp Princes ouer them, according to the lawes and customes of seuerall kingdomes. Yet if the people do willingly submit themselves to this vntuer, and be content to yeild subiection, and the king likewise to rule them by good & wholesome lawes, he is now become a lawfull Prince, though his entrance was but tyrannicall. Vpon this ground another question is answered, touching the callings of the Ministers of our Church. Some there be that say our Church is no Church, our Ministrs are no Ministers; yea the preachers of the Gospell the worst of all. The ground of their opinion is, because (as they say) we haue no good & lawfull entrance of our callings & ministry, according to the word of God for answer to them, put the case that all the preachers and Ministers in the Church of England were vnlawfully called, yea wanting the very substance of true calling (which no man can with good conscience ci-

ther (peak or think) yet is it possible that there may be a true Church of God among vs, and lawfull preachers of the word, because they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes supply of a bad entrance. Nay further it is euident, that our ministers haue approbation both from God and man. For first of all, God inablen them to teach the true and wholesome doctrine of the Prophets and Apostles, which is one speciall note to distinguish a false prophet from a true. Secondly, God inables them with grace to adorne their doctrine & profession with reformed liues. Thirdly, Gods hand is with them, in that he blesteth their labours, for the conuersion of many soules vnto God in all parts of this land. And by this God doth as it were set to his hand and seale, for the approbation of our callings. The question was among the Corinthians, whether *Paul* was an Apostle or no? And *Paul* himselfe answered, *That if he were not an Apostle to others, yet was he to them, because he was the minister of their conuersion.* 1. Cor. 9. 2. Now if this be a good reason to proue the extraordinary calling of an Apostle, then no doubt but it will ferue much more to proue the calling of an ordinary minister.

Quest. 111. Thirdly, it may be demanded, whether a man being to enter into a calling, may lawfully offer himselfe and make meanes to enter into it or no? *Ans.* This question *S. Paul* answered, when he saith, *1. Tim. 3. 1.* He that desireth the office of a Bishop, desireth a worthy work: here he giueth vs to vnderstand, how it is not vnlawful to desire an office. It is true indeed, there be vnlawful desires of places and callings, namely, when they are sought, vpon a vain & greedy mind, for pleasure, or for lucre sake; yet when they are desired or sought for vpon conscience to discharge a duty vnto God and man, there is no offence. Now if the desire of an office be lawfull: then to shew the fame desire by honest and lawfull meanes is not vnlawfull. Therefore men may vse honest and lawfull meanes to enter into callings meet for themselves: soe they bring sufficient gifts for the discharge thereof, and withall submit themselves to examination and election according to lawfull order. The Prophet *Isaiah*, as soone as God had touched his young with a coale from the Altar, was ready to goe at the call of God, and when the Lord said, *Whom shal I send?* he answered, *here am I, send me.* *Esa. 6. 6, 7, 8.* And after this example of this holy Prophet, may any man shew himselfe willing to enter into an office, when God hath furnished him with gifts, if so he may be called. Here then is a lesson for such as are brought vp in the schooles of the Prophets; their duty is, so soone as they are inabled to do the offices of ministers, to shew themselves willing and ready in godly manner to take vpon them this kind of calling, And therefore without question, it is a fault in many, that being inabled

with gifts sufficient, neuertheless do employ themselves wholly in their priuate studies: nor shewing any willingness to take vpon them to discharge any ministeriall calling, for which they are fit. For howsoeuer to seek a calling in the Church of God for lucre sake, is vnlawfull, yet to seeke a calling is not simply vnlawfull, if there be an honest mind, good meanes, and the glory of God be truly intended.

Quest. 1V. Fourthly, it may be demanded, whether a man may enter into two callings at once or not? I answer by distinguishing, in some respects he may, and in some he may not. An entrance may be made into two callings in three cases: First, when God hath combined two callings together by his own appointment. Thus *Melchisedech*, that he might be a liuely figure of Christ our Saviour, was a king and a priest, and did the office both of a King and Priest, *Heb. 7. 1.* And the high priests that were the successors of *Aaron*, by Gods appointment, were not only Priests, but ciuill Iudges also. *Lehoada* the high Priest was protector of *Iuda*, in the nonage of *Iehoshaphat*, & by vertue of his protectorship slew *Athaliah* that usurping Queene, *2. Kings. 11. 15.* And there is no maruell of this, because the Leuites were the common lawyers, and the Scriptures were the positive lawes of the Iewes: and therefore none were so fit to be Iudges as priests and Leuites. Euen as in this land, the best Iudges in causes both ciuill and criminall, are Lawyers, that are expert in the lawes of the land. In this regard, it was not so great a burden among the Iewes to manage the office of a Priest, and to execute ciuill iudgment. Secondly, two callings may be combined, when the entering into them at once is not against the word, and for the common good. Thus *Eli* in the kingdom of *Israel*, was a Priest by one calling, and by another calling a Iudge. Thus *Sammuel* was a Prophet and a Iudge. Thus *Moses* was a Prophet and a ciuill gouernour, yea a Prince: for in those times, both states were so corrupt, that there could not be found ordinary men sufficient to discharge either calling seuerally.

Thirdly, two callings may be indured, when being ioyned, they hinder not each other, nor the common good. Thus a man may lawfully be a Master of a family, and a Merchant, or any other trade whatsoever. Examples hereof we haue in the word of God. *Abraham*, besides that he was a Master of a great family, & in his family also a prophet & a priest in offering sacrifice, was by another calling a mighty prince, and a great warrior. And the same may be said of the Patriarkes; they were gouernours in their families, & also princes bearing the ciuill sword; as may appear in the example of *Iuda*. Now there were two causes why they might beare both these offices lawfully, because the Church of God was then very small, & comprised in one family: & secondly, the doctrine of religion was comprised in few heads, and deliuered from man to man by

tradition. And in this case *S. Paul* was by one calling an Apostle, and at the same time by another calling a Tent-maker, because of the povertrie of the Church of *Corinth* as also because he would hereby stoppe the mouths of false Apostles, which would haue accused him for making aduantage of the Gospell. And in like case of necessity, I doubt not but the ministers of the Gospell now may take vnto the other callings: this alwayes remembered, that they be no hinderance to their principall callings, nor offence to men.

Now I come to the second part of my distinction, to shew that men may not enter into two distinct callings at once: and that in three cases. First, if God hath disioyned these callings by his word and commandement. Secondly, if the practise of the one hinder the practise of the other. Thirdly, if the combining of them together, hinder the common good. On these grounds our Saviour Christ being the Doctor of the Church, refused to be Iudge of inheritance betwixt the two brethren. *Luk. 12. 13, 14.* And hereupon the Apostles refused to do the duties of their owne callings, being to performe the office of Deacons, *Act. 6. 2.* Hence I gather, that in towns, corporations, & societies, care (as much as may be) is to be had, that sundry offices & charges being of themselves weighty, and of diuerse kinds, be not laid on the shoulders of one man: for the execution of them all breedeth distraction, and distraction disableth the most able man in the discharge of one office. He that comes to the congre heape, the more he openeth his hand to receive, the lesse he holdeth: so he that doth as it were enlarge himselfe to beare the most offices, the fewer shall he discharge.

Quest. V. Furthermore, it may here be demanded, whether it be lawfull to enter into two trades at once, or no? *Ans.* It is not vnlawfull, if so be they hinder not each other, nor the combining of them, hinder the common good of men, and the partie intend not filthy lucre, but the common good. Neuertheless it is inconuenient in a peopled common wealth, for then one man shall hardly liue by another: yet if one be not sufficient to maintaine the charge of a family, a second calling may be added vpon the former condition.

Again; it may be demanded, whether one may haue two farms at once or no? *Answer.* Some haue thought it not conuenient; but the truth is, it may as well be demanded, whether it be lawfull to haue two coates at once or not for in a common wealth all must not be equally but some above some vnder others in regard of wealth. And therefore such as haue sundry farms, whether it be by inheritance, or by honest purchase, may lawfully inioy the. And thus much of good entrance.

The third maine point to be considered, is, the good continuance in a calling, which continuance consisteth in the constant practise of the duties and workes of the same calling. And

herein two points must be considered. First, what be the works of our callings which must be done, & of what sort the second, in what manner they must be done. For the first, the works of our callings must be qualified by three notes. First, they must be the proper works of our callings: secondly, they must be profitable: and thirdly, necessary. The first is Saint Paul's rule, 1. Thess. 4. 11. *Line in peace, faith her: but how shall that be done? he answereth, by doing his owne businesse.* And Saint Peter giueth the same rule: requiring *that no man suffer as a busie-body in other mens matters,* 1. Pet. 4. 15. In both which places, the holy Ghost teacheth vs, that we must first of all search, what be the proper works of our own callings, and then afterwards do them. The husband-man must attend on husbandry: and the Minister on preaching, &c. By this one point sundry faults are opened, that commonly fall out in the liues of many, as first, when men looke at the rhings of others, not regarding their owne matters. We haue example of this, *Iob. 21. ver. 21, 22.* Our Saviour Christ laid to Peter, *Peter follow thou me*: now Peter little regarding his owne dutie, must needs in a kind of curiositie aske what *Iob* must doe: but our Saviour Christ giues him a checke, and saith, *If I will that he tarry till I come, what is it to thee?* And this is the common fault of the worldmen that lightly regard, & sleekly performe the duties of their owne callings, are neuertheless very ready to talke of, and enquire into the state & liues of other men: and it is meate and drinke vnto them. Let a good report be giuen out of a man, it is not regarded; but euill reports are taken vp at the first rebound: they run like wild-fire, and all this ariseth from vaine curiositie, which is here condemned, as the bane of all societies. These busie-bodies are like to such as reade bookes, with intent onely to spy out the faults thereof: and they are like to the spiders, that creepes ouer all the garden onely to gather poyson. But men that feare God must learne to know their owne businesse, and to suffer their talke and meditation to be employed that way.

Againe, here is condemned the curiositie of those, that enter vpon the duties of other mens callings. It is a dangerous sinne, as I shewed heretofore, by the example of *Pharaoh*, who was slaine for touching the Arke; though his intent was onely to keepe it from falling: for he had no such calling. And of the men of *Beth-shemesh*, of whom there dyed fiftie thousand, for looking into the said Arke of God, when they had no calling so to do. And of *Corah*, *Dathan*, and *Ahiraam*, who would needs challenge vnto them the calling and office of *Moses*.

Thirdly, hereby is condemned the studie and practise of figure-calling, and iudiciall Astrologie: for the rebey, many, and that vpon false grounds, goe about to search what shall befall other men, either in liue or death, things

A that God will not haue knowne before they come to passe. In a word, every one that doth not the duties of his owne calling diligently, and with good conscience, is hereby condemned.

The second proprietie is, that the workes of our callings be profitable, not only to the doers, but to the common-wealth. This the law of nature teacheth: By this second proprietie sundry men are to be blamed. First, the tradesman, that getteth his liuing by making forreign and fond fashions of attire, which serue for no vse, but to be displaied flagges, and banners, either of folly, or pride, or wantonnesse: for all such fashions are condemned by the word of God, yea by the very light of nature. And therefore such as liue by selling & making of them, cannot be free from offence: nay their offence is the greater. For if there were no inuentors of vaine nouelties, they should not be so commonly vsed as they are. Secondly, here the Alchymist is to be reprooued, that spends his time and substance in labouring to change baser metals into gold, a thing in truth vnpossible: for it is a kinde of new creation, to turne one kind of creature into a creature of another kinde, as euery metall is. And that which is said, or rather dreamed of, the Philosophers stoncs; but a coccit, & no where to be found; but in *Phisophs*: & there is no question, but one day an accompt must be made of the good time vnprofitably spent in seeking for it.

C The third condition of our actions is, that they must be necessary. We must consider the nature and qualitie of the workes of our callings. In euery calling there be two kinds of workes. Some be principall, without which the calling cannot be maintained. And some lesse principall, which giue no essence to the calling. Now men must especially giue themselves to practise the principall workes of their callings: as for example, the action of a Minister in his calling is to reade, and to preach the word of God: now readeing is a work lesse necessary, & preaching the most principall: and for this cause he must giue himselfe especially to the practise thereof. On this manner we might go through the callings of all men, & note many wants therein. Magistrats in towns and corporations carry & draw the sword for the maintenance of peace and ciuill order: it is well done, for it is a worke of their callings; yet not the principall, and they doe commonly faile in this, that they vse not the sword for this end, to vrge men to the keeping of the commandements of the first table, to a practise of pure religion, & to the keeping of the Sabbath day. This is the maine duty of the Magistrate, who bears the sword (specially for the good of mens soules). A master of a family, is to care not onely for the bodie, but also for the souls of his household, for this is the principall duty: & most householders are faulty herein: for commonly they betake themselves to the lesse duties, & leaue the principall: they care for

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the bodies of their wiues, children, seruants; neglecting the means of the saluation of their soules. Cleanse contrary to the rule in hand, which inioyneth the practise of the principall duties in the first place: therefore all carelesse & ignorant masters of families are here to be warned, to haue special care to provide for the sauing of the soules of all the char liue vnder their government. This also sheweth vs the faults of many students, who setting themselves apart for the worke of the ministry, doe first giue themselves to study the Fathers and ancient writers, whereas their first principall duty is, to be soundly instructed in the word of God, and to ground themselves in the maine points of religion; that they may be able to know what is true, what is false; what is to be done, what is not to be done in all matters: whether they concerne faith or manners. And while this good foundation is laid, & therefore said helps may with good successe be aduoynd.

Againe, necessary works I call those, which vpon due consideration, are not onely lawfull in themselves, and agreeable to our calling, but also expedient in the doer: for if they be inexpedient, though otherwise lawfull, they are not to be done.

Before I proceed any further, here is a necessary question to be handled: Whether the workes and actions of a calling done by a man which entrench vnlawfully into that calling, be nullities or not, that is, to be reputed vs as actions not done. I answer, that in things done, there be two kinds of faults; one in the work, another in the worker. A fault in the work is, when the action it selfe is done amisse: and it may be done amisse in substance, or in circumstance; & if the fault be in the substance thereof, it is indeed a nullitie, and must be reputed as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the work it selfe, but in the person that worketh it, it is not to be reputed a nullitie, neither to be reversed as nothing. As for example, one called lawfully to the ministry, baptizeth infants in the name of the Father, and of the virgin *Mary*: here is a fault in the action done, and that in the substance of baptism, & therefore here is no baptism, but rather a profanation of the ordinance of God. Now put the case further, that baptism is administered by a man that is called, though not lawfully, I say, if there be no fault in the actio, but only in the man, that baptism is not to be reputed a nullitie.

This doctrine is agreed vpon by the common consent of Diuines, as also by the lawes & orders of kingdomes, as may appeare plainly in particular. *Augustus Caesar* a Romane Emperour, inuaded the kingdom of the Iewes, and brought it into a Prouince: and thus was hee made king of the Iewes, not by lawfull means, but by intrusion. For all this, the actions done, and the commandements giuen by

A him, were the reputed commandements of a king, not reuered by any Iewe, but obeyed of all. For when he gaue commandement that all the world, yea the Iewes should be taxed, they yielded themselves to this commandement; yea righteous *Ioseph* and *Mary* went to their own towne to be taxed. *Caiphas* was honoured as high Priest among the Iewes; and though his entrance was by corruption & bribery, yet notwithstanding, the actions done by him in his office, were not esteemed nullities, but actions done. And therefore our Saviour Christ suffered himselfe to be accused; arraigned, and iudged of him: and also was content to come into the Temple & worship God according to the manner of the Iewes, euen before *Caiphas* himselfe. The Scribes and Pharisees that were the Doctors of the Iewes, had not many of the their calling by succession from *Aaron*, and for iudgment were also in part heretical, holding some things against the foundation, namely, iustification by works, &c. and yet our Saviour Christ, because they were in *Moses* chaire, bids the Church of the Iewes, & his disciples heare them, so far forth as they taught the doctrine of *Moses*. Whereby it is manifest, that if there be no fault in the work, the defective calling of the worker, doth not make a nullitie of the action done. For howeuer the worker sinnes in his vnlawfull entrance, and in that regard is not to be approved, yet the actions in the calling to which he is intruded, are the actions of that calling: for though he be called amisse, yet hee standeth in the roome of one lawfully called. And wee are to make difference betwixt him that is called, though vnlawfully, & him that hath no calling at all. For the actions done without calling are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action void. And whosoever denieth this ground of truth, ouerturnes the regiment of kingdomes, Churches, states, and societies whatsoever.

By this which hath bene said, a question is resolved concerning baptism: many of our ancestors heretofore haue bene baptized by Masse-priests, and neuer receiued any baptism but in the Church of Rome: now the demand is, whether that baptism were sufficient or no: & whether they must be rebaptized? I answer thus: the Romish priest is no minister of God & Christ, but of Antichrist, in that he offers Christ a real sacrifice for the quick & the dead, wherein chiefly stands his office: yet because he hath bin, & is designed by men to baptize, & stands in the roome of a lawfull minister, his actio is not void: for though he be not a minister lawfully called to baptize, yet is he not a mere priuie man; but he is between both, that is, one called, though amisse, through ignorance & oversight of men: & consequently, he is one that in the act of baptizing, stands in roome of a right & lawfull minister. Againe, it pleaseth some, carried more by

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affection then judgement, to dispute on this manner. There is no right and lawfull calling allotted for ministers in the Church of England: therefore there are no Sacraments among vs, nor true preaching of the word of God: our Sacraments (say they) are but Sacraments in shew, & the effect of al preaching with vs, is no better then the illusion of the diabolus. Answer, we are granted there is no lawfull calling of ministers in the Church of England, (which neuertheless to say is both false and wicked) yet will not this follow, that our Sacraments are no Sacraments, and our preaching no preaching, for though men be unlawfully called, yet their actions be the actions of Ministers, if they be called at all. The preaching of a minister unlawfully called, may be true preaching, and Sacraments, true Sacraments, else Christ would not have said of the Scribes & Pharisees, *Heare them*: whereas they were of other Tribes then *Leui*, & came in of *any* bribery: & like corruption. A bad entrance maketh not the actions done, to be voided of all none effect, if so be the door be shut to stand in the roome of a right & lawfull entrance. And, as good entrance maketh not alwise the actions good, because, where there is a good entrance into a lawfull calling, there is an after Apostasie to some contrary, the due & after good entrance maketh not a syllable of ministeriall actions, to be void. Now I come to the second point touching continuance in calling, namely, in what manner the actions thereof are to be done. It is not sufficient for a man to do the proper workes of his calling, but he must do them in a good and godly manner: & that a man may so do the, two things are principally required. Holinesse and constancy. To do a worke in Holinesse, the word of God teacheth, that there is required a double sanctification. The first, of the worke; the second, of the work and action to be done. That the worke should be sanctified, it is necessary for two causes: 1. because the person must first please God, before the worke of the person please him. For to the *unbelievers* all things are unclean, *1. Tim. 1. 5.* yea, not only their workes, but their minds and consciences are defiled: and the reason is plaine, for to great is the corruption of our wicked natures, that we defile whatsoever thing we lay our hands vnto. If men be not repentant sinners, al the actions which they do, though good workes in themselves, are very sinnes, & offences before God, in that they proceede not from an vpright heart; neither are done to the glory of God. Secondly, sanctification of our persons is required: because, vnlesse we be borne anew of water & the spirit, we can look for no successe or blessing vpon our labours: it is the righteous mans privilege, *Whatsoever he doth is shall prosper, Psal. 1. 3.* no man els must looke for this fauour at Gods hand. Righteous *Ioseph* prospered in all that he did, for the Lord was with him, when he was made ruler

ouer the house of *Potiphar* the Egyptian, *Gen. 39. 2, 3.* And *Iehosaphat* saith, *2. Chron. 20. 20. Betweene the Lord and his Prophets, and then shall prosper.* While the Ark was yet in the house of *Obad-Edom*, hee prospered and all his house. How much more then shall he prosper, that hath not only the signe of Gods presence, but God himselfe dwelling in his heart? If hee be said, that in experience we finde the vngodly man to prosper as well as the godly: I answer, the prosperity of the wicked, is like the quakes which God did send to the Israelites in the wilderness, which brought a plague and destruction with them, for they died while the meate was yet in their mowes. The prosperity of the wicked serues to their deeper condemnation.

Hence we learne, that being designed and set apart to any calling, we must first of all from our hearts turne vnto God, from all our sins, and vnto means to become new creatures, because vnlesse we repent and turne vnto God, and with constant purpose cleaue vnto him, the best actions of our callings, though we had no other sins, shall be sufficient to condemne vs; considering no worke euer pleased God, till the person of the worke be accepted in his sight. The blind diuinity of the world is this, that such as walk diligently after their business, liue peaceably with all men, & do no man hurt, haue all things to go well with them, and God will haue mercy vpon the. These things indeede are good and commendable, but not sufficient for vnles the person that doth these things goe further, and repent him of his sins, and die vnto them by the vertue of the death of Christ, and liue vnto God, all his peaceable and vpright dealing will in the end proue no better then fig-leaves before God. For euen the best workes that can be, are damnable sins in the doer, vnlesse he turne vnto God, and be in Christ. In the same field, at the same time, in the same businesse, there is the worke of the oxe, and the worke of a man; now I demand which of these twaine is the better worke? I know the answer will be, the worke of the man; but the truth is, vnlesse he be renewed by the grace of God, his labour is worse then the labour of the beast; for the beast in his kinde obeys God, so doth not the vnrepentant sinner. And thus actions lawfull in themselves, in him become vnlawfull, not because they are done, but because they are done in euil maner, euen as the chanel is faulty, not because it carries the water, but because it defiles the water.

The second thing required, is sanctification of the worke or action. This point also must be learned and practised: for it is not sufficient to doe a lawfull action, but it must be done in holy manner: for lawfull actions vnlesse they be sanctified, are sin: as may appeare by one & the same action done by two persons. The Publican and the Pharisee goe together to pray, they doe both one and the same actions, and yet the one for his prayer is approoued,

Luk. 18. 10.

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the other is not; because the one, that is, the Pharisee prayed in the pride of his heart, and profaned the lawfull action of prayer: the Publican prayed in the humilitie of his heart for the pardon of his sins, and his action was not onely lawfull in it selfe, but also holy in the doer. And this is the point that must be learned and practised in all the actions of our callings: that they must not onely be lawfull in themselves, but also lawfull in regard of vs.

This discovereth the blindness, and ignorance of most men amongst vs: which think it is sufficient for them, if their actions which they doe, be lawfull. As for example; chapmen think they may vse their owne liberty in buying and selling, because bargaining is Gods ordinance, and thinke it needlesse to regard in what manner they buy or sell; nay commonly they do not so much as dreame of this, that they are in such order to performe their actions, that in their doing they may approue themselves vnto God.

In the sanctification of the workes of our calling two things are required: The word & prayer. *1. Tim. 4. 5.* for that which *Paul* lets downe of the vie of meates and drinks, must be extended to all the ordinances of God whatsoever. I will speake of both these in order. And first of all, the word of God must be our rule & square, whereby we are to frame and fashion all our actions, and according to direction receiued thence, we must doe the things we doe, or leaue them vndone. *Dauid* a King had no doubt a wise and godly Counsellor, and he himselfe was a man of great wisdom, being a Prophet of God: and yet hee saith, *The word and the lawes of God are his Counsellors.* And that which the Lord commandeth the Kings, that sitting vpon his throne he should haue the booke of the law before him, to doe all things therein: the same must euery subiect likewise in his particular place and standing performe. *Peter* fished all night and caught nothing, in the morning Christ came and bad him cast his net into the sea; who presently, though discouraged with bad successe before, saith, *Luke 5. 5. Lord, at thy word I will doe it.* And thus much should euery man dayly say in his place, that he will doe the works of his calling at Gods commandement, and according to his word. When the people of Israel came out of Egypt, and went into Canaan, a type of the kingdom of heauen, in their whole journey, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night; when the cloud stood still, they stood still, and they were to follow it by waye forer: it went, forward or backward: Now looke as the Israelites went to the earthly Canaan by following the pillar of fire, & the cloud: so must we as it were goe blind-fold, and suffer our selues to be ruled by the word of God in the works of our calling: though we seeeme in reason to goe backward: what it doth command, that must we doe; and what it forbiddeth, that must we eschew. Ma-

ny things might be rehearsed out of Gods word for our better direction in particular actions, but I will reduce them al to two heads. For some directions serue for the eschewing of vice, and some other for the practise of vertue. The vices to be eschewed in the workes of mens callings, are especially two: Couetousnes, and Injustice. Couetousnes is a notorious vice, whereby all men almost apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head of euils flow both into Church & Commonwealth. There be many that haue good affections, & receiue the word with ioy: yet like the thornie ground, they are choaked with the cares of this world. Now then consider Couetousnesse is so vile a sin, let such as be placed in any calling, take heed of it, and be carefull lest it take place in their hearts, and draw them to many other euils. *Saint Paul* saith, *1. Tim. 6. 20. They that will by such*, that is, such as reuerie the labour of their callings to the gathering of wealth, *fall into many and grievous temptations*, & so consequently into damnation: and therefore he addeth that *Couetousnesse is the root of all euil.* It may be objected, that vnbeliefe is the first particular sinne that euer came into the world, & consequently, that couetousnes is not the toore of all euil: answer, that vnbeliefe is a mother of sin, whoso euer other sins arise, yet couetousnesse also is a roote in another respect; because, as the roote giueth sappe and nourishment to all the branches, so doth couetousnesse so euery other sin, whatsoeuer: where it reignes, no sinne dies or decays. In the body when the spleene swelles, all other parts decay and consume: euen so, when the heart swelles with desire of riches, all the graces of God, consume and fade away. *Iudas* no doubt had many good things in him: he forsooke all to be a discipule of Christ, hee preached the Gospell to the Iewes as the rest of the disciples; he wrought miracles, and cast out diuels; nay which is more, he was one of Christs owne family, and as it were a steward: he bare the bag and disposed of all things; & yet at the last, because he suffered this damnable sinne of couetousnesse to preuaile within his owne heart, hee condescended to sell his Matter for thirty pieces of siluer. And thus all good things in him came to nought: for presently vpon this fact, he went and desperately hanged himselfe; and with such violence cast himselfe downe, that his bowells gushed out. And thus will it fall out with all such as nourish this sinne, and give place vnto it, though they be neuer so furnished with knowledge, zeale, and commendable life. If it be suffered to preuaile, it will bring them at last to fearful and lamentable ends. In a common family, it is a great disorder to see the Master play the seruant, and the seruant to doe the office of the Master: much more then it is a disorder in the Church of God, which is

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he family of Christ, that men see their minds in the world, and make themselves servants of riches, which should rather serve the Our Saviour Christ faith, *7 the Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. As thus, covetous and worldly desires are against the order of nature: for when we come into the world, we bring nothing with vs, and while we live here, Nature is contented with little and when we die, we must carry nothing with vs, but a coffin, or a winding sheet; why then should we set our minds to much on earthly things? Again, the gate of heaven is straight, & the way narrow, so as we must be a little to struggle and creep before we can make any entrance, & deny all that we enjoy. Now when in the works of our calling we are only to get wealth, we do as it were set barriers on heaven's gates, & load our selves with burdens, which make vs unable to passe. Therefore special care must be had, that our time & calling be not spent in gathering earthly treasures. And every man in his calling may divide this vice, and the practise thereof, by doing these two duties. First, he must restrain his action from the world. Secondly, he must turn and dispose of to better things. For the first, our affliction is like a sea, which being suffered to passe his banks, overflowes the whole country; and therefore to keepe our desires in compass, every man in his place and calling must labour for two things: first, for contentation; so faith the holy Ghost, *Let not your hearts be troubled in contentment, but be content with that which you have*. This contentation is the keeping of that particular estate wherein God hath placed vs, so be the best of all estates for vs that can be. A notable example of this virtue we have in the Apostle Paul; who had learned in whatsoever estate he was, cherishing to be content. And therefore he saith, *Phil. 4. 11. 12. I can be abased, and I can abound, every where and in all things I am instructed both to be full, and to be hungry, to abound, and to have want*. This which Paul practised, is soone said, but not so soone done. Now that we for our parts may after his example be content in every estate of life, we are to performe these duties. First, we must labour to see a particular providence of God, and to have experience hereof in all things that come to passe. In health, wealth, and liberty, all men acknowledge a providence; but in the contrary estates of sickness, bondage, & poverty, &c. the blind world seeth no providence, nor goodnesse of God; it thrusts vp all the goodnesse of God in health and wealth. But such as profess the knowledge of the true God, must better acquaint themselves with this providence and goodnesse of God, and labour to feele it, as well in sickness as in health, in want as in wealth, in persecution as in libertie and peace. And when we can in some good measure do this, experience of diuine providence will breede

and bring forth contentation. An example of this we have in *Iob*, who in the midst of his troubles, saith, *Iob. 1. 21. The Lord giueth, and the Lord taketh away, now blessed be the name of the Lord*; let vs in these wordes marke his contentation, and the cause thereof: namely his perswasion, that God himselfe did lay that affliction vpon him, in which perswasion being settled, he giues thanks to God. Secondly, we must labour to be resolute euen in conscience with *David*, that *God is our portion*, that is, that God the father is our father, Christ Iesus our Redeemer, and the holy Ghost our sanctifier and comforter: herein we must settle our consciences: and then may we say as *David* saith, *Psal. 136. 6. I have a goodly heritage*: and we shall finde our minds more settled and contented, with any estate good or bad that befalls vs by the will and appointment of God. All men are well pleased with health, liberty, wealth; and if we could be able in truth to say, *the Lord is my portion*, we should be well pleased with sickness, bondage, and poverty: And thus are we to indure our selves to contentation.

Now for the better restraining of our affections from the world, two things must be done: first of all, we must in this life resolute our selves to seek for no more, but things that be necessary and sufficient for vs and ours. For to seeke for abundance is not lawfull, neither doth it stand with good conscience, which I proue on this manner. We may seeke for that which we may pray for: but we have no warrant to pray for abundance: for things necessary & sufficient, we have warrant to pray, as *Agur* doth, *Prov. 30. 8. Give me neither poverty nor riches, feed me with food convenient for me*. And Christ taught vs to pray on this manner, *Matth. 6. 11. Give vs this day our daily bread*: that is, bread for our subsistence, or such bread as is sufficient to preserve our liues. And *S. Paul* plainly condemnes the desire of riches, that is, of things more then necessary, affirming that such as desire to be rich, fall into the snare of the diuill. Some haue obserued 12 wonders in the Manna of the Iewes. 1. The children of Israel were fed with it, 40. years. 2. To the godly it tasted according to euery one his desire. 3. To the vngodly it was loathsome. 4. A Gomar of it sufficed all stomachs. 5. Wheter men gathered more or lesse, they had full measure, neither more nor lesse, that is, a Gomar full. 6. Two Gomars full before the Sabbath, on other dayes but one Gomar full. 7. It fell euery day, but on the Sabbath, 8. It melted in the sun, and was hardened in the fire. 9. It was kept many years in the Arke; unpurified 10. Being preferred till the morrow it putrified, except on the Sabbath. 11. He that gathered least had his Gomar full. 12. He that gathered most, had but his Gomar. Now by the most of these wonders, and specially for that Manna laid vp till the next day putrified, and that euery Iew had his competent measure, were his labour more or lesse, we are

1. Tim. 6.3

Ruff. lib. 1. cap. 12.

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Dent. 17. 16, 17.

taught, that the seeking & desire of abundance, pleaseh not God. The Lord commandeth the king by expresse law, that he should not multiply his horses, nor his silver & gold: it is not here the intent of God to bar Kings from seeking for things sufficient to maintain their kingdoms; but to moderate their affections, that they seeke not for that abundance, which may serue to maintaine, not one, but two or three kingdoms. If God send abundance of things more then necessary to Princes, they may receiue them at the hand of God, & they are to be thankfull therefore: but kings themselves may not seeke for more, then which is sufficient for their estates.

Now if this be the dutie of the Prince, then much more is it the dutie of the people: and subiects in kingdoms should content themselves, if they haue as much as will provide them food and raiment, and thus much lawfully may they seeke for. As for example, a master of a family, may with good conscience seeke for that measure of wealth, as shall in Christian wisdom be thought meete to maintaine him & his family, with convenient food and raiment; hauing obtained thus much, a pause must be made, and he may not proceed further, to enlarge his estate, by seeking for that abundance that may well serue his own house, and a second, or many families more. It may be here demanded, how we are to judge what is sufficient for any man? I answer, we must estimate sufficiency, not by the affliction of conuict men, for then nothing shall euer be sufficient: but we are to proceed by the same rule in this manner, as in like case of apparrell. Because the word of God hath giuen no particular rule, how euery man or woman should be attired: therefore our rule must be the example & judgement of the godly, & graue men & women of our estate and order. So likewise for a sufficiency in things of this life, our rule must be the common judgement and practise of the most godly, frugal, and wise men with whom we liue: and that which they in good conscience judge sufficient and necessary for euery man, according to his place and calling, that is to be esteemed sufficient. And here we must remember, not to make one rule for all men, that things sufficient for one should be sufficient for all: but euery man must be measured according to his condition and degree. For as one man is above another in degree, more or lesse, so to one is more required for sufficiency then to another. But the conuict man may except, and say, Every gift of God may be sought for: But abundance is the blessing and gift of God, and therefore it may be sought for. I answer, We must distinguish the blessings and gifts of God, some of them are simply blessings, and some only in respect. Those which are simply blessings are such gifts and graces of God as are not only blessings in themselves, but also in euery man

that hath them: and such are the gifts of faith, of repentance, of the feare of God, & the loue of God & man. The second kind of blessings which be in respect, are such as are good in themselves, but not good to euery person that hath them: such are riches and abundance of worldly things. Thus then I answer, Euery blessing of God may be sought, if so bee I know it is a blessing to me: therefore I may lawfully seeke for faith, & repentance, & all such gifts of God, as are simply blessings. But we may not seeke for such things, as are only blessings in some respect, vntill we can say they are blessings to vs: a sword or a knife are good things in themselves, & haue their vse: but they are not good in the hand of a child, or of a mad man, because they may thereby hurt themselves. And so are riches good in themselves, but not for euery man: and therefore no further to be sought, then we know they are good and profitable for vs.

Secondly, it is alledged, when men do seeke for abundance, they finde it, and God would not giue it them, vntill it were a blessing because, whatsoeuer is of God, is good. I answer, first of all, that God in giuing abundance to the conuict man, is void of all blame: for the question is, of the mans seeking & receiving; not of Gods giuing. Again, when God giueth abundance to some that seeke it, he giueth a blessing, but like to the quails which he gaue to the Israelites, that brought a plague with them: for God oftentimes giueth temporal blessings in his wrath. Thirdly, it may be alledged, that God hath made a promise to euery righteous man, that hee shall receiue abundance: riches and treasures shall be in his house (saith *David*) & therefore hee may lawfully seeke for riches. I answer, two waies; first, that by riches in the word of God is oftentimes vnderstood things necessary, and not abundance. Secondly, if riches be taken for abundance; I answer, that promises concerning temporal blessings must be vnderstood with exception of the crosse and chastisement: and therefore the meaning of the Psalmist is, that riches shall be giuen to the righteous, vntill it be the will of God to exercise and try him by want & poverty. And that this place must thus be vnderstood, it appears plainly; *Heb. 11. 37.* where some are commended, because they endured poverty by faith, wandering too and fro in sheeps-skins and goats-skins. And *Lazarus* when hee died, was receiued into *Abrahams* bosome, though in his life time hee had not so much as crummes from the rich mans table, to feede his body. Now then if the promise were absolute, euery man might seeke for abundance, and euery beleuer should haue it: but seeing it is conditional, & we are vncertain whether it will please God to try vs by want or no; therefore wee may not seeke for abundance. Fourthly, it may be alledged, that euery man must doe good to the Church and Common-wealth, & therefore

Psal. 112. 3.

He

hee must seeke for plenty, that he may haue wherewith to do this good. I answer, we must do good indeed, but yet within the compasse of our estates and callings, and according to our ability, for God accepteth eury man according to that he hath, and not according to that he hath not.

Lastly, it is alleaged, that there be examples of righteous men; as *Abraham*, *Jacob*, and *Salomon*, that abounded with riches. I answer, they got not their riches by seeking abundance: they were made rich by Gods sending, not by their own seeking. So may any man accept abundance, when it is the pleasure of God to bestow it vpon them, while they walke in their callings. And it ca not be shewed, that either *Abraham*, *Jacob*, or *Salomon*, wanting riches, sought for them; but commonly the covetous man layes plots how to get thus much for himselfe, & thus much for his children, so many hundreds, and so many thousands: whereas *Jacob* asked of God, but food and rayment. Therefore whatsoever is said to the contrary, the truth is, that no man can with good conscience seek for things more then necessary. And this one thing must be as a corde vnto vs, to restraîne our affections from the world: that God hath giuen a commandement, that we must seeke onely for things, that may be in Christian wisdom esteemed necessary.

Now let vs proceed to search how we may turne our affections from the world to better things. The way is this. As the cholericke persons that desire to restraîne their hastinesse, must turne it against themselves for their own finnes: Euen so the worldling that desires to turne his gripple mind from earthly things, must set his minde on the kingdome of heauen. And for the doing of this, two things are especially required: first, we must endeavour to haue the eyes of our mindes enlightened by Gods spirit, that we may see how happy the estate is, that God hath prepared in his owne Kingdome for them that loue him. This *Paul* prayed for the Ephesians, *Eph. 1. 18. That the eyes of their understanding might be enlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beast that goes in a bare cōmon, if once it set eye on a better pasture, will without further delay, ouer hedge, and ditch and all, till it come into the said pasture. Now that which is in nature, shold much more be in them that are partakers of the grace of Christ. Therefore although like moales we haue our heads alwaies roing vnder the earth: yet if we do by grace but cast our eyes to the ioyes of heauē, we cannot but turne our hearts from the loue of this present world. A notable example of this we haue in *Moses*, who when hemight haue bin heire to *Pharao*s daughter, refused honor, esteeming the rebuke of Christ greater riches then the treasures of Egypt: because he had respect to the recom-

pence of reward. Thus God in mercy opened his eyes, and made him see the happy estate of the kingdome of heauen, and thereby caused him to leaue and forsake the honour and wealth of Egypt.

Secondly, we must in deauor to haue in our hearts, a sense & feeling of the want of Christ, & to see our damnable estate in our selues, & how greatly we stand in need of the blood of Christ to wash away our sins. Behold a notable meane to make any mā (though he were couetousnesse in selfe) to turn his heart from the pelle of this world, and to seek wholly after spiritual & heavenly things. For the consideration of our own misery in our selues, & a lively sense of the neede we haue of Christ, will make vs hunger after him and his righteousness, about all things in the world. We find by experience, that many are indued with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuertheless in their callings be overcome with this foule sin of couetousnesse: & the reason is, because they were neuer thoroughly touched with any sense or feeling of the need they had of Christ, their hearts are dead in sin & corruption, and they neuer knew the vileness of their own natures, and in what extreme misery they are out of Christ. And if they might be brought to a feeling of their vnworthinesse, & made to hunger after him, they would then begin to say with *S. Paul*, *I esteeme all thing as dung in regard of Christ*. And with *David*, *at the Harb brachieth after the rivers of waters, so thirsteth my soule after thee, O Lord*. This is the counsell of Christ, *first seeke the kingdome of God & his righteousness*, *Matth. 6. 33*. We must in our selues be as the wounded man that lay in the way, that Christ Iesus the true Samaritane may come by vs to supple our wounds, and to powre his owne precious blood into our foules. For as *Mary* said, *God fill the hungry with good things, but the rich he sends empty away*. And thus shall we be able by Gods gracetoe turn our affections set on the world, to heavenly things. Thus also we see how to walke in our callings with good conscience, & to avoid the sin of couetousnesse.

Now I come to the second sin of iniustice, whereby men abuse their callings, to the hurt and hindrance of others, either publicly or priuately. Example of this we haue in *Zacheus* the Publican, who enriched himselfe by caualation. Now this sin spreads it selfe as largely through all degrees and states of men, as the former sinne of couetousnesse: as will appeare, if we do but take a view of such as be the principall callings. And first, to begin with Emperors and Princes, by whom is practised the greatest iniustice that can be, as they are in the greatest callings: for many of them content not themselves with their own dominions, but encroache either by fraud or by violence on their neighbor kingdomes, and for the encreasing of their estates, spare not to shed rivers of blood. As at this day,

the Turke in Asia, and the Spaniard also, who seekes by all means to make himselfe the Emperour of the West parts of the world. Like iniustice appeares in the calling of such magistrates as vie to take bribes, to respect mens persons in executing iustice and judgement, iniustice also creepes into the chaire of *Moses*, when the word of God, the food of mens foules is with-held, as also when it is corrupted, partly by the poison of mens errors, partly by the deuises of mans braine. Iniustice in the calling of the Lawyer, is to take larger fees, then statutes or conscience will allow: and to make delay of suites, yea to delay them, not from morning till night, as *Iethro* said to *Moses*, but from terme to terme, yea from yeare to yeare, for the increasing of their gaine. In the calling of the Physician, it is iniustice, to minister physick to the bodies of men, that is learned out of bookes, without any experience: also to minister physicke vpon the bare inspection of the vaine, which by the best learned is judged to be insufficient: & oftentimes deceitfull: yea to prescribe drunckenness and fornication for the cure of some diseases: and to minister physicke to parties absent, vpon the erecting of the figure at the time of their terrogatio. In the calling of the Merchant & trades-man, there is false weights and false measures, diuers weighes and diuers measures, ingrossing, mingling, changing, setting a glosse on wares by powdering, starching, blowing, darke shoppes, glowing, smoothing, lying, swearing, & all manner of bad dealing. In the pasture, there is presentation giuen, but with secret condition of hauing his owne tythes, or some other fleece out of the liuing. In the land-lord, there is racking of rents, taking immoderate fines, inclosing of grounds that haue been common time out of mind: & the cause is, want of sobriety and temperance in diet & apparel. In the husbandman & cornemonger, there is exceeding iniustice, in hording vp graine till the time of further advantage: & in taking whatsoever they can get for their owne, though it be to the shedding of the blood of the poore. In the calling of the Printer, which shold serue for the special good of the Church and Common-wealth, there is exceeding iniustice done to both by the publishing of scates, and hereticall bookes, whereby errors are spread abroad, as also by publishing vncleane, immodest, & vnprofitable writings. And in the calling of the Booke-seller there is like iniustice, in that they sell bookes good and bad, of truth and falshood, and that hand ouer head, without any regard, to eury one that cometh. For at this day in England a Papist may furnish himselfe almost with all kind of bookes of his own heresie, and that in the shoppes of the Protestants. A thing to be thought vpon, & that which greatly hinders the good of this our Church. Thus ouer all estates & callings the canker of iniustice hath spread it selfe, so as we may take vp the complaint

of the Prophet *Micah*, *It is hard to finde a righteous man among men, laies a net for his brother, and seeketh his burs, his blood, and utter vndoeing*. This is so plaine, that he which hath but half an eye may see it. Yet the vnjust man watech not excuses, but faith, The world is nauight, & therefore they that will line in the world must doe as other me do. *Ans.* This indeed is the blind reason of vngodly men: but *S. Paul* gieth another rule, and bids vs *walke vnblushingly in this present world, as lights in the midst of a crooked and peruerse generation*. And though the whole world shold giue themselves to the practise of iniustice, yet he that is the child of God, must carry himselfe in his calling in such manner, that he may be a light to them with whom he lieth. Other more blinde and shamelesse, for the maintaining of their iniustice, calledge the example and practise of our Saviour Christ, in sending for another mans Aile and the Colt, whē he went to Ierusalem. But who doth not see the notorious abuse of this place of Scripture? For our Saviour Christ did this as Lord, not onely of the beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner, to be willing to let them go: shewing thereby himselfe to be the Lord, that hath the hearts of all men in his hand, & consequently the gouernour of all things else. Other allegations for the defence of iniustice are of no moment. Now then, we must enter into examination of all the workes of our callings, & finding what stands not with equity & iustice we are to forsake it. And the better to perswade vs hereunto, these reasons may be vied. First of all, it is Gods commandement, that eury man shold deale iustly in the workes of his callings: as *Paul* saith to *Titus*, *The grace of God that bringeth salvation vnto all men hath appeared, & teacheth vs, that we should deny vngodlines and worldly lusts, and that we should line soberly, righteously, & godly in this present world*. Again, *Let no mā defraud or oppress his brother in anything*. Now then, if we haue bin faulty in this kinde heretofore, let vs now begin to make conscience of this commandement. Secondly, we must consider with our selues, that so long as we practise iniustice in our particular calling, all our worship and seruice of God in prayer and thanksging, in hearing the word, & receiving the Sacraments, is an abominatio vnto the Lord. Hereupon he saith to the Iewes, *I abhor your Sabbath*, & *new moones*: and the reason is, because their hands were full of blood. Again, the Lord protesteth that the sacrifices offered vnto him by the Iewes, were, as if a man should cut off a dogs necke, and offer it him in a sacrifice, because they liued in their wickednesse. Thirdly, they that practise iniustice haue the curse of God to follow them. *Paul* saith, that the vnjust man shall neuer enter into the kingdome of God. And *Moses* saith, that they which vse false weights are an abomination to the Lord. Looke then how many practises of

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Injustice be used in any mans calling, so many barres and stopes there bee to keepe him from the kingdom of God. Lastly, let vs marke what *S. Paul* saith of himselfe, that *2 Cor. 2. 11.* *In all things he had a care to please God, in consideration of the terror of the Lord:* & that is as if he had said; I know in the last day I must come to the barre of Gods judgment, and there bee tried of all the things I doe, and therefore doe I endeavour to keepe a good conscience in all the works of my calling. And in the very same manner should every one of vs stirre vp our selues to the practise of justice, and to the avoiding of bad dealing in our callings: for at the last day, the bad practises of every man shall be made manifest, and we shall be judged according to that we haue wrought when we liued in the flesh. Thus much for the two vices to be avoided in every mans calling.

The virtues which the word of God requireth of vs in the practise of our callings, are many, but two especially: *Faith*, and *Love*. By faith, I meane not onely fauing faith; but another particular faith arising of it, whereby we must be perswaded, that our particular calling and the workes thereof, are pleasing vnto God: and that hee will giue a blessing vnto them for Christs sake. And whatsoever is not of this faith, is sin. When *Nash* is said to build an arke by faith, we must not onely vnderstand iustifying faith, but withall, another particular faith flowing from it: whereby he was perswaded, that the building of the Arke was a worke acceptable vnto God, and that hee should finde a blessing therein. And without this particular faith, no man can please God in any calling. Now there is a relation betweene faith, and the word: where faith is, there must be a word of God; and where the word is not, there can be no faith. And therefore that the actions of our callings may be done in faith, we must haue a word whereon to build our faith. And this word is twofold: a word of commandement, and a word of promise. The Commandement is that word of God, whereby the actions of every mans calling, are either exprefly commanded, or at least approoved. The promise, is a particular word, either directly propounded, or by iust consequent to bee gathered out of the Scripture; whereby God hath promised to blesse the labours and workes of our callings. And for knowledge of both these, must every one labour in his place. The Maiestie must haue a commandement from God in his word that must authorize him to draw the sword: and a promise of blessing and protection, when vpon good cause hee drawes the sword indeede. The like must the Minister haue for his calling, and the man of trade for his. And he that hath not both a commandement & promise, cannot possibly doe the workes of his calling in faith.

Now if any shall thinke this strange & hard, let them consider what is done in townes and

corporations. Men of the fametrades, haue their Wardens and Masters of their Companies, yea decrees and ordinances, to which they binde and conformance themselves. Now if men be content to binde themselves to their owne ordinances, shall they not much more yield themselves to the commandements of God, and walke in their callings according to them? Againe, when men thus liue by faith, hauing regard to Gods commandements, it causeth them to doe their actions in obedience. And when they shall by the same faith rest vpon the promise of God, it will make them cast their workes on the Lord, and free them from carking & distrustfull cares, which pull the heart in peeces. And by this meanes also, they shall ease their mindes, when they lye vnder the crosses, that are incident vnto every calling since the fall of *Adam*: for in this promise we shall behold the blessing & goodness of God in the midst of our troubles. As the wood that *Moses* cast into the bitter waters, made them sweete: so the promise of God viewed by the eye of faith, sweeteneth the troubles and crosses of callings.

The second vertue is loue. Faith which is alone in justification, goeth not alone in life & conseruation, but loue & faith are both joynt together, for faith worketh by loue. And yet they are not one and the same vertue, but differ in their actions: as the man that serueth a Master vpon the ladder, hath vse of both his hands, with one he staith himselfe, with the other he teacheth vp his seruants: so hath every man in his calling the vse of two spiritual hands, the hand of faith, & the hand of loue: the hand of faith, keepeth him in compass, & staith the minde vpon the word of God; & the hand of loue reacheth out to selue to others in duties of loue towards God and man; and thus faith and loue differ. Now the practise of loue stands in two things. First, we must refer all the workes of our callings, to the honour, praise, and glory of God: and here is the principall thing wherein loue consists. And therefore *Paul* saith notably of himselfe, *The love of Christ constraineth me*, signifying thereby, that whereas Christ had loued him, as though his blood for him, that very loue did constrain him to refer that he could do, to the honor and praise of Christ. Now looke what *Paul* here saith, the same must every particular man in his calling say of himselfe: that the loue of Christ in shedding his blood for him, constrained him to doe all things for the honour & praise of his name. The second duty of loue is, to apply the workes & duties, and labours of our callings, to the good of the Church & Common-wealth, and the place whereof we are members. Thus *Paul* saith to the Galatians, *Gal. 5. 13.* *Do seruice one to another by loue.* And this is done, when we employ our labour, for the good of our brethren: and thus briefly we see how loue is put in practise.

If we shall examine our selues by these two

points, it will appeare; that most men come short of their duties: for whereas it is the property of vsained loue, not to seeke his owne things, but the good of others: the common practise of men is to employ their paines for themselves, according to the common saying; Every man for himselfe, & God for vs al. Now are the euill daies, wherein men are louers of themselves. The moouing cause almost in every man that causeth him to do the duties of his calling, is the respect of priuate benefit. It is hard to finde a man that labours in his calling vpon loue to Gods glory and the good of his brethren. Thus we see how Gods word giues direction for the holy vse of our callings.

The second meane to sanctifie our callings, and the workes thereof, is Prayer. This prayer is that, whereby we do not onely pray vnto God for the pardon of our sins, and for the supply of such graces, as concerne life eternall, but particularly, for a blessing vpon the labours of our callings; whose beginning must be with prayer, and in due season end with thanksgiving. The commandement to this purpose is plaine, *Whatsoever ye do in word or deed, do all in the name of the Lord Iesus giuing thanks to God, Col. 3. 17.* The meaning is, that when we enterprize any business, either in speech or action, we must first call on God for his blessing, & giue him thanks in the end. *David* saith, *Psal 127. 2.* *Except the Lord build the house, they labor in vaine that build it; and except the Lord keepe the Citie, the watchman keeps the watch in vaine.* If *Paul* before hee took shipping praised on the shoare, then much more must we do it, in the maine and weighty workes of our callings. Parents in their families teach their children to say, *Father I pray you blesse me, Mother I pray you blesse me.* Well, Gods Church is his family, and men that liue therein are the children of God; he is the Father and the Master of that family: therefore let this practise of earthly parents teach vs, when we begin the actions of our calling, to goe to our heavenly Father for his blessing. This we must remember to practise, and so shall we sanctifie the workes of our callings.

The second thing required, in doing the workes of a mans calling in good manner, and which serues also for a good continuance in the calling, is Constancy. And it is nothing else, but a perseverance in good duties; which is the more needfull, because it is no commendation for vs, to make choise of a good and fit calling, and to enter into it, vntill wee goe through flitch in the duties thereof. For euen as the souldier in the field must not change his place, wherein hee is placed by the Generall, but must abide by it, to the ventring of his life: so must the Christian continue and abide in his calling, without change or alteration. There is a certaine lightnesse in the nature of man, whereby it cometh to passe, that many like better of other mens callings then of their owne: and herupon are moued vpon every light occasion to alter their calling. But in the

text in hand, the holy Ghost meetes with this lightnesse, by commanding every man to continue constant in doing the duties of his particular calling; *Let every man abide in that vocation wherein hee was called.* And we must be careful to asoide three lets of Constancy: Ambition, Envy, Impatience. Ambition is a vice, whereby any man thinking better of himselfe, then there is cause he should, becomes male-content with his particular calling, and seekes for himselfe an higher place, and a better estate. An example of this Ambition we haue in our first parents: who by Satans allurements, became male-content with that estate wherein they were created, & fought to attaine to the condition of God himselfe. And this sinne of theirs cleanes fast to the nature of every man, and by it wee are easily carried to a dislike of our condition. Thus *Abolom* through Ambition, was moued to seeke his fathers kingdom, judging basely of his present estate; for out of naturall selfe-loue springeth Ambition. And for the better redressing of this vice in our selues, every man must enter into consideration of his owne estate: we must thinke our selues, that in respect of our bodies, we are but dust and ashes, and to dust wee must returne againe: that in respect of the disposition of our hearts, altogether set vpon sinne, we are farre more wretched then any other creature; and also that of our selues wee haue not any sufficiency for the doing of the least and smallest dutie of the basest calling in the world: for of our selues we are not sufficient to thinke one good thought, much lesse to performe a good dutie acceptable to God, in any calling whatsoever. And therefore we must consider with our selues, that in our particular callings, we are but as weake instruments in the hand of the Lord, who is the principall worker and agent. These and the like meditations might moue vs to contentation in the calling in which God hath placed vs.

The second impediment to Constancy, is Envy, which is a pining away of the heart, when we see others placed in better callings and conditions then our selues. This is a common sinne, and it is the cause of much distention in the common wealth. It is one of *Machiavel*s policies, to holde it necessarie in a common-wealth, that men of sundry degrees and callings, should enuy and maligne each other. But contrariwise it is a manifest hindrance to constancy in good duties, and hurtfull both to Church and common-wealth. And for the better redressing of this fault, we are to consider, that the greatest callings that bee, are not ordained for the maintenance of pride, & for the priuate benefit of men, but for the common good. Secondly, that such as are placed in the greatest callings, haue the greatest charges, and therefore are to yeeld vnto God the greatest account.

The third impediment of Constancy is impatience, which is a disquietnes of minde, arising

fling from the continuall troubles that are incident to all callings, specially when men are not able to beare them, nor to brooke the injuries that are commonly done vnto them in word or deed. This very time maketh many a man to leaue his place. Such as goe to sea, for their delight, make choice of faire and calme daies; afterward beeing sicke, yea tossed with winde & weather; and in some danger of their liues, they with themselves on land again, being grieved they euer came on ship-board; professing if they come to land againe, neuer to come on sea any more. Euen so doth it fare with many men, both in Church and Common-wealth: they take a liking of this or that calling, they enter into it, hoping for pleasure, wealth, and approbation of men: now afterward finding themselves disappointed of their expectation, and to walke in callings with many troubles and discomforts, hereupon they become impatient, and either doe indeed, or greatly wish to leaue their callings. Now to remedy this vice, we must resolute to go on to do the duties of our callings, to go through such in all crosses or calamities that may befall vs any way: arming our selues with all meete and necessary patience. Thus Christ commanded his disciples to *possesse their soules with patience*. And Paul chaargeth the Philippians, *to let their patient and equall minde be known to all men*. The Surgeon that is to cut his patient, goes on to launch & to worke his cure, though his patient crie neuer so much: so must we in our particular callings go on with courage & constancie, to do the duties thereof, for the glory of God, & the good of men, though there be neuer so many lets & impediments to hinder vs: and as Paul saith, to passe through good report and bad report, through shame & rebuke.

And that we may thus constantly proceede in all good duties with all patience, wee must often remember, that the duties of any lawfull calling, be it neuer so base, are accepted and approoued of God. Our Saviour Christ himselfe complaineth on this manner, *I haue spent my strength in vaine, I haue laboured in vaine, I haue spent my strength in vaine, Esa. 49-4*. Here we see the little successe that the head and perfect Doctour of the Church had in his calling; but let vs see, how dath he comfort himselfe? surely thus in the words following, *But my work is with my God*: that is, howeuer men submit not themselves to my doctrine, yet my Father approoueth it. It was a thing that troubled Saint Paul, that his labor in the ministry did not turne to the good of all, but was to some the fauour of death to death: yet he comforts himselfe with this, that alwaies to God it was a sweet smelling fauour; and by the same consideration of Gods approbation, we should arme our selues with patience, that we may with good conscience goe on in good duties to the end. Thus much of the three impediments of Constancie.

To proceede yet further: Constancie here commanded, must be vnderstood with three

things: with *helps*, *vacations*, *changes*. Touching *helps*, the ordinance of God is for the better continuance of callings, that culmes & tribute be paid to Magistrates necessary stipends, tythes and dues to ministers of the word: and *Myser* saith, *Deut. 15. 7*. that al such as doe the offices of their callings diligently, & for al this sal to decay, wanting the blessing of God vpon their labours, must be helped by lending freely, by forgiuing of debts, and other like curtesies. Let hard-hearted men thinke vpon this, that will not in such cases lend freely, but prey on such persons till they haue sucked their bones. These are the bane & plague of a common-wealth: these are they that make beggars and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacations* is to surcease fro doing the duties of a particular calling for some time or space: and it hath his warrant from Gods word, which alloweth vacation in three respects. First for religion sake, which is the principal vacation of al, & it is commanded in the fourth commandment, *Remember the Sabbath day, that is, the day of rest, or of vacation, to keepe it holy*. And here every man is bound in conscience before God, to surcease from the duties of his calling on the seauenth day, which is now in the new Testament, the Lords day, & so is to continue to the last iudgement. And this vacation is necessary euen in common reason; for without it there can be no good proceeding in religion. It is the meane to be gin, continue, & increase both knowledge and grace. He that hath the most excellent gifts of nature, that neuer be able to attaine to learning, vnlesse he set himselfe apart, and giue himselfe to study: much more, then the knowledge of the mysteries of the kingdome of heauen cannot be obtained, vnlesse men at some times lay aside all worldly affaires, specially on the Sabbath daies. Therefore it is for the good of families, towns, countries, and kingdomes, that the Lords day be kept, and consequently it stands vs in hand to take the benefit of this vacation, & to vse it for the increase of faith, repentance, and obedience, if we desire the saluation of our owne soules. God, who is the soueraigne King ouer all, might haue inioyned vs a perpetuall labour from one day to another for all the daies of our liues: but tendering our good and saluation, he inioyned vs to labour fixe daies, commanding a vacation on the seauenth.

The second vacation is in respect of recreation, which also hath his warrant when it is lawfully vfed. God commandeth every man to labour in his calling, and to eate his owne bread in the sweate of his browes: and in commanding labour, he alloweth the meane that make vs fit to labour. And therefore withall he admitteth lawfull recreation, because it is a necessary meane to refresh either bodie or minde, that we may the better doe the duties which pertaine vnto vs. Of recreation I haue spoke else: where therefore it shal suffice now briefly

briefly to propound a canear, or two. Touching recreation, these canears must be remembered. First of al, it must be moderate, otherwise it is a meane to call and draw us from our callings. Secondly, it must be in things lawfull. Thirdly, it must be on the daies of labour: for labour is then onely commanded, and therefore recreation which is a surceasing from labour for a time, and serueth onely to make vs more able to continue in labour, must be on the fixe daies, & not on the Sabbath: at which time, because we must abstaine from ordinary labours of our callings, we are much more to abstaine from our accustomed recreations: for where that which is most necessary and principall is forbidden, there the lesse necessary is forbidden also: but labour is the more necessary and principall, and recreation serueth for labour. This being so, it is a notable abuse of many, to make the Lords day, a fet day of sport and pastime, which should be a day set apart for the worship of God, and the increase in duties of religion. And this is specially the fault of householders, which hauing employed their seruants to labour fixe whole daies together, giue them the seauenth day, which is the Lords day, for recreation.

A third vacation is in time of necessity, when men are disabled by reason of sickness, age, imprisonment, or ony other iust impediment. And the ordinance of God is, that such persons as haue the trembling hand (as *Myser* speaketh, *Leuit. 25. 35*) should be maintained with such things as be necessary to life and health, by the labour of other meane callings. This thing must not be marvelled at, for the goods we haue are not our owne, but the Lords: wee are but keepers and stewards of them. And it is Gods will that the poore should haue title to a part of euery mans goods: and for this cause it is a shame if they haue not releefe without rousing, begging, or crying.

And here two questions are to be scanned, that are much spoken of, and often mooued. First, whereas it is a general duty to visit our neighbours in time of sicknesse, it is demanded, whether it is lawfull at all to surcease from this duty in time of plague or pestilence? I answer, there may be and is a lawfull vacation from this duty, and that with good conscience for some time, & vpon some occasion. For first of all, it is lawfull to maintaine our owne liues, so be without the hurt or hinderance of the liues of other men: now to flye in time of contagious pestilence, is to preferre the life of some without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and sword, men fort their safety may flye from their neighbours, & therefore by like proportion, we may flye in the time of contagious sicknesse. Thirdly, in the Church of the Iewes the Leper was put apart from the societie of men: and that in effect, was as much, as if all the Iewes had withdrawn themselves from his societie: And therefore now it is not simply vnlawfull to die

in time of contagious pestilence. It is alleged, that to flye is a flat distrust of God, as though wee would not preferre and defend vs. I answer, that distrust of God is not a fault in the action of flying, but in the persons that flye. Men that labour for meate and drinke, doe many times distrust the goodnesse of God: yet the fault is not in the labour it self, but in the parties that endure the labour. Secondly, it is alleged, that to flye is to forsake those to whom owe are vntied in the bond of neighbourhood, which is vnlawfull. I answer, when the parties visited haue sufficient helpe appointed by the Magistrate, both for their bodies and soules, then to flye is not to forsake, and in such cases, parties visited are not to desire the presence of their neighbours. It is alleged, that *Dauid* neuer fled away when the people were smitten with the plague. I answer, There be special reasons thereof. First, that plague was sent by God vpon a suddaine. Secondly, his very fine was the cause of the said plague vpon the people. Thirdly, *Dauid* had no cause to flye, because hee then was assured that himselfe should escape. Thus then the visiting of neighbours and friends, though it be a needfull duty, sometimes admits vacations, in which wee may with good conscience goe aside, and seek the fauour of our owne selues: and those that belong vnto vs: if so be necessary helpe be otherwise provided for the sicke.

The second question is, whether the Ministers of the Gospel may flye in time of persecution? I answer, they may, if they be freed from the bonds of their callings, whereby they are tied to their charges. Thus *Myser* fled to Midian; and *Paul* out of Damascus: and our Saviour Christ from among the Iewes. Secondly, I adde, that Ministers not freed from their callings, may by the consent of their people, for a time go aside, for their owne safety, & the further good of men, till the brunt of the persecution be ouer: specially if they in particular be ayimed at. While *Demetrius* had raised a tumult in Ephesus about *Diana*, and the people had caught *Pauls* companions, *Gaius* and *Aristarchus*: *Paul* moued with zeale, would haue entered into the midst of the preache; but as *S. Luke* saith, certaine brethren oueruled him, and would not suffer him to enter, but cawed him to withdraw himself. Thus then it is manifest, that in common dangers, publike callings admit their vacations in sundry causes. Thus much of vacations, now I come to changes.

A change of calling, is a lawfull going from one calling to another. It is not the Apostles meaning to barre men to diuert from this or that calling, but he giues them an *stem* to keepe them from changing vpon euery light conceit, and euery suddaine occasion. And that changes may lawfully be made, it appears thus: *Amos* by calling was first a heard man, but after a Prophet, the Disciples were first fisher-men, and after Apostles. Our Sa-

uour Christ himself was by calling a Carpenter, in his first and priuate life, all he was thirty yeares old: yet after his baptisme, he shewed himselfe to be the Messias, and Saviour of the world. Neuerthelesse, a change may not be made, but vpon vrgent and weightie causes; and they are two especially; *Private necessity*, is when men cannot maintaine themselves and theirs by the callings in which they are; for then they may betake themselves to other callings. Thus a Merchant man may become an husbandman, and an husbandman, a Merchant. Thus a Physitian may become a minister of the Gospel. And *Paul* an Apostle, vpon private necessity, returned to the calling of a Tent-maker; yet so as he performed his ministry, when occasion was offered.

The second cause of making chancelawfull, is the *publike good*. Thus may a private man become a Magistrate. And it must bee remembered, that so oft as we change, it must bee to better and more excellent callings, in which we may glorifie God more, and bring greater benefit to the Church and Common-wealth. Thus *Paul* biddeth the Corinthians to seeke for the best gifts, which might serue for the best callings. And here the fault of some is to be reprooed, that hauing notable gifts of nature and learning, because they would attaine to worldly wealth, make themselves Merchants, or factors to merchants, or seruemen to great persons; whereas for their gifts, they might do God better seruice in the greatest callings of the Church. And thus much of constancy.

The consideration of this, that we are bound to be constant in duties of our particular callings, must reach vs much more to be constant in the generall duties of Christianity. And therefore let vs all be carefull, not onely profess the true religion for the present time, but to continue constant in this professio vnto the end. Our generall calling admits no vacation nor change as our particular callings do. Well then, in that we profess our selues to be members of Christ, in these our happy daies of peace let vs arme our selues against the euill daies to come, that we may be faithfull to the end.

Again, in the generall calling, every man is bound in all good conscience, to obey God in all his commandments: here also must our constancy appeare, so long as we liue, that we may say with *Paul*, 1. Tim. 4. 7. *I haue fought my course I haue fought a good fight.* And with *Hezekias* on his death-bed, Isa. 38. 3. *Lord remember how I haue walked before thee, with an upright heart: & haue done that which is acceptable in thy sight.* God hath made a most mercifull promise of life euertlasting, which is the comfort of all comforts, & without which, the case of Gods children were of all most miserable. And this promise is made to them that continue faithfull vnto the end: these are they on whom God will bestow the crowne of life. And thus much for continuance in our callings.

A The last point to be considered, is the *good ending thereof*. And herein are two things required: *The Resignement, and the Account.* In the parable of the rich man; the Lord calleth his steward, and biddeth him giue an account of his stewardship, for he can be no longer steward: where wee see; besides the resignation of our callings, there must an account be made of our doings therein. Of these two in order. *The Resignement of a calling*, is nothing else, but the laying downe of the said calling, by ceasing to put in execution the workes and duties thereof. In the resignation of callings, two things must be considered. First, *the time when*. Secondly, *the manner how*. *The time* is not left in our owne choice: for we may not leave our callings when we please; but the prescribing thereof belongs to God: like as in the field, the fouldier may not leave his standing when hee will, vntill hee haue a warrant from the Capitaine. For as the case stands in one kinde of calling, so by proportion in the rest. Now in one particular calling, namely, in the office of the Leuite, the entrance into it, the continuance, and the ending of it, is in the will of God, who prescribes the time when hee must enter, namely, at the age of thirty yeares: and how long must he continue, twenty yeares: and when hee must end, namely, at fifty yeares. And therefore the prescribing of particular seasons and times of laying downe other callings, is not altogether without the will of God. Hence it follows, that no man is to lay downe the calling wherein he is placed, till he can say by some warrant in his conscience, that it is the good will and pleasure of God, that hee shall then resigne and cease to do the duties thereof any longer.

This rule hath his truth in all things whatsoever, whether pertaining to the Church or common-wealth. And by it we may iudge on the contrary, what may be thought of resignements of callings, both ciuill, and Ecclesiastical vpon no other ground, but the very wils of men, for the attainment of greater wealth, pleasure, and preferment.

C To go yet further in this point. Callings are of two sorts: changeable, & perpetual. Changeable callings are such as are imposed for a season: as for a yeare or two, or longer: and such callings are to be resigned, according to the appointment of them that imposed them. But in perpetual callings, the case stands otherwise, and other conditions are required. Neuerthelesse, there bee foure speciall times, in which such kinde of callings may be resigned. First, when men are vterly disabled, either by age, or by any vncurable disease of bodie or minde, or by want of gifts: then indeed whatsoever the calling be, either publike, or priuate ciuill, or Ecclesiastical, it may be laid downe. When *Moses* was stricken in yeares, and saw the end of his daies at hand, hee called the whole congregation, and telseth them that being an hundred and twenty yeares old, he was no more able to goe in and out before them:

D that

Numb. 8.

Deut. 31. 2. 7.

that is, doe the office of a Iudge, and Prince: and therefore resignes his office to *Jehush*, who indged the people in his stead.

The second time of resignation is, when any man is lawfully despoised for a crime or offence committed. Thus the Priests that offered sacrifice before the Lord, if they fell away to idolatry, were despoised from the office of the Priesthood, & euerafter were employed in some seruice in the Temple.

The third time of resignation, is the time of death: for when God calls vs from this life, we then receive a discharge from our particular callings: for after this life, the children of God cease from their labours, & in their death, begin their perpetual & eternal Sabbath. For the time of this life, by Gods commandment, we rest euery seventh day, and labour in the sixt; but after, we shal continually without ceasing, doe that, which now for subsistence, we doe on the Sabbath day: that is, honour, & praise, and glorifie the name of God, in euertlasting glory.

The fourth time of resignation, is at the last day of iudgement, to them that shal bee then aliuie: that is, the generall time of all resignments: for as *S. Paul* saith; Christ Iesus must then resigne his Kingdome vp into his fathers hands, & put downe all humane rule & authority & power: for then ciuill, Ecclesiastical, and economical states and callings, in regard of government, must haue an end. Yea, Christ himselfe, in regard of the manner of his regiment, must giue vp his kingly office, and the execution both of his priesthood, and propheticall office, must then also haue an end, though the vertue and fruit thereof shal abide for euer. Then there shall be no more prince, nor people; magistrate, nor subiect; master, and seruant; parents, and children; but God shal be all in all to the elect. Thus we see the time of resignments the manner followes.

The manner is, to resigne them, in, and with the testimony of a good conscience: which is, when our consciences beare witness, that we haue in the workes of our callings, kept our selues vnblameable and haue ideauoured in all things, to do the will of God. Examples we haue of this in the Scripture. When *Sammel* was no longer able to iudge the people, hee called the whole congregation of the Israelites, protesting vnto them, that hee had not taken any mans oxe or asse, received any bribes, or done any man wrong, but in all things, kept a good conscience. And answerable to this protestation was the peoples testimony. And *S. Paul*, when hee drew neere to the end of his daies, saith; hee had now fought a good fight, & kept the faith; and that now it remained onely, that God should giue him a crown of righteousness, laid vp for all those that loue the appearing of the Lord Iesus. Now in the day of iudgement, it shal not suffice, that men and women are found in the workes of their callings (though that is farre better, then to bee employed in the workes of vngodlinesse) I say,

A it shal not suffice: for at the last day, two shal bee in the field, in the workes (no doubt) of their callings; yet the one shal bee taken, the other refused: two women shal bee grinding at the mill, the one shal be taken, the other refused. Therefore, besides the practise of a lawfull calling, care must be had to keepe a good conscience to the end, both before God and man. And thus much of resignments.

The second & last point is, the *Account* that every man must make of the workes of his calling. Now, that such an account is to be made, it appeares in the parable of the rich man. And *S. Paul* saith; *Every man must goe to iudgement, & giue an account for himselfe.* And *Salomon* tels the yong man, toying in his owne waies, that *for at this, hee shal come to iudgement*. Few are truly perswaded of this last and great account, because it is deferred: but we ought to be of better resolution, and prepare our selues for it.

Touching this *Account*, two things must be considered. First, *what is the account*. Secondly, *how it is made*. The giuing of an account, is nothing els, but an action of the reasonable creature, especially of man, wherein hee must be answerable and accountant to God for all his actions, both of his general, & of his particular callings. And by the law of nature, wee are bound to this: yea, if inferior officers in the Common-wealth, become accountable to the highest Magistrates for all their doings, then much more must every creature become accountable to God his Creator, for the duties of his calling, wherein hee doth him homage and seruice.

There are foure things required in this account. I. The presentment of euery mans person before God. II. The manifestation of all the workes that they haue done. III. The examining and rendring to euery man according to his works. For the first; the presentation of all persons, before the tribunal of Christ, shal bee brought to passe by the power of God: for as in the beginning every creature had his being by the word of God, so shal it bee in the day of iudgement: God shal but speake the word, and all reasonable creatures, liuing and dead though many thousand yeares before, shal present themselves before him, to giue account of all the actions done in this life. Secondly, when all men and Angels are set before the presence of Christ, then shal every worke that they haue done, be made manifest, euen the most secret workes of all; as Ecclesiastes saith: *God will bring every secret thing to light.* And if any thinke it strange, wee must know, that God hath bookes of record, wherein all mens thoughts, and words, and deedes good or badde, secret or open, are inrolled. And of these speaketh *Daniel* when hee saith: *that hee saw the Auncient of daies; and the bookes laid open.* We may not imagine that these be materiall bookes like to the registers of men, or the bookes of Captaines in the field, wherein are set downe the names of their

Math. 24 40, 41.

Rom. 14. 10, 12.

Eccles. 11 9.

Eccles. 12 14.

Dan. 7. 9, 10.

souldiers, & their expences. But by these books we must understand: first of all, the infinite knowledge and providence of God; secondly, the consciences of men, to testify of our doings, & be as a thousand witnesses. The third thing that is done in this account, is the trial of every mans worke, in respect of obedience, or disobedience. The trial shall be made by the wil of God, revealed partly in the law, and partly in the Gospel, which is the rule to discern good and euill workes. The fourth and last action, is the giuing of reward to every man, according to his workes. He that hath bene a faithfull seruant, shall heare the voice of Christ, saying vnto him; *Matth. 25. 21. It is well done, thou good and faithfull seruant, thou hast bene faithfull in a little, enter into thy masters ioy.* But he that hath bene vnfaithfull, or vniust in the workes of his calling, shall heare the same voice of Christ, saying; *Take him, bind him hand and foot, and cast him into utter darkenesse.* And thus we see what this account shall be.

Now then, let vs a little search how we may be able to make a good account before God at the last day. For the doing whereof, we must take a fore-hand reckoning of our selues, in the time of our life. For in common experience we see, that such as desire to make iust reckonings with others, doe reckon first with themselves. In this fore-had reckoning, three things must be done. First, we must draw out the bill of our receipts and expences. The bills of receipt are framed thus: we must call to remembrance, what graces, blessings, and gifts, we haue receiued of God, whether temporall, or spirituall. For temporall blessings, we must thoroughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things spirituall, we must consider what knowledge, faith, hope, loue & repentance God hath bestowed vpon vs: as also what gifts we haue receiued for the discharge of our callings: yea, of all other things that we haue enjoyed, we must take a full and iust receipt; for they are the talents of our Lord, and he looks for a reckoning. This done, we are next to frame our bills of expences: which are nothing else, but large considerations of our owne finnes, calling them all to our remembrance, as much as we can, whether committed against God or man, with all the abuses of our gifts, all our ignorances, negligences and frailties whatsoeuer. Tradersmen, for their temporall estates, keepe in their shoppes bookes of receipts and expences: shall not we then much more doe the like for our spirituall estates? *Iob 3. If he dispute with God, he cannot answer one word for a thousand;* whereby he insinuates thus much, that hee had looked into the whole course of his life, & had found euen thousands of finnes in himselfe. When the Prophet David saith, *Psal. 19. 12. Who knoweth the errors of this life?* the signifieth that he had exercised himselfe in searching out his owne offences and transgressions. *Ezra* could

not haue said, that his finnes, and the finnes of the people, were as an huge mountain: but that he first took a narrow account of his owne life, and of the liues of the people. And so must every one of vs doe for all the things that euer wee did. The consideration of our earthly matters, makes vs know our worldly estate: and so wil the consideration of our daily offences, & our spirituall estate, giue vs some light and knowledge, how the case will stand with vs, when we shall appeare before the great God of all the world, to giue vp our account.

Now, when these two bills of our accounts are made, we must consider in the next place, whether wee bee able to make an euen reckoning with God, or no. Thus doing, we shall find that our reckonings wil be farre short of that, which God requireth at our hands. Few there be that thinke on these things: for men commonly perswade themselves, that all shall goe well with them at the day of iudgement, and that they shall make a short and easie reckoning, because God is merciful. It is hard to find men whose hearts are touched, or their eyes open to see and beleue: First, that they must make an account: And secondly, that they are vnterly vnable to doe it; as *Iob* was, that could not excuse one of a thousand of his offences before God. Let vs therefore labour to see our vneuen and skant reckonings, & to shake off that spiriual drowlines which possesseth our mindes, that wee cannot so much as say; what haue I done? and how stands the case betwene God and me? and when we haue attained to this knowledge, that we are vnable to make a iust reckoning with God: in the 3. place, wee must cleaue to our surety Christ Iesus, the onely sonne of God, God and man: & for the time of this life, we must humble our selues before God and pray vnto him, that he would accept the onely satisfaction of Christ in his death and passion, as a sufficient payment for all our finnes and wants whatsoeuer: for thus we are taught to pray; *Forgiue vs our debts.* And we must not onely be hearers of these things, but doers also. And the better to perswade vs to the practise of these three duties, let vs consider, that this account at the last day, shall be a strait account: for as Christ saith; *We must giue an account for every idle word.* And *S. Paul* saith, *The law is an hand-writing of condemnation:* that is, a bill of our owne hand against vs: for by the law, we are debtors to God; and either wee must fulfill the iustice thereof, or else, according to the tenour of the law, vnder goe eternall iudgement, vntill wee be acquitted by the obedience of a Mediator. If we thinke to escape this account, by absenting our selues, we are deceived: for then, not so much as one man in all the world, shall bee wanting. Many shall then wish with all their hearts, that hills and mountaines would fall vpon them, and grind them to powder, that they might be hid from the presence of the Lord. But that will not serue. All, without exception,

Ezra 9.6.

Matth. 12.

Mat. 12. 36. Col. 2. 14

must needs come to this account, not one shall be freed. And we may not thinke, that Christ wil either not know, or remember our particular offences. We vse to make faire weather with men, and to keepe close our doings from the eyes of the world; but the Lord wil descry our most secret finnes: in him is no want of knowledge or discerning: he can finde out *Adam*, though he be in the thicket of paradise, and descry him in the midst of his fig-leaves. At this great day of account, every secret thing shall be made manifest. What shall we then do? Some do pleade, that they are no great sinners, they are no whore-mongers, no adulterers, nor blasphemers, nor theues; and therefore they hope to make an account good enough. But (alas) this is a fond and a poore excuse; for the wages of the least sin, is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for payment to say, we are not great sinners, as other men be. What then shall we say? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God wil be mercifull? This indeede is the common excuse, but it is not sufficient payment with God: for as *Iohn* saith, *Matth. 3. 10. The axe is laid to the root of the tree; and he saith not further, that every tree shall stand, which bringeth not forth bad fruit; but, every tree that bringeth not forth good fruit, shall be cut downe, and cast into the fire.* In a word, let vs deniue what we can, it wil not serue

the turne. Wilt thou make vp thy reckoning with almes-deeds, and good workes, according to the opinion of many, that Locke to be saved by their workes? but they are no currant payment in this account; because one breach of the law, marres all the good workes we doe. And he that will be iustified by workes, is bound to fulfill the whole law, in the rigour thereof. Besides this, the best workes we doe, are in themselves defiled in the sight of God. What then shall we doe? shall we vndergoe the curse of the law? Some of a desperate minde say, if the worst come, there is but one out of the way: but far be it from vs, thus to thinke or speake: for the curse of the law, and the wrath of God, is most horrible and eternall, without rest or ease. All the fire in the world, is but ice, in regard of that spiriual and eternall fire of hell. Thus then, hauing turned our selues every way, and finding no helpe in any thing, we must flie vnto our surety, Christ Iesus, who was content to stand in our roome vpon the Crosse, and there to shed his blood for the redemption of our finnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our selues, in our owne persons, neuer resting, till we haue assurance in our consciences, that the bookes in heauen are cancelled; and that God is content to account of Christ his satisfaction, as a payment for our finnes. And this being done, we shall be able to make a good account before the Lord, at the last day of iudgement.

FINIS.

Amen. Amen.



... the new technology ...



1

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